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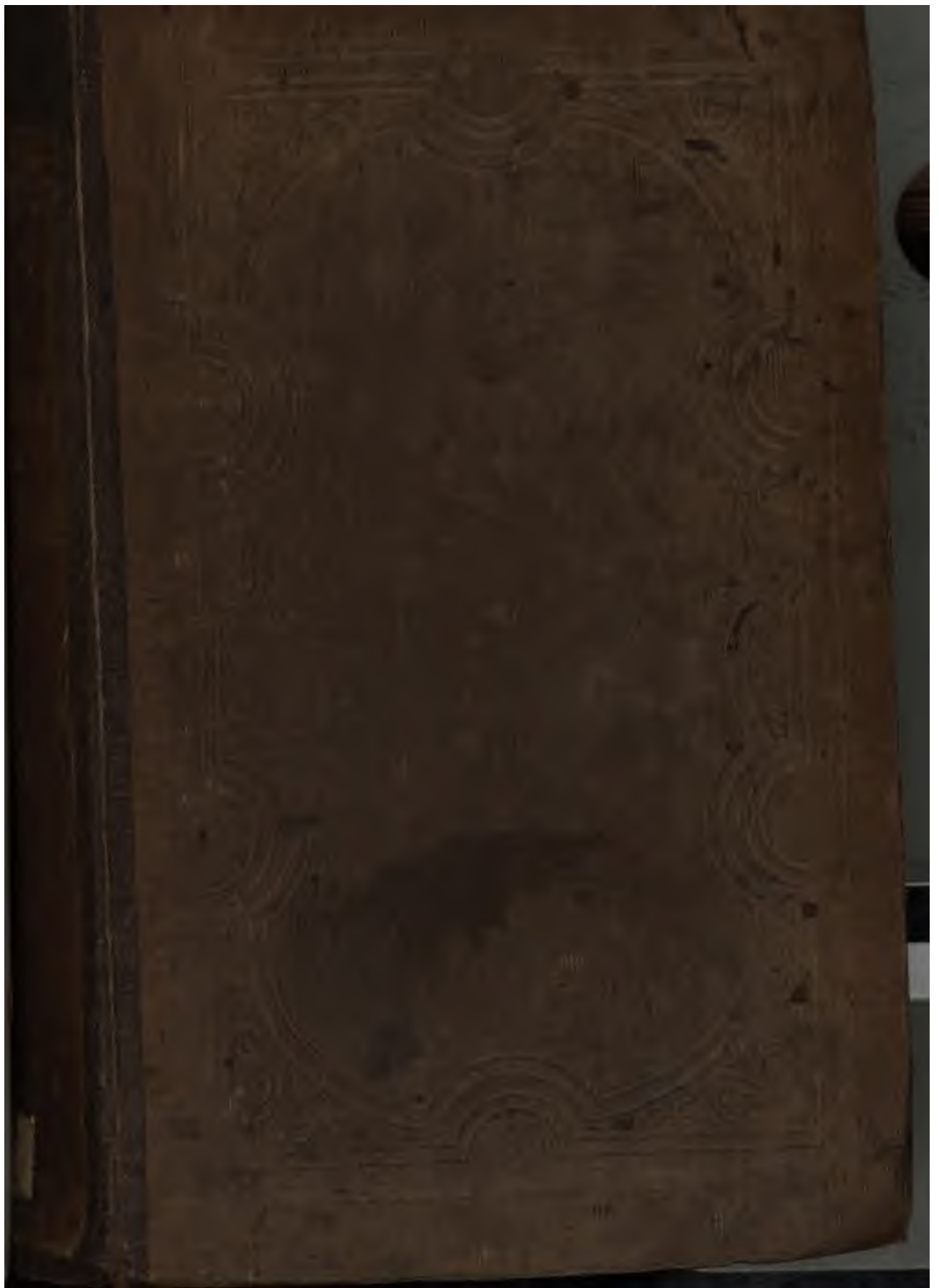
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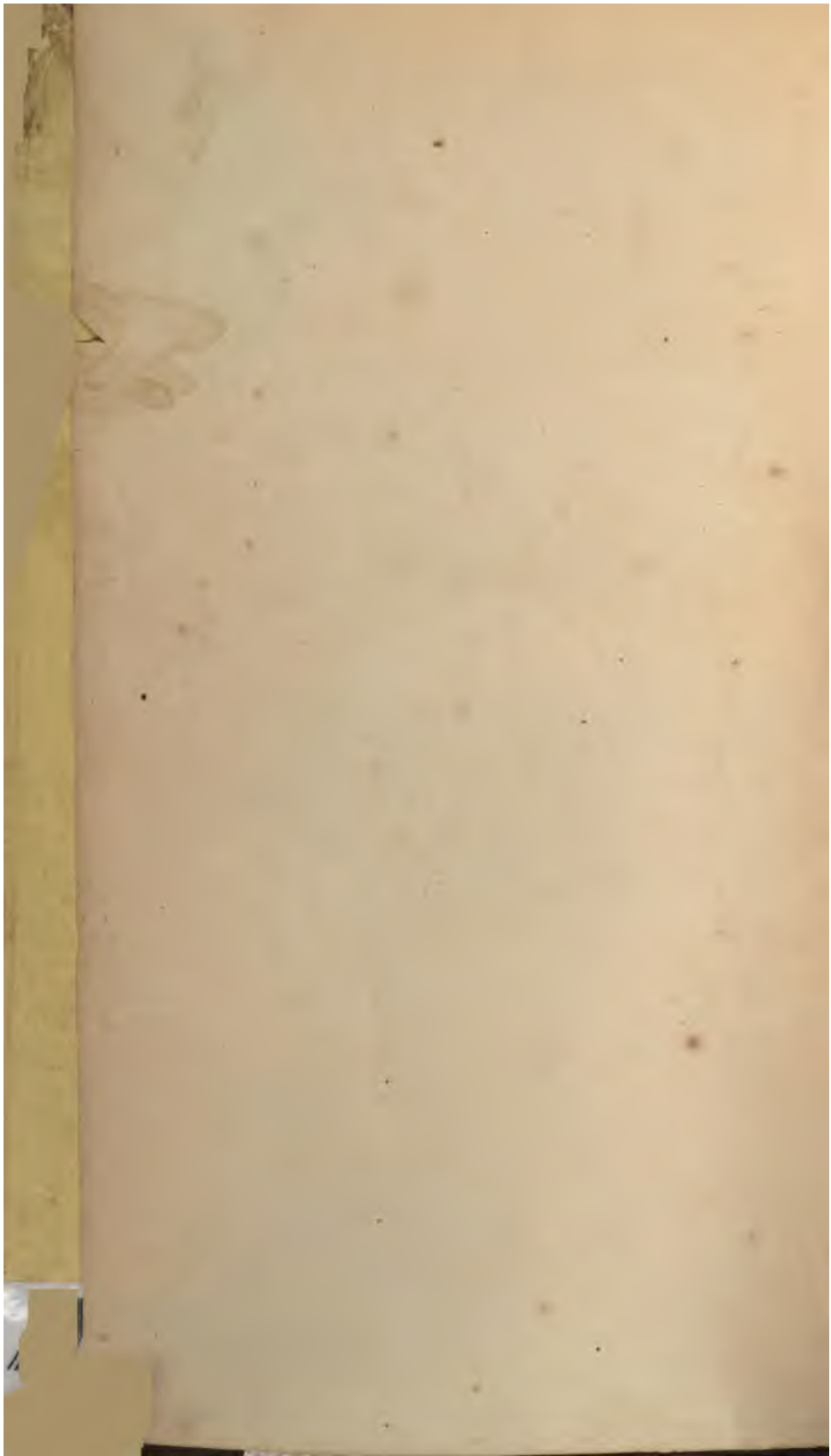
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FRONTISPIECE.



THE
ANATOMY
OF
MELANCHOLY.
BY
Democritus Junior

Omne tulit punctum Qui miscuit
utile dulci.



LONDON:
B. BLAKE,
Bell Yard, Lincolns Inn



Printed & Published weekly for the Author

THE
NATOMY OF MELANCHOLY,
WHAT IT IS,
WITH
ALL THE KINDS, CAUSES, SYMPTOMES, PROGNOSTICS,
AND SEVERAL CURES OF IT.
IN THREE PARTITIONS.

IN THEIR SEVERAL SECTIONS, MEMBERS, AND SUBSECTIONS, PHILOSOPHICALLY,
MEDICINALLY, HISTORICALLY OPENED AND CUT UP.

BY DEMOCRITUS JUNIOR.

TO WHICH IS PREFIXED,
A SATYRICALL PREFACE,
CONDUCTING TO THE FOLLOWING DISCOURSE.

THE SIXTEENTH EDITION.

PRINTED FROM THE AUTHORIZED COPY OF 1651, WITH THE AUTHOR'S LAST
CORRECTIONS, ADDITIONS, &c. &c



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MDCCLXXXVIII.



STEVENS AND PARDON, PRINTERS,
BELL-YARD, TEMPLE BAR.

HONORATISSIMO DOMINO,
NON MINVS VIRTUTE SVA,
QUAM GENERIS
SPLENDORE,
ILLVSTRISSIMO,
GEORGIO BERKLEIO
MILITI DE BALNEO,
BARONI DE BERKLEY,
MOUBREY, SEGRAVE,
D. DE BRUSE,
DOMINO SVO
Multis Nominibus Observando,
HANC SUAM
MELANCHOLIÆ
ANATOMEN,
JAM SEXTO
REVISAM,
D. D.
DEMOCRITUS Junior.

.

THE AUTHOR'S ABSTRACT OF MELANCHOLY, Διαλογὸς.

WHEN I go musing all alone,
Thinking of divers things foreknown,
When I build castles in the ayr,
Void of sorrow and void of feare,
Pleasing myself with phantasms sweet,
Methinks the time runs very fleet.

All my joyes to this are folly,
Naught so sweet as melancholy.
When I lie waking all alone,
Recounting what I have ill done,
My thoughts on me then tyrannize,
Feare and sorrow me surprise.
Whether I tarry still or go,
Methinks the time moves very slow.

All my griefs to this are jolly,
Naught so sad as melancholy.
When to myself I act and smile,
With pleasing thoughts the time beguile,
By a brook side or wood so green,
Unheard, unsought for, or unseen,
A thousand pleasures do me bless,
And crown my soule with happiness.

All my joyes besides are folly,
None so sweet as melancholy.
When I lie, sit, or walk alone,
I sigh, I grieve, making great mone,
In a dark grove, or irksome den,
With discontents and Furies then,
A thousand miseries at once
Mine heavy heart and soule ensconce.

All my griefs to this are jolly,
None so sour as melancholy.
Me thinks I hear, me thinks I see,
Sweet musick, wondrous melodie,
Towns, palaces, and cities fine;
Here now, then there; the world is mine.
Rare beauties, gallant ladies shine,
What e'er is lovely or divine.

All other joyes to this are folly,
None so sweet as melancholy.
Methinks I hear, methinks I see
Ghosts, goblins, fiends; my phantasie
Presents a thousand ugly shapes,
Headless bears, black men, and apes,
Doleful outcries, and fearful sights,
My sad and dismall soule affrights.

All my griefs to this are jolly,
None so damn'd as melancholy.

Me thinks I court, me thinks I kiss,
Me thinks I now embrace my mistriss.
O blessed dayes, O sweet content,
In Paradise my time is spent.
Such thoughts may still my fancy move,
So may I ever be in love.

All my joyes to this are folly,
Naught so sweet as melancholy.
When I recount loves many frights,
My sighs and tears, my waking nights,
My jealous fits; O mine hard fate
I now repent, but tis too late.
No torment is so bad as love,
So bitter to my soule can prove.

All my griefs to this are jolly,
Naught so harsh as melancholy.
Friends and companions get you gone,
'Tis my desire to be alone;
Ne'er well but when my thoughts and I
Do domineer in privacie.
No gemm, no treasure like to this,
'Tis my delight, my crown, my bliss.

All my joyes to this are folly,
Naught so sweet as melancholy.
'Tis my sole plague to be alone,
I am a beast, a monster grown,
I will no light nor company,
I finde it now my misery.
The sceane is turn'd, my joyes are gone,
Feare, discontent, and sorrows come.

All my griefs to this are jolly,
Naught so fierce as melancholy.
I'll not change life with any King,
I ravisht am: can the world bring
More joy, then still to laugh and smile,
In pleasant toyes time to beguile?
Do not, O do not trouble me,
So sweet content I feel and see.

All my joyes to this are folly,
None so divine as melancholy.
I'll change my state with any wretch
Thou canst from gaole or dunghill fetch:
My pain's past cure, another hell,
I may not in this torment dwell,
Now desperate I hate my life,
Lend me a halter or a knife;

All my griefs to this are jolly,
Naught so damn'd as melancholy.

DEMOCRITUS JUNIOR AD LIBRUM SUUM.

VADE liber, qualis, non ausim dicere, fœlix,
 Te nisi fœlicem fecerit alma dies.
 Vade tamen quocunque lubet, quascunque per oras,
 Et Genium Domini fac imitere tui.
 I blandas inter Charites, mystamque saluta
 Musarum quemvis, si tibi lector erit.
 Rura colas, urbem, subeasve palatia regum,
 Submisse, placide, te sine dente geras.
 Nobilis, aut si quis te forte inspexerit heros,
 Da te morigerum, perlegat usque lubet.
 Est quod Nobilitas, est quod desideret heros,
 Grator hœc fors charta placere potest.
 Si quis morosus Cato, tetricusque Senator
 Hunc etiam librum forte videre velit,
 Sive magistratus, tum te reverentè habeto;
 Sed nullus; muscas non capiunt aquilæ.
 Non vacat his tempus fugitivum impendere nugas,
 Nec tales cupio; par mihi lector erit.
 Si matrona gravis casu diverterit istuc,
 Illustris domina, aut te Comitissa legat:
 Est quod displiceat, placeat quod forsitan illis,
 Ingerere his noli te modo, pande tamen.
 At si virgo tuas dignabitur inclyta chartas
 Tangere, sive schedis hæreat illa tuis:
 Da modo te facilem, et quædam folia esse memento
 Conveniant oculis quæ magis apta suis.
 Si generosa ancilla tuos aut alma puella
 Visura est ludos, annue, pande lubens.
 Dic, Utinam nunc ipse meus* (nam diligit istas)
 In præsens esset conspiciendus herus.
 Ignotus notusve mihi de gente togatâ
 Sive aget in ludis, pulpita sive colet,
 Sive in Lycæo, et nugas evolverit istas,
 Si quasdam mendas viderit inspiciens,
 Da veniam auctori, dices; nam plurima vellet
 Expungi, quæ jam displicuisse sciat.
 Sive Melancholicus quisquam, seu blandus Amator,
 Aulicus aut Civis, seu bene comptus Eques
 Huc appellat, age et tuto te crede legenti,
 Multa istic fors non male nata leget.
 Quod fugiat, caveat, quodque amplexabitur, ista
 Pagina fortassis promere multa potest.

* Hæc comice dicta, cave ne male capias.

At si quis Medicus coram te sistet, amice
 Fac circumspicere, et te sine labe geras :
 Inveniet namque ipse meis quoque plurima scriptis,
 Non leve subsidium quæ sibi forsitan erunt.
 Si quis Causidicus chartas impingat in istas,
 Nil mihi vobiscum, pessima turba vale :
 Sit nisi vir bonus, et juris sine fraude peritus ;
 Tum legat, et forsitan doctior inde siet.
 Si quis cordatus, facilis, lectorque benignus
 Huc oculos vertat, quæ velit ipse legat ;
 Candidus ignoscet, metuas nil, pande libenter,
 Offensus mendis non erit ille tuis,
 Laudabit nonnulla. Venit si Rhetor ineptus,
 Limata et tersa, et qui bene cocta petit,
 Claude citus librum ; nulla hinc nisi ferrea verba,
 Offendent stomachum quæ minus apta suum.
 At si quis non eximius de plebe poeta,
 Annue ; namque istis plurima ficta leget.
 Nos sumus e numero, nullus mihi spirat Apollo,
 Grandiloquus Vates quilibet esse nequit.
 Si Criticus Lector, tumidus Censorque molestus,
 Zoilus et Momus, si rabiosa cohors :
 Ringe, frème, et noli tum pandere, turba malignis
 Si occurrat sannis invidiosa suis :
 Fac fugias ; si nulla tibi sit copia eundi,
 Contemnes tacite scommata quæque feres.
 Frendeat, allatret, vacuas gannitibus auras
 Impleat, haud cures ; his placuisse nefas.
 Verum age si forsitan, divertat purior hospes,
 Cuique sales, ludi, displiceantque joci,
 Objiciatque tibi sordes, lascivaque : dices,
 Lasciva est Domino et Musa jocosa tuo,
 Nec lasciva tamen, si pensitet omne ; sed esto ;
 Sit lasciva licet pagina, vita proba est.
 Barbarus, indoctusque rudis spectator in istam
 Si messem intrudat, fuste fugabis eum :
 Fungum pelle procul (jubeo) ; nam quid mihi fungo ?
 Conveniunt stomacho non minus ista suo.
 Sed nec pelle tamen ; læto omnes accipe vultu,
 Quos, quas, vel quales, inde vel unde viros.
 Gratus erit quicumque venit, gratissimus hospes
 Quisquis erit, facilis difficilisque mihi.
 Nam si culpârit, quædam culpasse juvabit.
 Culpando faciet me meliora sequi
 Sed si laudârit, neque laudibus efferar ullis,
 Sit satis hisce malis opposuisse bonum.
 Hæc sunt quæ nostro placuit mandare libello,
 Et quæ dimittens discere jussit Herus.

DEMOCRITUS JUNIOR

TO THE READER.

GENTLE reader, I presume thou wilt be very inquisitive to know what antick or personate actor this is, that so insolently intrudes, upon this common theatre, to the worlds view, arrogating another mans name, whence he is, why he doth it, and what he hath to say. Although, ^a as he said, *Primum, si noluerō, non respondebo: quis coacturus est?* (I am a free man born, and may choose whether I will tell: who can compel me?) if I be urged, I will as readily reply as that Egyptian in ^b Plutarch, when a curious fellow would needs know what he had in his basket, *Quum vides velatam, quid inquiris in rem absconditam?* It was therefore covered, because he should not know what was in it. Seek not after that which is hid: if the contents please thee, ^c and be for thy use, suppose the man in the moon, or whom thou wilt, to be the author: I would not willingly be known. Yet, in some sort to give thee satisfaction, which is more than I need, I will shew a reason, both of this usurped name, title, and subject. And first of the name of Democritus; lest any man, by reason of it, should be deceived, expecting a pasquil, a satyre, some ridiculous treatise (as I my self should have done), some prodigious tenent, or paradox of the earths motion, of infinite worlds, *in infinito vacuo, ex fortuita atomorum collisione*, in an infinite waste, so caused by an accidental collision of motes in the sun, all which Democritus held, Epicurus and their master Leucippus of old maintained, and are lately revived by Copernicus, Brunus, and some others. Besides, it hath been alwayes an ordinary custom, as ^d Gellius observes, for later writers and impostors, to broach many absurd and insolent fictions, under the name of so noble a philosopher as Democritus, to get themselves credit, and by that means the more to be respected, as artificers usually do, *novo qui marmori ascribunt Prazilem suo*. 'Tis not so with me.

^a Non hic Centauros, non Gorgonas, Harpyiasque,

Invenies: hominem pagina nostra sapit.

No Centaurs here, or Gorgons, look to find:

My subject is of man and humane kind,

Thou thy self art the subject of my discourse.

^f Quiddid agunt homines, votum, timor, ira, voluptas,

Gaudia, discursus, nostri farrago libelli.

Whate'er men do, vows, fears, in ire, in sport,

Joys, wandrings, are the summ of my report.

My intent is no otherwise to use his name, than Mercurius Gallobelgicus, Mercurius Britannicus, use the name of Mercurie, ^g Democritus Christianus, &c. although there be some other circumstances for which I have masked myself under this visard, and some peculiar respects, which I cannot so well express, until I have set down a brief character of this our Democritus, what he was, with an epitome of his life.

Democritus, as he is described by ^h Hippocrates, and ⁱ Laërtius, was a little wearish old man, very melancholy by nature, averse from company in his latter dayes, ^k and much given to solitariness, a famous philosopher in

^a Seneca, in Ludo in mortem Clandii Casaris. ^b Lib. de Curiositate. ^c Modo hæc tibi usui sint, quemvis auctorem fingito. Wecker. ^d Lib. 10, c. 12. Multa a male feriatis in Democriti nomine commenta data, nobilitatis, auctoritatisque ejus perfugio utentibus. ^e Martialis, lib. 10. epigr. 14. ^f Juv. Sat. 1. ^g Auth. Pet. Besseu, edit. Coloniae 1616. ^h Hist. Epist. Damaget. ⁱ Laërt. lib. 9. ^k Horatulo sibi cellulam seligens, ibique seipsum includens, vixit solitarius.

his age, ¹ coævous with Socrates, wholly addicted to his studies at the last, and to a private life; writ many excellent works, a great divine, according to the divinity of those times, an expert physician, a politician, an excellent mathematician, as ^m Diacosmus and the rest of his works do witness. He was much delighted with the studies of husbandry, saith ⁿ Columella; and often I find him cited by ^o Constantinus and others treating of that subject. He knew the natures, differences of all beasts, plants, fishes, birds; and, as some say, could ^p understand the tunes and voices of them. In a word, he was *omnifariam doctus*, a general scholar, a great student; and, to the intent he might better contemplate, ^q I find it related by some, that he put out his eyes, and was in his old age voluntarily blind, yet saw more than all Greece besides, and ^r writ of every subject: *Nihil in toto opificio naturæ, de quo non scripsit*: a man of an excellent wit, profound conceit; and, to attain knowledge the better in his younger years, he travelled to Egypt and ^s Athens, to confer with learned men, ^t *admired of some, despised of others*. After a wandering life, he settled at Abdera, a town in Thrace, and was sent for thither to be their law-maker, recorder, or town-clerk, as some will; or as others, he was there bred and born. Howsoever it was, there he lived at last in a garden in the suburbs, wholly betaking himself to his studies and a private life, ^u *saving that sometimes he would walk down to the haven, and laugh heartily at such variety of ridiculous objects, which there he saw*. Such a one was Democritus.

But, in the mean time, how doth this concern me, or upon what reference do I usurp this habit? I confess, indeed, that to compare myself unto him for ought I have yet said, were both impudency and arrogancy. I do not presume to make any parallel. *Antistat mihi millibus trecentis: parvus sum; nullus sum; altum nec spiro, nec spero*. Yet thus much I will say of my self, and that I hope without all suspicion of pride, or self-conceit, I have lived a silent, sedentary, solitary, private life, *mihi et Musis*, in the university, as long almost as Xenocrates in Athens, *ad senectam fere*, to learn wisdom as he did, penned up most part in my study: for I have been brought up a student in the most flourishing college of Europe, ^v *augustissimo collegio*, and can brag with ^w Jovius, almost, *in ed luce domicilii Vaticanæ, totius orbis celeberrimi, per 37 annos multa opportunaque didici*; for thirty years I have continued (having the use of as good ^x libraries as ever he had) a scholar, and would be therefore loth, either, by living as a drone, to be an unprofitable or unworthy member of so learned and noble a society, or to write that which should be any way dishonourable to such a royal and ample foundation. Something I have done: though by my profession a divine, yet *turbine raptus ingenii*, as ^y he said, out of a running wit, an unconstant, unsettled mind, I had a great desire (not able to attain to a superficial skill in any) to have some smattering in all, to be *aliquis in omnibus, nullus in singulis*; which ^z Plato commends, out of him ^a Lipsius approves and furthers, *as fit to be imprinted in all curious wits, not to be a slave of one science, or dwell altogether in one subject, as most do, but to rove abroad, centum puer artium, to have an oar in every mans boat, to*

¹ Floruit Olympiade 80; 700 annis post Trojam. ^m Diacos, quod cunctis operibus facile excellit. Laërt. ⁿ Cöl. l. l. c. l. ^o Const. lib. de agric. passim. ^p Volucrum voces et linguas intelligere se dicit Abderitanus. Ep. Hip. ^q Sabellicus, exempl. lib. 10. Oculis se privavit, ut melius contemplationi operam daret, sublimi vir ingenio, profundæ cogitationis, &c. ^r Naturalia, moralia, mathematica, liberales disciplinas, artiumque omnium peritiam, callebat. ^s Veni Athenas; et nemo me novit. ^t Idem contemptui et admirationi habitus. ^u Solebat ad portam ambulare, et inde, &c. Hip. Ep. Dameg. ^v Perpetuo risu pulmonem agitare solebat Democritus. Juv. Sat. 7. ^w Non sum dignus præstare matellam. Mart. ^x Christ Church in Oxford. ^y Præfat. hist. ^z Keeper of our college library lately reviv'd by Otho Nicolson, Esquire. ^a Scaliger. ^b In Theat. ^c Phil. Stole. li. diff. 8. ^d Dogma cupidis et curiosi ingenii imprimendum, ut artifices, &c.

'*taste of every dish, and to sip of every cup*; which, saith 'Montaigne, was well performed by Aristotle, and his learned countrey-man Adrian Turnebus. This roving humour (though not with like success) I have ever had, and, like a ranging spaniel, that barks at every bird he sees, leaving his game, I have followed all, saving that which I should, and may justly complain, and truly, *qui ubique est, nusquam est*, which 'Gesner *did in modesty*; that I have read many books, but to little purpose, for want of good method, I have confusedly tumbled over divers authors in our libraries with small profit, for want of art, order, memory, judgement. I never travelled but in map or card, in which my unconfined thoughts have freely expatiated, as having ever been especially delighted with the study of cosmography. 'Saturn was lord of my geniture, culminating, &c. and Mars principal significator of manners, in partile conjunction with mine ascendent; both fortunate in their houses, &c. I am not poor, I am not rich; *nihil est, nihil deest*; I have little, I want nothing: all my treasure is in Minerva's tower. Greater preferment as I could never get, so am I not in debt for it. I have a competency (*laus Deo*) from my noble and munificent patrons. Though I live still a collegiate student, as Democritus in his garden, and lead a monastique life, *ipse mihi theatrum*, sequestred from those tumults and troubles of the world, *et tamquam in speculâ positus* ('as he said), in some high place above you all, like *Stoicus sapiens*, *omnia sæcula præterita præsentiaque videns*, *uno velut intuitu*, I hear and see what is done abroad, how others 'run, ride, turmoil, and macerate themselves in court and countrey. Far from those wrangling law-suits, *aulæ vanitatem, fori ambitionem, ridere mecum soleo*: I laugh at all, 'only secure, lest my suit go amiss, my ships perish, corn and cattle miscarry, trade decay, *I have no wife nor children, good or bad, to provide for*; a meer spectator of other mens fortunes and adventures, and how they act their parts, which me thinks are diversely presented unto me, as from a common theatre or scene. I hear new news every day: and those ordinary rumours of war, plagues, fires, inundations, thefts, murders, massacres, meteors, comets, spectrums, prodigies, apparitions, of towns taken, cities besieged in France, Germany, Turkey, Persia, Poland, &c. daily musters and preparations, and such like, which these tempestuous times afford, battles fought, so many men slain, monomachies, shipwracks, piracies, and sea-fights, peace, leagues, stratagems, and fresh alarms—a vast confusion of vows, wishes, actions, edicts, petitions, law-suits, pleas, laws, proclamations, complaints, grievances—are daily brought to our ears: new books every day, pamphlets, currantoes, stories, whole catalogues of volumes of all sorts, new paradoxes, opinions, schisms, heresies, controversies in philosophy, religion, &c. Now come tidings of weddings, maskings, mummeries, entertainments, jubiles, embassies, tilts, and tournaments, trophies, triumphs, revels, sports, playes: then again, as in a new shifted scene, treasons, cheating tricks, robberies, enormous villanies, in all kinds, funerals, burials, death of princes, new discoveries, expeditions; now comical, then tragical matters. To day we hear of new lords and officers created, to morrow of some great men deposed, and then again of fresh honours conferred: one is let loose, another imprisoned: one purchaseth, another breaketh: he thrives, his neighbour turns bankrupt; now plenty, then again dearth and famine; one runs, another rides, wrangles, laughs, weeps, &c. Thus I daily hear, and such like, both private and public news.

* *Delibare gratum de quocunque cibo, et pitiasare de quocunque dolo jucundum.* † *Essays, lib. 3.*
 † *Præfat. bibliothecæ.* ‡ *Ambo fortes et fortunati.* § *Mars idem magisterii dominus juxta primam*
 † *Leovilli regulam.* ‡ *Heinsius.* § *Calide ambientes, solite litigantes, aut misero exidentes, voces,*
 † *strepitum, contentiones, &c.* ‡ *Cyp. ad Donat. Unice securus, ne excidam in foro, aut in mari*
 † *Indeo bonis etiam, de dote filia, patrimonio filii non sum sollicitus.*

Amidst the gallantry and misery of the world, jollity, pride, perplexities and cares, simplicity and villany, subtlety, knavery, candour and integrity, mutually mixt and offering themselves, I rub on, *privus privatus*: as I have still lived, so I now continue *statu quo prius*, left to a solitary life, and mine own domestick discontents; saving that sometimes, *ne quid mentiar*, as Diogenes went into the city and Democritus to the haven, to see fashions, I did for my recreation now and then walk abroad, look into the world, and could not chuse but make some little observation, *non tam sagax observator, ac simplex recitator*, not, as they did, to scoff or laugh at all, but with a mixt passion: *Bilem, saepe jocum vestri movere tumultus.*^m

I did sometime laugh and scoff with Lucian, and satyrically tax with Menippus, lament with Heraclitus, sometimes again I was ⁿ *petulanti splene cachinno*, and then again, ^o *urere bilis jecur*, I was much moved to see that abuse which I could not amend: in which passion howsoever I may sympathize with him or them, 'tis for no such respect I shroud my self under his name, but either, in an unknown habit, to assume a little more liberty and freedom of speech, or if you will needs know, for that reason and only respect which Hippocrates relates at large in his epistle to Damegetus, wherein he doth express, how, coming to visit him one day, he found *Democritus* in his garden at Abdera, in the suburbs, ^p under a shady bower, ^q with a book on his knees, busie at his study, sometime writing, sometime walking. The subject of his book was melancholy and madness: about him lay the carcasses of many several beasts, newly by him cut up and anatomized; not that he did contemn Gods creatures, as he told Hippocrates, but to find out the seat of this *atra bilis*, or melancholy, whence it proceeds, and how it is engendred in mens bodies, to the intent he might better cure it in himself, by his writings and observations ^r teach others how to prevent and avoid it. Which good intent of his Hippocrates highly commended, Democritus Junior is therefore bold to imitate, and, because he left it imperfect, and it is now lost, *quasi succenturiator Democriti*, to revive again, prosecute, and finish in this treatise.

You have had a reason of the name. If the title and inscription offend your gravity, were it a sufficient justification to accuse others, I could produce many sober treatises, even sermons themselves, which in their fronts carry more phantastical names. Howsoever, it is a kind of policy in these dayes, to prefix a phantastical title to a book which is to be sold: for as larks come down to a day-net, many vain readers will tarry and stand gazing, like silly passengers, at an antick picture in a painter's shop, that will not look at a judicious piece. And indeed, as ^s Scaliger observes, *nothing more invites a reader than an argument unlooked for, unthought of, and sells better than a scurrile pamphlet, tum maxime cum novitas excitat palatum*. Many men, saith ^t Gellius, *are very conceited in their inscriptions*, and able, (as ^u Pliny quotes out of Seneca) to make him loyter by the way, *that went in haste to fetch a mid-wife for his daughter, now ready to lie down*. For my part, I have honourable ^v precedents for this I have done: I will cite one for all, Anthonie Zara Pap. Episc. his Anatomy of Wit, in four sections, members, subsections, &c. to be read in our libraries.

If any man except against the matter or manner of treating of this my subject, and will demand a reason of it, I can allege more than one. I write

^m Hor. ⁿ Per. ^o Hor. ^p Secundum mœnia locus erat frondosis populis opæus, vitibusque sponte natis: tenuis prope aqua defluebat, placide murmurans, ubi sedile et domus Democriti conspicebatur. ^q Ipse composite considebat, super genua volumen habens, et utrinque alia patentia parata, dissectaque animalia cumulatim strata, quorum viscera rimabatur. ^r Cum mundus extra se sit, et mente captus sit, et nesciat se languere, ut medelam adhibeat. ^s Scaliger, Ep. ad Patisonem. Nihil magis lectorem invitat quàm inopinatum argumentum; neque vendibilior merx est quàm petulans liber. ^t Lib. xx. c. 11. Miras sequuntur inscriptionum festivitates. ^u Præfat. Nat. Hist. Patri obstetricem parturienti filiæ accersenti moram injicere possunt. ^v Anatomy of Popery. Anatomy of Immortality. Angelus Scalas, Anatomy of Antimony, &c.

of melancholy, by being busie, to avoid melancholy. There is no greater cause of melancholy than idleness, *no better cure than business*, as *Rhasis holds: and howbeit, *stultus labor est ineptiarum*, to be busied in toys is to small purpose, yet hear that divine Seneca, better *aliud agere quam nihil*, better do to no end, than nothing. I writ therefore, and busied my self in this playing labour, *otiosâque diligentia ut vitarem torporem feriandi*, with Vectius in Macrobius, *atque otium in utile verterem negotium*;

* — Simul et jucunda et idonea dicere vitæ
Lectorem delectando simul atque monendo. Hor.

To this end I write, like them, saith Lucian, that *recite to trees, and de-claim to pillars, for want of auditors*; as *Paulus Ægineta ingenuously confesseth, *not that any thing was unknown or omitted, but to exercise my self* (which course if some took, I think it would be good for their bodies, and much better for their souls); or peradventure, as others do, for fame to shew my self (*Scire tuum nihil est, nisi te scire hoc sciat alter*). I might be of Thucydides opinion, **to know a thing and not to express it, is all one as if he knew it not*. When I first took this task in hand, *et, quod ait* ^b*ille, impellente genio negotium suscepi*, this I aimed at, ^c*vel ut lenirem animum scribendo*, to ease my mind by writing, for I had, *gravidum cor, fetum caput*, a kind of imposthume in my head, which I was very desirous to be unladen of, and could imagine no fitter evacuation than this. Besides, I might not well refrain; for, *ubi dolor, ibi digitus*, one must needs scratch where it itches. I was not a little offended with this malady, shall I say my mistress *melancholy*, my Egeria, or my *malus genius*; and for that cause, as he that is stung with a scorpion, I would expel, *clavum clavo*, ^dcomfort one sorrow with another, idleness with idleness, *ut ex viperâ theriacum*, make an antidote out of that which was the prime cause of my disease. Or as he did, of whom *Felix Plater speaks, that thought he had some of Aristophanes frogs in his belly, still crying *Brecc' ehex, coax, oop, oop*, and for that cause studied physick seven years, and travelled over most part of Europe, to ease himself; to do my self good, I turned over such physicians as our libraries would afford, or my private friends impart, and have taken this pains. And why not? Cardan professeth he writ his book *De consolatione* after his sons death, to comfort himself; so did Tully write of the same subject with like intent after his daughters departure, if it be his at least, or some impostors put out in his name, which Lipsius probably suspects. Concerning my self, I can peradventure affirm with Marius in Sallust, ^b*that which others hear or read of, I felt and practised my self: they get their knowledge by books, I mine by melancholizing: experto crede Roberto*. Something I can speak out of experience, *ærumnabilis experientia me docuit*; and with her in the poet, ⁱ*Haud ignara mali miseris succurrere disco*. I would help others out of a fellow-feeling, and as that vertuous lady did of old, ^k*being a leper her self, bestow all her portion to build an hospital for lepers*, I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.

Yea, but you will infer that this is ^l*actum agere*, an unnecessary work, *cramben bis coctam apponere*, the same again and again in other words. To what purpose? ^m*Nothing is omitted that may well be said*: so thought Lucian in the like theam. How many excellent physicians have written just volumes

* Cont. l. 4. c. 9. Non est cura melior quam labor. * Hor. * Non quod de novo quid addere, aut a veteribus prætermisum, sed propriæ exercitationis causâ. * Qui novit, neque id quod sentit exprimit, perinde est ac si nesciret. * Jovius, Præf. Hist. * Erasmus. * Otium otio, dolorem dolore, sum solatus. * Observat. l. 1. * M. Joh. Rous. our protobib. Oxon. Mr. Hopper, Mr. Guthridge, &c. * Quæ illi audire et legere solent, eorum partim vidi egomet, alia gessi: quæ illi literis, ego militando didici. Nunc vos existimate, facta an dicta plura sint. * Dido, Virg. * Camden, Ipsa elephantiasis correpta elephantiasis hospitium construxit. * Iliada post Homerum. * Nihil prætermisum quod a quovis dici possit.

and elaborate tracts of this subject? no news here: that which I have is stolen from others; ^a*dicitque mihi mea pagina, fur es.* If that severe doom of ^b*Synesiū* be true, *it is a greater offence to steal dead mens labours, than their cloaths*, what shall become of most writers? I hold up my hand at the bar amongst others, and am guilty of felony in this kind: *habes confitentem reum.* I am content to be pressed with the rest. 'Tis most true, *tenet insanabile multos scribendi cacoëthes*; and ^c*there is no end of writing of books*, as the wise man found of old, in this ^d*scribbling age* especially, wherein *the number of books is without number*, (as a worthy man saith) *presses be oppressed*, and out of an itching humour, that every man hath to shew himself, ^e*desirous of fame and honour*, (*scribimus indocti doctique*——) he will write, no matter what, and scrape together, it boots not whence. *'Bewitched with this desire of fame, etiam mediis in morbis*, to the disparagement of their health, and scarce able to hold a pen, they must say something, ^f*and get themselves a name*, saith Scaliger, *though it be to the down-fall and ruine of many others.* To be counted writers, *scriptores ut salutentur*, to be thought and held Polymathes, and Polyhistor, *apud imperitum vulgus ob ventosæ nomen artis*, to get a paper kingdom: *nullâ spe quæstus, sed amplâ famæ*, in this precipitate, ambitious age, *nunc ut est sæculum, inter immaturam eruditionem, ambitiosum et præceps* ('tis 'Scaligers censure) and they that are scarce auditors, *vir auditores*, must be masters and teachers, before they be capable and fit hearers. They will rush into all learning, *togatam, armatam*, divine, humane authors, rake over all indexes and pamphlets for notes, as our merchants do strange havens for traffick, write great tomes, *cum non sint reverâ doctiores, sed loquaciores*, when as they are not thereby better scholars, but greater praters. They commonly pretend publick good: but, as Gesner ^g*observes*, 'tis pride and vanity that eggs them on; no news, or ought worthy of note, but the same in other terms. *Ne ferialentur fortasse typographi, vel ideo scribendum est aliquid ut se vixisse testentur.* As apothecaries, we make new mixtures every day, pour out of one vessel into another; and as those old Romans rob'd all the cities of the world, to set out their bad sited Rome, we skim off the cream of other mens wits, pick the choice flowers of their till'd gardens to set out our own sterile plots. *Castrant alios, ut libros suos, per se graciles, alieno adipe suffarciant* (so ^h*Jovius inveighs*); they lard their lean books with the fat of others works. *Ineruditi fures, &c.* (a fault that every writer finds, as I do now, and yet faulty themselves) ⁱ*Trium literarum homines*, all thieves; they pilfer out of old writers to stuff up their new comments, scrape Ennius dung-hills, and out of ^j*Democritus* pit, as I have done. By which means it comes to pass, ^k*that not only libraries and shops are full of our putid papers, but every close-stool and jakes*: *Scribunt carmina, quæ legunt cacantes*; they serve to put under pies, to ^l*lap spice in*, and keep roast meat from burning. With us in France, saith ^m*Scaliger*, *every man hath liberty to write, but few ability.* ⁿ*Heretofore learning was graced by judicious scholars, but now noble sciences are vilified by base and illiterate scriblers*, that either write for vain-glory, need to get money, or as parasites to flatter and colloque with some great men: they put out ^o*burras, quisquiliasque, ineptiasque.* ^p*Amongst so many thousand authors you shall scarce find one, by reading of*

^a Martialis. ^b Magis impium mortuorum lucubrationes quam vestes furari. ^c Eccl. ult. ^d Libros eunuchi gignunt, steriles pariunt. ^e D. King, præfat. lect. Jonas, the late right reverend lord bishop of London. ^f Homines famelici gloriæ ad ostentationem eruditionis undique congerunt. Buchananius. ^g Effascinati etiam laudis amore, &c. Justus Baronius. ^h Ex ruinis alienæ existimationis sibi gradum ad famam struunt. ⁱ Exercit. 288. ^j Omnes sibi famam querunt, et quovis modo in orbem spargi contendunt, ut novæ alicujus rei habeantur auctores. Præf. biblioth. ^k Præf. hist. ^l Plautus. ^m E. Democriti puteo. ⁿ Non tam refertæ bibliothecæ quam cloacæ. ^o Et quidquid chartis amittitur ineptis. ^p Epist. ad Petas. In regno Franciæ omnibus scribendi datur libertas, paucis facultas. ^q Olim literæ ob homines in pretio, nunc sordent ob homines. ^r Ans. pac. ^s Inter tot mille volumina vix unum a cujus lectione quis melior evadat, immo potius non pejor.

whom you shall be any whit better, but rather much worse, quibus inficitur potius, quam perficitur, by which he is rather infected, than any way perfected.

^a Qui talia legit,
Quid didicit tandem, quid scit, nisi somnia, nugas ?

So that oftentimes it falls out (which Callimachus taxed of old) a great book is a great mischief. 'Cardan finds fault with Frenchmen and Germans, for their scribbling to no purpose: *non, inquit, ab edendo deterreo, modo novum aliquid inveniant*: he doth not bar them to write, so that it be some new invention of their own: but we weave the same web still, twist the same rope again and again: or, if it be a new invention, 'tis but some bauble or toy which idle fellows write, for as idle fellows to read: and who so cannot invent? *He must have a barren wit, that in this scribbling age can forge nothing. Princes shew their armies, rich men vaunt their buildings, souldiers their manhood, and scholars vent their toys; they must read, they must hear, whether they will or no.*

^a Et quodcumque semel chartis illeverit, omnes
Gestiet a furno redeuntis scire lacuque,
Et pueros et anus—
What once is said and writ, all men must know,
Old wives and children as they come and go.

What a company of poets hath this year brought out! as Pliny complains to Sossius Senecio. ^a This April, every day some or other have recited. What a catalogue of new books all this year, all this age (I say), have our Frank-furt marts, our domestick marts, brought out! twice a year, ^b *proferunt se nova ingenia et ostentant*: we stretch our wits out, and set them to sale: *magna conatu nihil agimus*. So that, which ^c Gesner much desires, if a speedy reformation be not had, by some princes edicts and grave supervisors, to restrain this liberty, it will run on in infinitum. *Quis tam avidus librorum helluo*, who can read them? As already, we shall have a vast chaos and confusion of books: we are ^d oppressed with them; ^e our eyes ake with reading, our fingers with turning. For my part, I am one of the number; *nos numerus sumus*: I do not deny it. I have only this of Macrobius to say for my self, *Omne meum, nihil meum*, 'tis all mine, and none mine. As a good housewife out of divers fleeces weaves one piece of cloth, a bee gathers wax and honey out of many flowers, and makes a new bundle of all, *Floriferis ut apes in saltibus omnia libant*, I have laboriously ^f collected this cento out of divers writers, and that *sine injuriâ*: I have wronged no authors, but given every man his own; which ^g Hierom so much commends in Nepotian; he stole not whole verses, pages, tracts, as some do now a days, concealing their authors names; but still said this was Cyprians, that Lactantius, that Hilarius, so said Minutius Felix, so Victorinus, thus far Arnobius: I cite and quote mine authors (which, howsoever some illiterate scriblers account pedantical, as a cloke of ignorance, and opposite to their affected fine stile, I must and will use) *sumpsi, non surripui*; and what Varro, lib. 6. de re rust. speaks of bees, *minime maleficæ, nullius opus vellicantes faciunt deterius*, I can say of my self. Whom have I injured? The matter is theirs most part, and yet mine: *apparet unde sumptum sit* (which Seneca approves); *aliud tamen, quam unde sumptum sit, apparet*; which nature doth with the aliment of our bodies, incorporate, digest, assimilate, I do *concoquere quod hauri*, dispose of what I take:

^a Pallogenius. ^b Lib. 5. de sap. ^c Sterile oportet esse ingenium quod in hoc scripturientum pruritu, &c. ^d Cardan. pref. ad consol. ^e Hor. ser. l. sat. 4. ^f Epist. lib. 1. Magnam poetarum proventum annus hic attulit: mense Aprilii nullus fere dies quo non aliquis recitavit. ^g Idem. ^h Principibus et doctioribus deliberandum delinquo, ut arguantur auctorem furta, et millies repetita tollantur, et temere scribendi libido coëreatur, aliter in infinitum progressura. ⁱ Onerabuntur ingenia, nemo legendis sufficit. ^j Libris obruimur: oculi legendo, manus volitando dolent. Fam. Strada, Momon. Lucretius. ^k Quidquid ubique bene dictum facio meum, et illud nunc meis ad compendium, nunc ad fidem et auctoritatem alienis, exprimo verbis: omnes auctores meos clientes esse arbitror, &c. Sarisburiensis ad Polyerat. prol. ^l In Epitaph. Nep. illud Cyp. hoc Lact. illud Hilar. est, ita Victorinus, in hunc modum loquutus est Arnobius, &c.

I make them pay tribute, to set out this my Maceronicon: the method only is mine own: I must usurp that of *u Wecker e Ter. nihil dictum quod non dictum prius: methodus sola artificem ostendit*: we can say nothing but what hath been said, the composition and method is ours only, and shews a scholar. Oribasius, Aëtius, Avicenna, have all out of Galen, but to their own method, *diverso stylo, non diversâ fide*. Our poets steal from Homer; he spews, saith Ælian, they lick it up. Divines use Austins words *verbatim* still, and our story-dressers do as much; he that comes last is commonly best,

— donec quid grandius metas
Postera, sorsque ferat melior. —

Though there were many giants of old in physick and philosophy, yet I say with **Didacus Stella, A dwarf standing on the shoulders of a giant, may see farther than a giant himself*; I may likely add, alter, and see farther than my predecessors: and it is no greater prejudice for me to indite after others, than for Ælianus Montaltus, that famous physician, to write *de morbis capitis*, after Jason Pratensis, Heurnius, Hildesheim, &c. Many horses to run in a race, one logician, one rhetorician, after another. Oppose then what thou wilt,

Allatres licet usque nos et usque,
Et gannitibus improbis lacessas;

I solve it thus. And for those other faults of barbarism, **Dorick dialect*, extemporanean style, tautologies, apish imitation, a rhapsody of rags gathered together from several dung-hills, excrements of authors, toys and fopperies confusedly tumbled out, without art, invention, judgement, wit, learning, harsh, raw, rude, phantastical, absurd, insolent, indiscreet, ill-composed, indigested, vain, scurrile, idle, dull and dry; I confess all ('tis partly affected): thou canst not think worse of me than I do of myself. 'Tis not worth the reading, I yield it: I desire thee not to lose time in perusing so vain a subject; I should be peradventure loth my self to read him or thee so writing; 'tis not *operæ pretium*. All I say, is this, that I have **precedents* for it, which *Iso-crates* calls *perfugium iis qui peccant*, others as absurd, vain, idle, illiterate, &c. *Nonnulli alii idem fecerunt*, others have done as much, it may be more, and perhaps thou thy self: *Novimus et qui te, &c.* we have all our faults; *scimus et hanc veniam, &c.* **thou censurest me, so have I done others, and may do thee: Cædimus, inque vicem, &c.* 'tis *lex talionis, quid pro quo*. Go now censure, criticise, scoff and rail.

Nasutus sis usque licet sis denique nasus,
Non potes in nugis dicere plura meas,
Ipse ego quam dixi, &c.
Wer'st thou all scoffs and flouts, a very Momus,
Than we our selves, thou canst not say worse of us.

Thus, as when women scold, have I cried whore first; and, in some mens censures, I am afraid I have overshoot my self. *Laudare se vani, vituperare stulti*: as I do not arrogate, I will not derogate. *Primus vestrum non sum, nec imus*, I am none of the best, I am none of the meanest of you. As I am an inch, or so many feet, so many parasanges, after him or him, I may be peradventure an ace before thee. Be it therefore as it is, well or ill, I have assayed, put my self upon the stage: I must abide the censure; I may not escape it. It is most true, *stylus virum arguit*, our style bewrayes us, and **hunters* find their game by the trace, so is a mans genius descried by his works: *multo melius ex sermone quam lineamentis, de moribus hominum judicamus*; 'twas old Cato's rule. I have laid my self open (I know it) in this treatise, turned mine inside outward: I shall be censured, I doubt not;

**Præf. ad Syntax. med.* **In Luc. 10. tom. 2. Pygmæi gigantum humeris impositi plus quam ipsi gigantes vident.* **Nec araneorum textus ideo melior, quia ex se fila gignuntur, nec noster ideo villior, quia ex alienis libamus ut, apes.* *Lipsius adversus dialogist.* **Uno absurdo dato, mille sequuntur.* **Non dubito multos lectores hic fore stultos.* **Martial. 13. 2.* **Ut venatores feram e vestigio impresso, virum scriptiunculâ.* Lips.

for, to say truth with Erasmus, *nihil morosius hominum judiciis*, there's nought so pievish as men's judgments: yet this is some comfort—*ut palata, sic judicia*, our censures are as various as our palats.

* Tres mihi convivæ prope dissentire videntur,
Poscentes vario multum diversa palato, &c.

Our writings are as so many dishes, our readers guests; our books like beauty; that which one admires, another rejects; so are we approved as mens fancies are inclined. *Pro captu lectoris habent sua fata libelli*. That which is most pleasing to one is *amaracum sui*, most harsh to another. *Quot homines, tot sententiæ*, so many men, so many minds: that which thou condemnest, he commends. *Quod petis, id sane est invisum acidumque duobus*. He respects matter: thou art wholly for words: he loves a loose and free stile; thou art all for neat composition, strong lines, hyperboles, allegories: he desires a fine frontispiece, enticing pictures, such as Hieron. Natali * the Jesuit hath cut to the Dominicals, to draw on the readers attention, which thou rejectest; that which one admires, another explodes as most absurd and ridiculous. If it be not point-blank to his humour, his method, his conceit, *si quid forsân omisum, quod is animo conceperit, si quæ dictio, &c.* if ought be omitted, or added, which he likes, or dislikes, thou art *mancipium paucae lectionis*, an ideot, an ass, *nullus es*, or *plagiarius*, a trifler, a trivant, thou art an idle fellow; or else 'tis a thing of meer industry, a collection without wit or invention, a very toy. *Facilia sic putant omnes quæ jam facta, nec de salebris cogitant, ubi via strata*; so men are valued, their labours vilified, by fellows of no worth themselves, as things of nought: who could not have done as much? *unusquisque abundat sensu suo*, every man abounds in his own sense; and whilest each particular party is so affected, how should one please all? *Quid dem? quid non dem? Renuis tu, quod jubet ille*. How shall I hope to express my self to each mans humor and ¹conceit, or to give satisfaction to all? Some understand too little, some too much, *qui similiter in legendos libros, atque in salutandos homines irruunt, non cogitantes quales, sed quibus vestibus induti sint*, as ²Austin observes, not regarding what, but who write, *orexin habet auctoris celebritas*, not valuing the mettall, but the stamp that is upon it; *cantharum aspiciunt, non quid in eo*. If he be not rich, in great place, polite and brave, a great doctor, or full fraught with grand titles, though never so well qualified, he is a dunce. But as ³Baronius hath it of cardinal Caraffas works, he is a meer hog that rejects any man for his poverty. Some are too partial, as friends to overween; others come with a prejudice to carp, vilifie, detract and scoff; (*qui de me forsân quidquid est, omni contemptu contemptius judicant*) some as bees for honey, some as spiders to gather poyson. What shall I do in this case? As a Dutch host, if you come to an inn in Germany, and dislike your fare, diet, lodging, &c. replies in a surly tone, *aliud tibi quæras diversorium*, if you like not this, get you to another inn: I resolve, if you like not my writing, go read something else. I do not much esteem thy censure: take thy course: 'tis not as thou wilt, nor as I will: but when we have both done, that of ⁴Plinius Secundus to Trajan will prove true, *Every mans witty labour takes not, except the matter, subject, occasion, and some commending favourable happen to it*. If I be taxed, exploded by thee and some such, I shall haply be approved and commended by others, and so

* Hor. ⁴ Hor. * Antwerp. fol. 1607. [†] Muretus. [‡] Lipsius. [§] Hor. [¶] Pieri non potest, ut quod quisque, cogitat, dicat unus. Muretus. ^{||} Lib. 1. de ord. cap. 11. ^{|||} Erasmus. ^{|||} Annal. tom. 2. ad annum 360. Est porcus ille qui sacerdotem ex amplitudine redituum sordide demittitur. ^{|||} Erasmus. dial. ^{|||} Epist. 1. 6. Cujusque ingenium non statim emergit, nisi materiæ fautor, occasio, commendatorque contingat.

have been (*expertus loquor*); and may truly say with ^oJovius in like case (*absit verbo jactantia*) *heroum quorundam, pontificum, et virorum nobilium familiaritatem et amicitiam, gratasque gratias, et multorum* ^p*bene laudatorum laudes sum inde promeritus*: as I have been honoured by some worthy men, so have I been vilified by others, and shall be. At the first publishing of this book, (which ^qProbus of Persius satyrs) *editum librum continuo mirari homines, atque avide deripere cæperunt*, I may in some sort apply to this my work. The first, second, and third edition were suddenly gone, eagerly read, and, as I have said, not so much approved by some, as scornfully rejected by others. But it was Democritus his fortune, *Idem admirationi et* ^r*irrisioni habitus*. 'Twas Seneca's fate: that superintendant of wit, learning, judgment, ^s*ad stuporem doctus*, the best of Greek and Latin writers, in Plutarch's opinion; that *renowned corrector of vice*, as ^tFabius terms him, and *painful omniscious philosopher that writ so excellently and admirably well*, could not please all parties, or escape censure. How is he vilified by ^uCaligula, Agellius, Fabius, and Lipsius himself, his chief propugner? *In eo pleraque pernicio*, saith the same Fabius: many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often and remiss, as Agellius observes, *oratio vulgaris et protrita, dicaces et ineptæ sententiæ, eruditio plebeia*, an homely shallow writer as he is. *In partibus spinas et fastidia, habet*, saith ^vLipsius; and, as in all his other works, so especially in his Epistles, *aliæ in argutiis et ineptiis occupantur: intricatus alicubi, et parum compositus, sine cupid rerum hoc fecit*: he jumbles up many things together immethodically, after the Stoicks fashion: *parum ordinavit, multa accumulavit, &c.* If Seneca be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbra tanti philosophi*, hope to please? *No man so absolute*, ^wErasmus holds, *to satisfy all, except antiquity, prescription, &c. set a bar*. But as I have proved in Seneca, this will not always take place, how shall I evade? 'Tis the common doom of all writers: I must (I say) abide it: I seek not applause; ^x*Non ego ventosæ venor suffragia plebis*; again, *non sum adeo informis*: I would not be vilified; ^y

^zlaudatus abunde,
Non fastiditus si tibi, lector, ero.

I fear good men's censures; and to their favourable acceptance I submit my labours,

^aet linguas mancipiorum
Contemno

As the barking of a dog, I securely condemn those malicious and scurrile obloquies, flouts, calumnies of railers and detractors; I scorn the rest. What therefore I have said, *pro tenuitate meâ* I have said.

One or two things yet I was desirous to have amended, if I could, concerning the manner of handling this my subject, for which I must apologize, *deprecari*, and upon better advice give the friendly reader notice. 'Twas not mine intent to prostitute my muse in English, or to divulge *secreta Minervæ*, but to have exposed this more contract in Latin, if I could have got it printed. Any scurrile pamphlet is welcome to our mercenary stationers in English: they print all,

^beduntque libellos,
In quorum foliis vix simia nuda cacaret:

^c Pref. hist. ^d Laudari a laudato laus est. ^e Vit. Persii. ^f Minuti præsentia famam. ^g Lipsius, Judic. de Senecâ. ^h Lib. 10. Plurimum studii, multam rerum cognitionem, omnem studiorum materiam, &c. multa in eo probanda, multa admiranda. ⁱ Suet. Arena sine calce. ^j Introduc. ad Sen. ^k Judic. de Sen. ^l Vix aliquis tam absolutus, ut alteri per omnia satisfaciat, nisi longa temporis præscriptio semotæ judicandi libertate, religione quædam animos occuparit. ^m Hor. Ep. 1. lib. 29. ⁿ Equæ turpe frigide laudari ac insectanter vituperari. Phavorinus. A. Gel. lib. 19. c. 2. ^o Ovid. Trist. 1. eleg. 6. ^p Juven. Sat. 5.

but in Latin they will not deal: which is one of the reasons ^b Nicholas Car, in his Oration of the paucity of English writers, gives, that so many flourishing wits are smothered in oblivion, lye dead and buried, in this our nation. Another main fault is, that I have not revised the copy, and amended the style, which now flows remissly, as it was first conceived: but my leisure would not permit: *Feci nec quod potui, nec quod volui*, I confess it is neither as I would, or as it should be.

^a Cum relego, scripsisse pudet, quia plurima cerno,
Me quoque quæ fuerant iudice digna lini.

When I peruse this tract which I have writ,
I am abash'd, and much I hold unfit.

Et quod gravissimum, in the matter it self, many things I disallow at this present, which when I writ, ^d *Non edeam est ætas, non mens*. I would willingly retract much, &c. but 'tis too late. I can only crave pardon now for what is amiss.

I might indeed (had I wisely done) observed that precept of the poet, — *nonumque prematur in annum*, and have taken more care: or as Alexander the physician would have done by lapis lazuli, fifty times washed before it be used, I should have revised, corrected, and amended this tract; but I had not (as I said) that happy leisure, no amanuenses or assistants. Pancrates in ^e Lucian, wanting a servant as he went from Memphis to Cop-tus in Egypt, took a door bar, and, after some superstitious words pronounced, (Eucrates the relator was then present) made it stand up like a serving-man, fetch him water, turn the spit, serve in supper, and what work he would besides; and when he had done that service he desired, turned his man to a stick again. I have no such skill to make new men at my pleasure, or means to hire them, no whistle, to call, like the master of a ship, and bid them run, &c. I have no such authority, no such benefactors, as that noble ^f Ambrosius was to Origen, allowing him six or seven amanuenses to write out his dictates; I must, for that cause, do my business my self, and was therefore enforced, as a bear doth her whelps, to bring forth this confused lump: I had not time to lick it into form, as she doth her young ones, but even so to publish it, as it was first written, *quidquid in buccam venit*: in an extemporean style, (as ^g I do commonly all other exercises) *effudi quidquid dictavit genius meus*; out of a confused company of notes, and writ with as small deliberation as I do ordinarily speak, without all affectation of big words, fustian phrases, jingling terms, tropes, strong lines, (that, like ^h Aces-tes arrows, caught fire as they flew) strains of wit, brave heats, eulogies, hyper-bolical exornations, elegancies, &c. which many so much affect. I am ⁱ *aque potor*, drink no wine at all, which so much improves our modern wits; a loose, plain, rude writer, *ficum voco ficum, et ligonem ligonem*, and as free, as loose: *idem calamo quod in mente*: ^j I call a spade a spade: *animis hæc scribo, non auribus*, I respect matter, not words; remembering that of Car-dan, *verba propter res, non res propter verba*; and seeking with Seneca, *quid scribam, non quemadmodum*, rather what, than how to write. For, as Philo thinks, ^k *he that is conversant about matter, neglects words; and those that excell in this art of speaking, have no profound learning*:

^l Verba nitent phaleris; at nullas verba medullas
Intus habent—

Besides, it was the observation of that wise Seneca, ^m *when you see a fellow*

^a Auf artis inaeili, aut quæstui magis quam literis student. hab. Cantab. et Lond. excus. 1676. ^b Ovid. de Pont. eleg. l. 6. ^c Hor. ^d Tom. 3. Philopseud. accepto pessulo, quum carmen quoddam dixisset, effecit ut ambularet, aquam hauriret, cornam pararet, &c. ^e Eusebius, eccles. hist. lib. 6. ^f Stans pede in uno, as he made verses. ^g Virg. ^h Non eadem a summo expectes, minimoque poetâ. ⁱ Stylus hic nullus præter parrhesiam. ^j Qui rebus se exerceat, verba negligit; et qui callet artem dicendi, nullam disciplinam habet recognitam. ^k Pallagenius. ^l Cujuscunque ora-

careful about his words, and neat in his speech, know this for a certainty, that mans mind is busied about toys, there's no solidity in him. *Non est ornamentum virile concinnitas*: as he said of a nightingale,—*vox es, præterea nihil*, &c. I am therefore in this point a professed disciple of ^a Apollonius, a scholar of Socrates: I neglect phrases, and labour wholly to inform my readers' understanding, not to please his ear; 'tis not my study or intent to compose neatly, which an orator requires, but to express my self readily and plainly as it happens: so that, as a river runs, sometimes precipitate and swift, then dull and slow; now direct, then *per ambages*; now deep, then shallow; now muddy, then clear; now broad, then narrow; doth my style flow—now serious, then light; now comical, then satyrical; now more elaborate, then remiss, as the present subject required, or as at that time I was affected. And if thou vouchsafe to read this treatise, it shall seem no otherwise to thee, than the way to an ordinary traveller, sometimes fair, sometimes foul; here champion, there inclosed; barren in one place, better soil in another. By woods, groves, hills, dales, plains, &c. I shall lead thee *per ardua montium, et lubrica vallium, et roscida cespitem, et glebosa camporum*, through variety of objects, that which thou shalt like, and surely dislike.

For the matter it self or method, if it be faulty, consider, I pray you, that of Columella: *nihil perfectum, aut a singulari consummatum industriâ*: no man can observe all; much is defective no doubt, may be justly taxed, altered, and avoided in Galen, Aristotle, those great masters. *Boni venatoris* (^p one holds) *plures feras capere, non omnes*. He is a good huntsman can catch some, not all: I have done my endeavour. Besides, I dwell not in this study: *non hic sulcos ducimus; non hoc pulvere desudamus*: I am but a smatterer, I confess, a stranger: ^q here and there I pull a flower. I do easily grant, if a rigid censurer should criticize on this which I have writ, he should not find three sole faults, as Scaliger in Terence, but three hundred, so many as he hath done in Cardans Subtleties, as many notable errors as ^r Gul. Laurebergius, a late professor of Rustocke, discovers in that anatomy of Laurentius, or Barocius the Venetian, in Sacroboscus. And although this be a sixth edition, in which I should have been more accurate, corrected all those former escapes, yet it was *magni laboris opus*, so difficult and tedious, that (as carpenters do find out of experience, 'tis much better build a new sometimes, than repair an old house) I could as soon write as much more, as alter that which is written. If ought therefore be amiss, (as I grant there is) I require a friendly admonition, no bitter invective: ^s *Sint Musis socie Charites; Furia omnis abesto*. Otherwise, as in ordinary controversies, *funem contentionis nectamus: sed cui bono?* We may contend, and likely misuse each other: but to what purpose? We are both scholars, say,

^t Arcades ambo,
Et cantare pares, et respondere parati.

If we do wrangle, what shall we get by it? Trouble and wrong our selves, make sport to others. If I be convict of an error, I will yield, I will amend. *Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis a me dictum sit, id nec dictum esto*. In the mean time I require a favourable censure of all faults omitted, harsh compositions, pleonasmes of words, tautological repetitions, (though Seneca bear me out, *nunquam nimis*

tionem vides politam et sollicitam, scito animum in pusillis occupatum, in scriptis nil solidum. Epist. lib. 1. 21. ^a Philostratus, lib. 8. vit. Apol. Negligeat oratoriam facultatem, et penitus aspernabatur ejus professores, quod linguam duntaxat, non autem mentem, redderent eruditorem. ^b Hic enim, quod Seneca de Ponto, bos herbam, ciconia larisam, canis leporem, virgo florem legat. ^c Pet. Nannius, not. in Hor. ^d Non hic colonus domicilium habeo; sed, topiarii in morem, hinc inde florem vellito, ut canis Nilum lambens. ^e Supra bis mille notabiles errores Laurentii demonstravi, &c. ^f Philo, de Con. ^g Virg.

dicitur, quod nunquam satis dicitur) perturbations of tenses, numbers, printers faults, &c. My translations are sometimes rather paraphrases, than interpretations; *non ad verbum*; but, as an author, I use more liberty, and that's only taken, which was to my purpose. Quotations are often inserted in the text, which make the style more harsh, or in the margent, as it hapned. Greek authors, Plato, Plutarch, Athenæus, &c. I have cited out of their interpreters, because the original was not so ready. I have mingled *sacra profanis*, but I hope not prophaned, and, in repetition of authors names ranked them *per accidens*, not according to chronology; sometimes neotericks before ancients, as my memory suggested. Some things are here altered, expunged in this sixth edition, others amended, much added, because many good ^aauthors in all kinds are come to my hands since; and 'tis no prejudice, no such *indecorum*, or oversight.

^b Nunquam ita *quidquam* bene subductâ ratione ad vitam fuit,
Quin res, etas, usus, semper aliquid apportet novi,
Aliquid moneat; ut illa, quæ scire te credas, nescias,
Et, quæ tibi putâris prima, in experiundo ut repudies.
Ne'er was ought yet at first contriv'd so fit,
But use, age, or something, would alter it;
Advise thee better, and, upon peruse,
Make thee not say, and, what thou tak'st, refuse.

But I am now resolved never to put this treatise out again: *ne quid nimis*, I will not hereafter add, alter, or retract; I have done.

The last and greatest exception is, that I, being a divine, have meddled with physick:

—^c Tantumne est ab re tuâ otii tibi,
Aliena ut cures, eaque nihil quæ ad te attinent?

(which Menedemus objected to Chremes) have I so much leisure or little business of mine own, as to look after other mens matters, which concern me not? What have I to do with physick? *quod medicorum est, promittant medici*. The ^dLacedæmonians were once in council about state-matters: a debauched fellow spake excellent well, and to the purpose: his speech was generally approved: a grave senator steps up, and by all means would have it repealed, though good, because *dehonestabatur pessimo auctore*, it had no better an author; let some good man relate the same, and then it should pass. This counsel was embraced, *factum est*, and it was registered forthwith; *et sic bona sententia mansit, malus auctor mutatus est*. Thou sayest as much of me, stomachous as thou art, and grantest peradventure this which I have written in physick, not to be amiss, had another done it, a professed physician, or so; but why should I meddle with this tract? Hear me speak: there be many other subjects, I do easily grant, both in humanity and divinity, fit to be treated of, which, had I written *ad ostentationem* only, to shew my self, I should have rather chosen, and in which I have been more conversant, I could have more willingly luxuriated, and better satisfied my self and others; but that at this time I was fatally driven upon this rock of melancholy, and carried away by this by-stream, which, as a rillet, is deducted from the main channel of my studies, in which I have pleased and busied my self at idle hours, as a subject most necessary and commodious:—not that I prefer it before divinity, which I do acknowledge to be the queen of professions, and to which all the rest are as handmaids, but that in divinity I saw no such great need: for, had I written positively, there be so many books in that kind, so many commentators, treatises, pamphlets, expositions, sermons, that whole teems of oxen cannot draw them; and, had I been as forward and ambitious as some others, I might have haply printed a sermon at Pauls Cross, a sermon in St. Maries Oxon, a sermon in Christ Church, or a sermon before the right ho-

^a Frambesarius, Sennertus, Ferandus, &c. ^b Ter. Adolph. ^c Heaut. act. 1. scen. 1. ^d Gel-
lius, lib. 18. c. 3.

nourable, right reverend, a sermon before the right worshipful, a sermon in Latine, in English, a sermon with a name, a sermon without, a sermon, a sermon, &c. But I have been ever as desirous to suppress my labours in this kind, as others have been to press and publish theirs. To have written in controversie, had been to cut off an Hydras head: *¶* *lis litem generat*; one begets another; so many duplications, triplications, and swarms of questions, *in sacro bello hoc quod styli mucrone agitur*, that, having once begun, I should never make an end. One had much better, as *¶* Alexander the Sixth, pope, long since observed, provoke a great prince than a begging friar, a Jesuite, or a seminary priest; I will add, for *inexpugnabile genus hoc hominum*: they are an irrefragable society, they must and will have the last word, and that with such eagerness, impudence, abominable lying, falsifying, and bitterness in their questions they proceed, that, as *¶* he said *furoræ cæcus, an rapit vis acrior, an culpa? responsum date*. Blind fury or error, or rashness, or what it is that eggs them, I know not, I am sure, many times; which *¶* Austin perceived long since: *tempestate contentiois, serenitas charitatis obnubilatur*: with this tempest of contention, the serenity of charity is over-clouded; and there be too many spirits conjured up already in this kind in all sciences, and more than we can tell how to lay, which do furiously rage, and keep such a racket, that, as *¶* Fabius said, *it had been much better for some of them to have been born dumb, and altogether illiterate, than so far to dote to their own destruction*.

At melius fuerat non scribere; namque tacere
Tutum semper erit.

'Tis a general fault—so Severinus the Dane complains *¶* in physick—*unhappy men as we are, we spend our daies in unprofitable questions and disputations*, intricate subtilties, *de lanâ caprinâ*, about moonshine in the water, leaving in the mean time those chiefest treasures of nature untouched, wherein the best medicines for all manner of diseases are to be found, and do not only neglect them our selves, but hinder, condemn, forbid, and scoff at others, that are willing to enquire after them. These motives at this present have induced me to make choice of this medicinal subject.

If any physician in the mean time shall infer, *ne sutor ultra crepidam*, and find himself grieved that I have intruded into his profession, I will tell him in brief, I do not otherwise by them, than they do by us, if it be for their advantage. I know many of their sect which have taken orders in hope of a benefice: 'tis a common transition: and why may not a melancholy divine, that can get nothing but by simony, profess physick? Drusianus, an Italian, (Crusianus but corruptly, Trithemius calls him) *because he was not fortunate in his practice, forsook his profession, and writ afterwards in divinity*. Marcellus Ficinus was *semel et simul*, a priest and a physician at once; and *¶* T. Linacer, in his old age, took orders. The Jesuites profess both at this time: divers of them, *permissu superiorum*, chirurgions, panders, bawds, and midwives, &c. Many poor countrey-vicars, for want of other means, are driven to their shifts; to turn mountebanks, quacksalvers, empiricks: and if our greedy patrons hold us to such hard conditions, as commonly they do, they will make most of us work at some trade, as Paul did—at last turn taskers, maltsters, costermongers, graziers, sell ale, as some have done, or worse. Howsoever in undertaking this task, I hope I

¶ Et inde catena quædam fit, quæ hæredes etiam ligat. Cardan. Heinsius. *¶* Malle se bellum cum magno principe gerere, quam cum uno ex fratrum mendicantium ordine. *¶* Hor. epod. lib. od. 7. *¶* Epist. 86. ad Casulam presb. *¶* Lib. 12. cap. 1. Mutos nasci, et omni scientiâ egere, satius fuisset, quam sic in propriam perniciem insanire. *¶* Infelix mortalitas! Inutilibus questionibus ac disceptationibus vitam traducimus; naturæ principes thesauros, in quibus gravissime morborum medicinas collocatæ sunt, interim intactos relinquimus; nec ipsi solum relinquimus, sed et alios prohibemus, impedimus, condemnamus, ludibrisque afficimus. *¶* Quod in praxi minime fortunatus esset, medicinam reliquit, et, ordinibus initiatus, in theologiâ postmodum scripsit. Gesner, Bibliotheca. *¶* P. Jovius.

shall commit no great error, or *indecorum*, if all be considered aright. I can vindicate my self with Georgius Braunus, and Hieronymus Hemingius, those two learned divines, who, (to borrow a line or two of mine * elder brother) drawn by a *natural love, the one of pictures and maps, prospectives and chorographical delights, writ that ample Theatre of Cities; the other to the study of genealogies, penned Theatrum Genealogicum*: or else I can excuse my studies with † Lessius the Jesuite in like case—It is a disease of the soul, on which I am to treat, and as much appertaining to a divine as to a physician; and who knows not what an agreement there is betwixt these two professions? A good divine either is, or ought to be, a good physician, a spiritual physician at least, as our Saviour calls himself, and was indeed, Mat. 4. 23. Luke 5. 18. Luke 7. 8. They differ but in object, the one of the body, the other of the soul, and use divers medicines to cure; one amends *animam per corpus*, the other *corpus per animam*, as ‡ our regius professour of physick well informed us in a learned lecture of his not long since. One helps the vices and passions of the soul, anger, lust, desperation, pride, presumption, &c. by applying that spiritual physick, as the other uses proper remedies in bodily diseases. Now, this being a common infirmity of body and soul, and such a one that hath as much need of a spiritual as a corporal cure, I could not find a fitter task to busie my self about—a more apposite theam, so necessary, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole physician. A divine, in this compound mixt malady, can do little alone; a physician, in some kinds of melancholy, much less: both make an absolute cure: § *Alterius sic altera poscit opem*: and 'tis proper to them both, and, I hope, not unbeseeming me, who am by my profession a divine, and by mine inclination a physician. I had Jupiter in my sixth house; I say, with ¶ Beroaldus, *non sum medicus, nec medicinæ prorsus expers*; in the theorick of physick I have taken some pains, not with an intent to practise, but to satisfie my self; which was a cause likewise of the first undertaking of this subject.

If these reasons do not satisfie thee, good reader—as Alexander Munificus, that bountiful prelate, sometime bishop of Lincoln, when he had built six castles, *ad invidiam operis eluendam*, saith † Mr. Cambden, to take away the envy of his work, (which very words Nubrigensis hath of Roger the rich bishop of Salisbury, who, in king Stephens time, built Shirburn castle, and that of Devises) to divert the scandal or imputation which might be thence inferred, built so many religious houses—If this my discourse be over medicinal, or savour too much of humanity, I promise thee that I will hereafter make thee amends in some treatise of divinity. But this, I hope, shall suffice, when you have more fully considered of the matter of this my subject, *rem substratam*, melancholy madness, and of the reasons following, which were my chief motives—the generality of the disease, the necessity of the cure, and the commodity or common good that will arise to all men by the knowledge of it, as shall at large appear in the ensuing preface. And I doubt not but that in the end you will say with me, that to anatomize this humour aright through all the members of this our *microcosmus*, is as great a task as to reconcile those chronological errors in the Assyrian monarchy, find out the quadrature of a circle, the creeks and sounds of the north-east or north-west passages, and, all out, as good a discovery as that hungry † Spaniards of Terra Australis Incognita—as great trouble as to perfect the

* M. W. Burton, Preface to his Description of Leicestershire, printed at London by W. Jaggard, for J. White, 1622. † In Hygiasticon; neque enim hæc tractatio aliena videri debet a theologo, &c. agitur de morbo animæ. ‡ D. Clayton, in comitiis, anno 1621. § Hor. ¶ Lib. de pestil. ¶ In Newark in Nottinghamshire. Cum duo edificasset castella, ad tollendam structionis invidiam, et expiandam maculam, duo instituit cenobia, et collegis religiosis implevit. ¶ Ferdinando de Quir, anno 1612. Amsterdami impress.

motion of Mars and Mercury, which so crucifies our astronomers, or to rectify the Gregorian kalendar. I am so affected, for my part, and hope, as ^mTheophrastus did by his Characters, *that our posterity, friend Polycles, shall be better for this which we have written, by correcting and rectifying what is amiss in themselves by our examples, and applying our precepts and cautions to their own use.* And, as that great captain, Zisca, would have a drum made of his skin when he was dead, because he thought the very noise of it would put his enemies to flight, I doubt not but that these following lines, when they shall be recited, or hereafter read, will drive away melancholy (though I be gone), as much as Zisca's drum could terrify his foes. Yet one caution let me give by the way to my present or future reader, who is actually melancholy—that he read not the ⁿsymptomes or prognosticks in the following tract, lest, by applying that which he reads to himself, aggravating, appropriating things generally spoken, to his own person (as melancholy men for the most part do), he trouble or hurt himself, and get, in conclusion, more harm than good. I advise them therefore warily to peruse that tract. *Lapides loquitur* (so said ^oAgrippa, de occ. Phil.) *et caveant lectores ne cerebrum iis excutiat.* The rest, I doubt not, they may securely read, and to their benefit. But I am over-tedious: I proceed.

Of the necessity and generality of this which I have said, if any man doubt, I shall desire him to make a brief survey of the world, as ^pCyprian adviseth Donate—*Supposing himself to be transported to the top of some high mountain, and thence to behold the tumults and chances of this wavering world, he cannot chuse but either laugh at, or pity it.* St. Hierom, out of a strong imagination, being in the wilderness, conceived with himself that he then saw them dancing in Rome; and if thou shalt either conceive, or climb to see, thou shalt soon perceive that all the world is mad, that it is melancholy, dotes; that it is (which Epichthonius Cosmopolites expressed not many years since in a map) made like a fools head (with that motto, *caput helleboro dignum*) a crased head, *cavea stultorum*, a fools paradise, or (as Apollonius) a common prison of gulls, cheaters, flatterers, &c. and needs to be reformed. Strabo, in the ninth book of his Geography, compares Greece to the picture of a man; which comparison of his Nic. Gerbelius, in his exposition of Sophianus map, approves—The breast lies open from those Acroceranion hills in Epirus, to the Sunian promontory in Attica; Pagæ and Megara are the two shoulders; that Isthmos of Corinth the neck; and Peloponnesus the head. If this allusion hold, 'tis, sure, a mad head—*Morea* may be *Moria*; and, to speak what I think, the inhabitants of modern Greece swerve as much from reason and true religion at this day, as that *Morea* doth from the picture of a man. Examine the rest in like sort; and you shall find that kingdoms and provinces are melancholy, cities and families, all creatures, vegetal, sensible, and rational—that all sorts, sects, ages, conditions, are out of tune: as in Cebes table, *omnes errorem bibunt*: before they come into the world, they are intoxicated by errors cup—from the highest to the lowest, have need of physick; and those particular actions in ^qSeneca, where father and son prove one another mad, may be general: Porcius Latro shall plead against us all. For indeed who is not a fool, melancholy, mad?—*Qui nil molitur inepte*; who is not brain-sick? Folly, melancholy, madness, are all one disease: *delirium* is a common

^m Prefat. ad Characteres. Spero enim, O Polycles, liberos nostros meliores inde futuros, quod istiusmodi memorie mandata reliquerimus, ex præceptis et exemplis nostris ad vitam accommodatis, ut se inde corrigant. ⁿ Part I. sec. 3. ^o Pref. Lectori. ^p Ep. 2. l. 2. ad Donatum. Paullisper te crede subduci in ardui montis verticem celsiorem: speculare inde rerum jacentium facies; et, oculis in diversa porrectis, fluctuantis mundi turbines intueri: jam simul aut ridebis aut misereberis, &c. ^q Controv. l. 2. cont. 7. et l. 6. cont. ^r Horatius.

name to all. Alexander Gordonius, Jason Pratensis, Savanarola, Guianerius, Montaltus, confound them, as differing *secundum magis et minus*; so doth David, Psal. 37. 5. *I said unto the fools, deal not so madly*: and 'twas an old Stoical paradox, *omnes stultos insanire*,—^aall fools are mad, though some madder than others. And who is not a fool? who is free from melancholy? who is not touched more or less in habit or disposition? If in disposition, ill dispositions beget habits: if they persevere, saith ^bPlutarch, habits either are or turn to diseases. 'Tis the same which Tully maintains in the second of his Tusculanes, *omnium insipientum animi in morbo sunt, et perturbatorum*: fools are sick, and all that are troubled in mind: for what is sickness, but, as ^cGregory Tholosansus defines it, *a dissolution or perturbation of the bodily league which health combines*? and who is not sick, or ill disposed? in whom doth not passion, anger, envy, discontent, fear, and sorrow, reign? who labours not of this disease? Give me but a little leave, and you shall see by what testimonies, confessions, arguments, I will evince it, that most men are mad, that they had as much need to go a pilgrimage to the Anticyræ (as in ^dStrabo's time they did), as in our dayes they run to Compostella, our Lady of Sichem or Lauretta, to seek for help—that it is like to be as prosperous a voyage as that of Guiana, and that there is much more need of hellebore than of tobacco.

That men are so misaffected, melancholy, mad, giddy-headed, hear the testimony of Solomon, Eccles. 2. 12. *And I turned to behold wisdom, madness, and folly, &c.* And ver. 23. *All his days are sorrow, his travel grief, and his heart taketh no rest in the night.* So that, take melancholy in what sense you will, properly or improperly, in disposition or habit, for pleasure or for pain, dotage, discontent, fear, sorrow, madness, for part, or all, truly, or metaphorically, 'tis all one. Laughter it self is madness, according to Solomon; and, as St. Paul hath it, *worldly sorrow brings death. The hearts of the sons of men are evil; and madness is in their hearts while they live*, Eccles. 9. 3. *Wise men themselves are no better*, Eccles. 1. 18. *In the multitude of wisdom is much grief; and he that increaseth wisdom, increaseth sorrow*, cap. 2. 17. He hated life it self; nothing pleased him; he hated his labour; all, as ^ehe concludes, *is sorrow, grief, vanity, vexation of spirit.* And, though he were the wisest man in the world, *sanc-tuarium sapientiae*, and had wisdom in abundance, he will not vindicate himself, or justify his own actions. *Surely I am more foolish than any man, and have not the understanding of a man in me*, Prov. 33. 2. Be they Solomons words, or the words of Agur the son of Jakeh, they are canonical. David, a man after Gods own heart, confesseth as much of himself, Psal. 73. 21, 22. *So foolish was I and ignorant, I was even as a beast before thee*—and condemns all for fools, Psal. 93. and 32. 9. and 49. 20. He compares them to *beasts, horses, and mules, in which there is no understanding.* The Apostle Paul accuseth himself in like sort, 2 Cor. 11. 21. *I would you would suffer a little my foolishness; I speak foolishly. The whole head is sick*, saith Esay; *and the heart is heavy*, cap. 1. 5. and makes lighter of them *than of oxen and asses; the ass knows his owner, &c.* read Deut. 32. 6. Jer. 4. Amos 3. 1. Ephes. 5. 6. *Be not mad, be not deceived: foolish Galatians, who hath bewitched you?* How often are they branded from this epithet of madness and folly! No word so frequent amongst the fathers of the church and divines. You may see what an opinion they had of the world, and how they valued mens actions.

^aIdem Hor. 1. 2. sat. 3. Damasippus Stoicus probat omnes stultos insanire. ^bTom. 2. sympos. lib. 5. c. 6. Animi affectiones, si diutius inhæreant, pravae generant habitus. ^cLib. 28. cap. 1. Synt. art. mir. Morbus nihil est aliud quam dissolutio quædam ac perturbatio fœderis in corpore existentis, sicut et sanitas est consentientis bene corporis consummatio quædam. ^dLib. 2. Geogr. Plures olim gentes navigabant illuc sanitatis causâ. ^eEccles. 1. 24.

I know that we think far otherwise, and hold them, most part, wise men that are in authority—princes, magistrates, ^arich men—they are wise men born: all politicians and statesmen must needs be so; for who dare speak against them? And on the other, so corrupt is our judgement, we esteem wise and honest men fools; which Democritus well signified in an epistle of his to Hippocrates; ^athe *Abderites* account *virtue* madness; and so do most men living. Shall I tell you the reason of it? ^b*Fortune* and *Virtue* (*Wisdom* and *Folly* their seconds) upon a time contended in the Olympicks; every man thought that *Fortune* and *Folly* would have the worst, and pittied their cases. But it fell out otherwise. *Fortune* was blind, and cared not where she stroke, nor whom, without laws, *andabatarum instar*, &c. *Folly*, rash and inconsiderate, esteemed as little what she said or did. *Virtue* and *Wisdom* gave place, ^cwere hissed out, and exploded by the common people—*Folly* and *Fortune* admired; and so are all their followers ever since. Knaves and fools commonly fare and deserve best in worldlings eyes and opinions. Many good men have no better fate in their ages. Achish, 1 Sam. 21. 14. held David for a madman. ^dElisha and the rest were no otherwise esteemed. David was derided of the common people, Psal. 9. 7. *I am become a monster to many*. And generally we are accounted fools for Christ, 1 Cor. 14. *We fools thought his life madness, and his end without honour*, Wisd. 5. 4. Christ and his Apostles were censured in like sort, John 10. Mark 3. Acts 26. And so were all Christians in ^ePliny's time: *fuerunt et alii similis dementiae*, &c. and called not long after, *vesaniae sectatores, eversores hominum, polluti novatores, fanatici, canes, malefici, venefici, Galilaei homunciones*, &c. 'Tis an ordinary thing with us to account honest, devout, orthodox, divine, religious, plain-dealing men, ideots, asses, that cannot or will not lye and dissemble, shift, flatter, *accommodare se ad eum locum ubi nati sunt*, make good bargains, supplant, thrive, *patronis inservire, solennes ascendendi modos apprehendere, leges, mores, consuetudines recte observare, candide laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, ceteraque quae promotionem ferunt et securitatem, quae sine ambage felicem reddunt hominem, et vere sapientem apud nos*—that cannot temporize as other men do, ^fhand and take bribes, &c.—but fear God, and make a conscience of their doings. But the Holy Ghost, that knows better how to judge—he calls them fools. *The fool hath said in his heart*, Psal. 53. 1. *And their wayes utter their folly*, Psal. 49. 14. ^h*For what can be more mad, than, for a little worldly pleasure, to procure unto themselves eternal punishment?* as Gregory and others inculcate unto us.

Yea even all those great philosophers the world hath ever had in admiration, whose works we do so much esteem, that gave precepts of wisdom to others, inventors of arts and sciences—Socrates, the wisest man of his time by the oracle of Apollo, whom his two scholars ⁱPlato and ^jXenophon so much extol and magnifie with those honourable titles, *best and wisest of all mortal men, the happiest, and most just*; and as ^kAlcibiades incomparably commends him: “Achilles was a worthy man, but Brasidas and others were as worthy as himself; Antenor and Nestor were as good as Pericles; and so of the rest: but none present, before, or after Socrates, *nemo veterum neque*

^a Jure hereditario sapere jubentur. Euphormio, Satyr. ^b Apud quos virtus, insania et furor esse dicitur. ^c Calcagninus, Apol. Omnes mirabantur, putantes illisum iri Stultitiam. Sed praeter expectationem res evenit. Audax Stultitia in eam irrumpit, &c. illa cedit irrisa; et plures hinc habet sectatores Stultitia. ^d Non est respondendum stulto secundum stultitiam. ^e Reg. 7. ^f Lib. 10. ep. 97. ^g Aug. ep. 178. ^h Quis, nisi mentis inops, &c. ⁱ Quid insanis quam pro momentanea felicitate aeternis te mancipare suppliciis? ^j In fine Phaedonis. ^k Hic finis fuit amici nostri, o Eucrates, nostro quidem iudicio, omnium quos experti sumus optimi et apprime sapientissimi, et justissimi. ^l Xenop. l. 4. de dictis Socratis, ad finem. Talis fuit Socrates, quem omnium optimum et felicissimum statuam. ^m Lib. 25. Platonis Convivio.

eorum qui nunc sunt, were ever such, will match, or come near him"—those seven wise men of Greece, those Britain Druids, Indian Brachmanni, Æthiopian Gymnosophists, Magi of the Persians—Apollonius, of whom Philostratus, *non doctus, sed natus sapiens*, wise from his cradle—Epicurus, so much admired by his scholar Lucretius;

Qui genus humanum ingenio superavit, et omnes
Perstrinxit, stellas exortus ut ætherius Sol—

Whose wit excell'd the wit of men as far,
As the Sun rising doth obscure a star—

or that so much renowned Empedocles, ¹ *Ut vix humana videatur stirpe creatus*—all those, of whom we read such ^m hyperbolical eulogiums; as of Aristotle, that he was wisdom itself in the abstract, ⁿ a miracle of nature, breathing libraries, (as Eunapius of Longinus) lights of nature, gyants for wit, quintessence of wit, divine spirits, eagles in the clouds, fallen from heaven, gods, spirits, lamps of the world, dictators, (*Nulla ferant talems ecla futura virum*) monarchs, miracles, superintendents of wit and learning, *Oceanus, phœnix, Atlas, monstrum, portentum hominis, orbis universi musæum, ultimus humanæ naturæ conatus, naturæ maritus*,

—merito cui doctior orbis
Submissis desert fascibus imperium,

as Ælian writ of Protagoras and Gorgias—we may say of them all, *tantum a sapientibus abfuerunt, quantum a viris pueri*, they were children in respect, infants, not eagles but kites, novices, illiterate, *eunuchi sapientiæ*. And, although they were the wisest, and most admired in their age, as he censured Alexander, I do them; there were 10,000 in his army as worthy captains (had they been in place of command), as valiant as himself; there were myriads of men wiser in those dayes, and yet all short of what they ought to be. ^o Lactantius, in his book of Wisdom, proves them to be dizzards, fools, asses, mad-men, so full of absurd and ridiculous tenents and brain-sick positions, that, to his thinking, never any old woman or sick person doted worse. ^p Democritus took all from Leucippus, and left, saith he, *the inheritance of his folly to Epicurus*: ^q *insanienti dum sapientiæ, &c.* The like he holds of Plato, Aristippus, and the rest, making no difference ^r *betwixt them and beasts, saving that they could speak.* ^s Theodore, in his tract *De Cur. Græc. Affect.* manifestly evinces as much of Socrates, whom though that oracle of Apollo confirmed to be the wisest man then living, and saved him from the plague, whom 2000 years have admired, of whom some will as soon speak evil as of Christ, yet *re verâ*, he was an illiterate ideot, as ^t Aristophanes calls him—*irrisor et ambitiosus*, as his master Aristotle terms him, *scurra Atticus*, as Zeno, an ^u enemy to all arts and sciences, as Athenæus, to philosophers and travellers, an opinionative asse, a caviller, a kind of pedant; for his manners, (as Theod. Cyrensis describes him) a ^v Sodomite, an atheist, (so convict by Anytus) *iracundus et ebrius, dicax, &c.* a pot-companion, by Plato's own confession, a sturdy drinker; and that of all others he was most sottish, a very mad-man in his actions and opinions. Pythagoras was part philosopher, part magician, or part witch. If you desire to hear more of Apollonius, a great wise man, sometime parallel'd by Julian the apostate, to Christ, I refer you to that learned

¹ Lucretius. ² Anaxagoras olim Mens dictus ab antiquis. ³ Regula naturæ, naturæ miraculum, ipsa eruditio, demonium hominis, sol scientiarum, mare, sophia, antistes literarum et sapientiæ, ut Scioppius olim de Scal. et Heinsius. Aquila in nubibus, imperator literarum, columen literarum, abyssus eruditionis, ocellus Europæ, Scaliger. ⁴ Lib. 3. de sap. c. 17. et 20. Omnes philosophi aut stulti aut insani: nulla anus, nullus æger, ineptius deliravit. ⁵ Democritus, a Leucippo doctus, hereditatem stultitiæ reliquit Epicuro. ⁶ Hor. car. lib. 1. od. 34. ⁷ Nihil interest inter hos et bestias, nisi quod loquantur. De sa. 1. 26. c. 8. ⁸ Cap. de virt. ⁹ Neb. et Ranis. ¹⁰ Omnium disciplinarum ignarus. ¹¹ Pulchrorum adolescentum causâ frequenter gymnasium obibat, &c.

tract of Eusebius against Hierocles—and, for them all, to Lucian's *Piscator, Icaromenippus, Necyomantia*. Their actions, opinions in general, were so prodigious, absurd, ridiculous, which they broached and maintained; their books and elaborate treatises were full of dotage; which Tully (*ad Atticum*) long since observed—*delirant plerumque scriptores in libris suis*—their lives being opposite to their words, they commended poverty to others, and were most covetous themselves, extolled love and peace, and yet persecuted one another with virulent hate and malice. They could give precepts for verse and prose; but not a man of them (as * Seneca tells them home) could moderate his affections. Their musick did shew us *flebiles modos*, &c. how to rise and fall; but they could not so contain themselves, as in adversity not to make a lamentable tone. They will measure ground by geometry, set down limits, divide and subdivide, but cannot yet prescribe *quantum homini satis*, or keep within compass of reason and discretion. They can square circles, but understand not the state of their own souls—describe right lines, and crooked, &c. but know not what is right in this life—*quid in vita rectum sit, ignorant*: so that, as he said, *Nescio, an Anticyram ratio illis destinet omnem*. I think all the Anticyræ will not restore them to their wits. * If those men now, that held † Zenodotus heart, Crates liver, Epictetus lantern, were so sottish, and had no more brains than so many beetles, what shall we think of the commonalty? what of the rest?

Yea, but (will you infer) that is true of heathens, if they be conferred with Christians, 1 Cor. 3. 19. *The wisdom of this world is foolishness with God, earthly and devilish*, as James calls it, 3. 15. *They were vain in their imaginations; and their foolish heart was full of darkness*. Rom. 1. 21, 22. *When they professed themselves wise, became fools*. Their witty works are admired here on earth, whilst their souls are tormented in hell fire. In some sense, *Christiani Crassiani*, Christians are Crassians, and, if compared to that wisdom, no better than fools. *Quis est sapiens? Solus Deus*. * Pythagoras replies; *God is only wise*.—Rom. 16. Paul determines, *only good*, as Austin well contends; *and no man living can be justified in his sight*. God looked down from heaven upon the children of men, to see if any did understand, Psalm 53. 2, 3. but all are corrupt, erre. Rom. 3. 12. *None doth good, no not one*. Job aggravates this, 4. 18. *Behold, he found no stedfastness in his servants, and laid folly upon his angels*, 19. *How much more on them that dwell in houses of clay!* In this sense, we are all as fools; and the * Scripture alone is *arx Minervæ*; we and our writings are shallow and imperfect. But I do not so mean; even in our ordinary dealings, we are no better than fools. All our actions, as † Pliny told Trajan, *upbraid us of folly*: our whole course of life is but matter of laughter: we are not soberly wise; and the world it self, which ought at least to be wise by reason of his antiquity, as ‡ Hugo de Prato Florido will have it, *semper stultizat, is every day more foolish than other: the more it is whipped, the worse it is; and, as a child, will still be crowned with roses and flowers*. We are apish in it, *asini bipedes*; and every place is full of *inversorum Apuleiorum* of metamorphosed and two-legged asses, *inversorum Silenorum*, childish, *pueri instar bimuli, tremulâ patris dormientis in ulnâ*. Jovianus Pontanus (Antonio Dial.) brings in some laughing at an old man, that by reason of his age was a little fond: but, as he admonisheth there, *ne mircris, mi hospes, de hoc sene*, marvel not at him only; for *tota hæc civitas delirium*,

* Seneca. Scis rotunda metiri, sed non tuum animum. * Ab uberibus sapientiâ lactati, cœcutire non possunt. † Cor Zenodoti, et jecur Cratetis. * Lib. de nat. boni. * Hic profundissimæ sophiæ fodinæ. † Panegy. Trajano. Omnes actiones exprobrare stultitiam videntur. * Ser. 4. in domi Pal. Mundus, qui ob antiquitatem deberet esse sapiens, semper stultizat, et nullis flagellis alteratur; sed, ut puer, vult rosis et floribus coronari.

all our town dotes in like sort; ⁴ we are a company of fools. Ask not, with him in the poet, ** Larvæ hunc, intemperie, insanieque, agitant senem?* What madness ghosts this old man; but what madness ghosts us all? For we are, *ad unum omnes*, all mad; *semel insanivimus omnes*: not once, but always so, *et semel, et simul, et semper*, ever and altogether as bad as he; and not *senex bis puer, delira anus*; but say it of us all, *semper pueri*; young and old, all dote, as Lactantius proves out of Seneca; and no difference betwixt us and children, saving that *majora ludimus, et grandioribus pupis*, they play with babies of clouts, and such toys, we sport with greater babies. We cannot accuse or condemn one another, being faulty ourselves, *deliramenta loqueris*, you talk idly, or, as ⁵ Micio upbraided Demea, *insanis? aufer*; for we are as mad our own selves; and it is hard to say which is the worst. Nay, 'tis universally so. ** Vitam regit fortuna, non sapientia.*

When ⁶ Socrates had taken great pains to find out a wise man, and, to that purpose, had consulted with philosophers, poets, artificers, he concludes all men were fools; and, though it procured him both anger and much envy, yet in all companies he would openly profess it. When ⁷ Supputius in Pontanus had travelled all over Europe to conferr with a wise man, he returned at last without his errand, and could find none. ⁸ Cardan concurs with him: *Few there are (for ought I can perceive) well in their wits.* So doth ⁹ Tully: *I see every thing to be done foolishly and unadvisedly.*

Ille sinistrorsum, hic dextrorsum abire: unus utriusque Error; sed variis illudit partibus omnes.

One reels to this, another to that wall;
'Tis the same error that deludes them all.

¹ They dote all, but not alike, *Μαρία γ' οὐ πασιν ὁμοία*, not in the same kind. *One is covetous, a second lascivious, a third ambitious, a fourth envious, &c.* as Damasippus the Stoick hath well illustrated in the poet, ² *Desipiunt omnes æque ac tu.* 'Tis an inbred maladie: in every one of us, there is *seminarium stultitiæ*, a seminary of folly, which, *if it be stirred up, or get a head, will run in infinitum, and infinitely varies, as we ourselves are severally addicted,* (saith ³ Balthazar Castilio) and cannot so easily be rooted out; it takes such fast hold, as Tully holds, *altæ radices stultitiæ*; ⁴ so we are bred, and so we continue. Some say there be two main defects of wit—error and ignorance—to which all others are reduced. By ignorance we know not things necessary; by error we know them falsly. Ignorance is a privation, error a positive act. From ignorance comes vice, from error heresie, &c. But make how many kinds you will, divide and subdivide; few men are free, or that do not impinge on some one kind or other. ⁵ *Sic plerumque agitat stultos inscitia*, as he that examines his own and other mens actions, shall find.

⁶ Charon, in Lucian, (as he wittily feigns) was conducted by Mercury to such a place, where he might see all the world at once. After he had sufficiently viewed, and looked about, Mercury would needs know of him what he had observed. He told him, that he saw a vast multitude, and a promiscuous; their habitations like mole-hills; the men as emmets: *he could discern cities like so many hives of bees, wherein every bee had a sting; and they did nought else but sting one another; some domineering like hornets, bigger than the rest, some like filching wasps, others as drones.* Over their heads were hovering a confused company of perturbations, hope,

¹ Insanum te omnes pueri, clamantque puellæ. Hor. ² Plautus, Aulular. ³ Adelphi, act. 5. scen. 8. ⁴ Tully, Tusc. 6. ⁵ Plato, Apologia Socratis. ⁶ Ant. Dial. ⁷ Lib. 3. de sap. Paucis ut video, sanæ mentis sunt. ⁸ Stulte et incaute omnia agi video. ⁹ Insania non omnibus eadem. Erasmi. chil. 3. cent. 10. Nemo mortalium qui non aliquâ in re desipit, licet alius alio morbo labore, hic libidinis, ille avaritiæ, ambitionis, invidiæ. ¹⁰ Hor. l. 2. sat. 3. ¹¹ Lib. 1. de aulico. Est in unoquoque nostrum seminarium aliquod stultitiæ, quod si quando excitetur, in infinitum facili excrecit. ¹² Præmaque lux vitæ prima furoris erat. ¹³ Tibullus. Stulti prætereunt dies; their wits are a wool-gathering. So fools commonly dote. ¹⁴ Dial. contemplantes, tom. 2.

fear, anger, avarice, ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were brawling, some fighting, riding, running, *solicite ambientes, callide litigantes*, for toys, and trifles, and such momentary things—their towns and provinces meer factions, rich against poor, poor against rich, nobles against artificers, they against nobles, and so the rest. In conclusion, he condemned them all for mad-men, fools, ideots, asses—*O stulti! quænam hæc est amentia?* O fools! O mad-men! he exclaims, *insana studia, insani labores, &c.* Mad endeavours! mad actions! mad! mad! mad! *O seclum insipiens et infectum!* a giddy-headed age. Heraclitus the philosopher, out of a serious meditation of mens lives, fell a weeping, and with continual tears bewailed their misery, madness, and folly. Democritus, on the other side, burst out a laughing; their whole life seemed to him so ridiculous: and he was so far carried with this ironical passion, that the citizens of Abdera took him to be mad, and sent therefore ambassadors to Hippocrates the physician, that he would exercise his skill upon him. But the story is set down at large by Hippocrates, in his Epistle to Damagetus, which, because it is not impertinent to this discourse, I will insert *verbatim* almost, as it is delivered by Hippocrates himself, with all the circumstances belonging unto it.

When Hippocrates was come to Abdera, the people of the city came flocking about him, some weeping, some intreating of him that he would do his best. After some little repast, he went to see Democritus, the people following him, whom he found (as before) in his garden in the suburbs, all alone, *sitting upon a stone under a plane tree, without hose or shoes, with a book on his knees, cutting up several beasts, and busie at his study.* The multitude stood gazing round about, to see the congress. Hippocrates, after a little pause, saluted him by his name, whom he re-saluted, ashamed almost that he could not call him likewise by his, or that he had forgot it. Hippocrates demanded of him what he was doing. He told him that he was *busie in cutting up several beasts, to find out the cause of madness and melancholy.* Hippocrates commended his work, admiring his happiness and leisure. And why, quoth Democritus, have not you that leisure? Because, replied Hippocrates, domestical affairs hinder, necessary to be done, for our selves, neighbours, friends—expences, diseases, frailties and mortalities which happen—wife, children, servants, and such businesses, which deprive us of our time. At this speech Democritus profusely laughed (his friends, and the people standing by, weeping in the mean time, and lamenting his madness.) Hippocrates asked the reason why he laughed. He told him, at the vanities and fopperies of the time, to see men so empty of all virtuous actions, to hunt so far after gold, having no end of ambition—to take such infinite pains for a little glory, to be favoured of men—to make such deep mines into the earth for gold, and many times to find nothing, with loss of their lives and fortunes—some to love dogs, others horses, some to desire to be obeyed in many provinces, *and yet themselves will know no obedience*—*some to love their wives dearly at first, and, after a while, to forsake and hate them—begetting children, with much care and cost for their education, yet, when they grow to mans estate, to despise, neglect, and leave them naked to the worlds mercy.* *Do not these behaviours express their intolerable folly?* When men live in peace, they covet war, detesting

* Catullus. * Sub ramosâ platano sedentem, solum, discalceatum, super lapidem, valde pallidum ac macilentum, promissâ barbâ, librum super genib' us habentem. ¹ De furore, mania, melancholia scribo, ut sciam quo pacto in hominibus gignatur, fiat, crescat, cumuletur, minuat. Hæc (inquit) animalia, quæ vides, propterea seco, non Dei opera perosus, sed fellis bilisque naturam disquirens. * Aust. l. i. in Gen. Jumentis et servi tui obsequium rigide postulas; et tu nullum præstas aliis, nec ipsi Deo. * Uxores ducunt, mox foras ejiciunt. * Pueros amant, mox fastidiunt. * Quid hoc ab insaniâ deest?

quietness, ^adeposing kings, and advancing others in their stead, murdering some men, to beget children of their wives. How many strange humours are in men ! When they are poor and needy, they seek riches ; and, when they have them, they do not enjoy them, but hide them under ground, or else wastefully spend them. O wise Hippocrates ! I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or justice found amongst them : for they daily plead one against another, ^athe son against the father and the mother, brother against brother, kindred and friends of the same quality ; and all this for riches, whereof, after death, they cannot be possessors. And yet—notwithstanding they will defame and kill one another, commit all unlawful actions, contemning God and men, friends and country—they make great account of many senseless things, esteeming them as a great part of their treasure, statues, pictures, and such like moveables, dear bought, and so cunningly wrought, ^aas nothing but speech wanteth in them ; ^band yet they hate living persons speaking to them. Others affect difficult things : if they dwell on firm land, they will remove to an island, thence to land again, being no way constant to their desires. They commend courage and strength in wars, and let themselves be conquered by lust and avarice. They are, in brief, as disordered in their minds, as Thersites was in his body. And now me thinks, O most worthy Hippocrates ! you should not reprehend my laughing, perceiving so many fooleries in men ; ^cfor no man will mock his own folly, but that which he seeth in a second ; and so they justly mock one another. The drunkard calls him a glutton, whom he knows to be sober. Many men love the sea, others husbandry : briefly, they cannot agree in their own trades and professions, much less in their lives and actions.

When Hippocrates heard these words so readily uttered, without premeditation, to declare the worlds vanity, full of ridiculous contrariety, he made answer, that necessity compelled men to many such actions, and divers wills ensuing from divine permission, that we might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot foresee future events, in the uncertainty of humane affairs : they would not so marry, if they could foretell the causes of their dislike and separation ; or parents, if they knew the hour of their childrens death, so tenderly provide for them ; or an husbandman sow, if he thought there would be no increase ; or a merchant adventure to sea, if he foresaw shipwrack ; or be a magistrate, if presently to be deposed. Alas ! worthy Democritus, every man hopes the best ; and to that end he doth it ; and therefore no such cause, or ridiculous occasion of laughter.

Democritus, hearing this poor excuse, laughed again aloud, perceiving he wholly mistook him, and did not well understand what he had said concerning perturbations, and tranquillity of the mind—inso much, that, if men would govern their actions by discretion and providence, they would not declare themselves fools, as now they do ; and he should have no cause of laughter : but (quoth he) they swell in this life, as if they were immortal, and demi-gods, for want of understanding. It were enough to make them wise, if they would but consider the mutability of this world, and how it wheels about, nothing being firm and sure. He that is now above, to-morrow is beneath ; he that sate on this side to day, to-morrow is hurled on the other : and, not considering these matters, they fall into many inconveniences and troubles, coveting things of no profit, and thirsting after them, tumbling headlong into many

^a Reges eligunt, deponunt. ^a Contra parentes, fratres, cives, perpetuo rixantur, et inimicitias agunt. ^b Credo equidem, vivos docent de marmore vultus. ^b Idola inanimata amant ; animata odio habent ; sic pontificii. ^c Suam stultitiam perspicit nemo, sed alter alterum deridet.

calamities—so that, if men would attempt no more than what they can bear, they should lead contented lives—and, learning to know themselves, would limit their ambition, ^d they would perceive then that nature hath enough, without seeking such superfluities, and unprofitable things, which bring nothing with them but grief and molestation. As a fat body is more subject to diseases, so are rich men to absurdities and fooleries, to many casualties and cross inconveniences. There are many that take no heed what happeneth to others by bad conversation, and therefore overthrow themselves in the same manner through their own fault, not foreseeing dangers manifest. These are things (O more than mad! quoth he) that gave me matter of laughter, by suffering the pains of your impieties, as your avarice, envy, malice, enormous villanies, mutinies, unsatiable desires, conspiracies, and other incurable vices—besides your ^e dissimulation and hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face—flying out into all filthy lusts, and transgressions of all laws, both of nature and civility. Many things, which they have left off, after a while they fall to again—husbandry, navigation—and leave again, fickle and unconstant as they are. When they are young, they would be old, and old, young. ^f Princes commend a private life; private men itch after honour: a magistrate commends a quiet life; a quiet man would be in his office, and obeyed as he is: and what is the cause of all this, but that they know not themselves? Some delight to destroy, ^g one to build, another to spoil one country to enrich another and himself. ^h In all these things they are like children, in whom is no judgement or counsel, and resemble beasts, saving that beasts are better than they, as being contented with nature. ⁱ When shall you see a lion hide gold in the ground, or a bull contend for a better pasture? When a boar is thirsty, he drinks what will serve him, and no more: and, when his belly is full, he ceaseth to eat: but men are immoderate in both, as in lust—they covet carnal copulation at set times; men always, ruining thereby the health of their bodies. And doth it not deserve laughter, to see an amorous fool torment himself for a wench, weep, howl for a mis-shapen slut, a dowdy sometimes, that might have his choice of the finest beauties? Is there any remedy for this in physick? ^j I do anatomize and cut up these poor beasts, to see these distempers, vanities, and follies: yet such proof were better made on mans body, (if my kind nature would endure it) ^k who, from the hour of his birth, is most miserable, weak, and sickly: when he sucks, he is guided by others, when he is grown great, practiseth unhappiness, ^l and is sturdy, and, when old, a child again, and repenteth him of his past life. And here being interrupted by one that brought books, he fell to it again, that all were mad, careless, stupid. To prove my former speeches, look into courts, or private houses. ^m Judges give judgement according to their own advantage, doing manifest wrong to poor innocents to please others. Notaries alter sentences, and, for money, lose their deeds. Some make false moneys: others counterfeit false weights. Some abuse their parents, yea corrupt their own sisters; others make long libels and pasquils, defaming men of good life, and extol

^a Denique sit finis querendi: cumque habeas plus, Pauperiem metuas minus, et finire laborem incipias, parto, quod avebas; utere. Hor. ^b Astutam rapido servat sub pectore vulpem.—Et, cum vulpe positus, pariter vulpinarier.—Cretizandum cum Crete. ^c Qui sit, Mæcenas, ut nemo, quam sibi sortem Seu ratio dederit, seu sors objecerit, illâ Contentus vivat? &c. Hor. ^d Diruit, ædificat, mutat quadrata rotundis—Trajanus pontem struxit super Danubium, quem successor ejus Adrianus statim demolitus. ^e Quâ quid in re ab infantibus differunt, quibus mens et sensus sine ratione inest? Quidquid sese his offert, volupe est. ^f Idem Plut. ^g Ut insaniam causam disquiram, bruta macto et secò, cum hoc potius in hominibus investigandum esset. ^h Totus a natiuitate morbus est. ⁱ In vigore furibundus, quum decrevit insanabilis. ^j Cyprian. ad Donatum. Qui sedet, crimina indicaturus, &c.

such as are lewd and vicious. Some rob one, some another: "magistrates make laws against thieves, and are the veriest thieves themselves. Some kill themselves, others despair, not obtaining their desires. Some dance, sing, laugh, feast, and banquet, whilst others sigh, languish, mourn, and lament, having neither meat, drink, nor clothes. "Some prank up their bodies, and have their minds full of execrable vices. Some trot about, ^pto bear false witness, and say any thing for money: and though judges know of it, yet for a bribe they wink at it, and suffer false contracts to prevail against equity. Women are all day a dressing, to pleasure other men abroad, and go like sluts at home, not caring to please their own husbands, whom they should. Seeing men are so fickle, so sottish, so intemperate, why should not I laugh at those, to whom ^qfolly seems wisdom, will not be cured, and perceive it not?

It grew late: Hippocrates left him; and no sooner was he come away, but all the citizens came about flocking, to know how he liked him. He told them in brief, that, notwithstanding those small neglects of his attire, body, diet, ^rthe world had not a wiser, a more learned, a more honest man; and they were much deceived, to say that he was mad.

Thus Democritus esteemed of the world in his time; and this was the cause of his laughter: and good cause he had.

*Olim jure quidem, nunc plus, Democrite, ride.
Quin rides? vita hæc nunc magis ridicula est.

Democritus did well to laugh of old:
Good cause he had, but now much more:
This life of ours is more ridiculous
Than that of his, or long before.

Never so much cause of laughter, as now; never so many fools and mad men. 'Tis not one 'Democritus will serve turn to laugh in these days: we have now need of a *Democritus to laugh at Democritus*, one jester to flout at another, one fool to fear at another—a great Stentorian Democritus, as big as that Rhodian Colossus; for now, as ^uSalisburyensis said in his time, *totus mundus histrionem agit*—the whole world playes the fool: we have a new theatre, a new scene, a new comedy of errors, a new company of personate actors: *Volupæ sacræ* (as Calcagninus wittily feigns in his Apologues) are celebrated all the world over, ^vwhere all the actors were mad men and fools, and every hour changed habits, or took that which came next. He that was a mariner to day, is an apothecary to morrow, a smith one while, a philosopher another, *in his Volupæ ludis*—a king now with his crown, robes, scepter, attendants, by and by drove a loaded asse before him like a carter, &c. If Democritus were alive now, he should see strange alterations, a new company of counterfeit vizards, whiffers, Cumane asses, maskers, mummers, painted puppets, outsides, phantastick shadows, guls, monsters, giddy-heads, butter-flies: and so many of them are indeed (^wif all be true that I have read); for, when Jupiter and Junos wedding was solemnized of old, the gods were all invited to the feast, and many noble

*Tu pessimus omnium latro es, as a thief told Alexander in Curtius.—Damnat foras iudex, quod intus operatur, Cyprian. *Vultus magna cura; magna animi incuria. Am. Marcel. ^pHorrenda res est! vix duo verba sine mendacio proferuntur: et, quamvis solenniter homines ad veritatem dicendam invitentur, peccare tamen non dubitant; ut ex decem testibus vix unus verum dicat. Calv. in 8. Job. Serm. 1.

^qSapientiam insaniam esse dicunt. ^rSiquidem sapientiæ suæ admiratione me complevit; offendi sapientissimum virum, qui salvos potest omnes homines reddere. ^sE. Græc. epig.

^tPlures Democriti nunc non sufficiunt. Opus Democrito, qui Democritum rideat. Eras. Moria.

^uPolyerat. lib. 3. cap. 8. e Petron. ^vUbi omnes delirabant, omnes insani, &c. hodie nauta, cras philosophus; hodie faber, cras pharmacopola; hic modo regem agebat multo satellitio, tunc et sceptro ornatus, nunc vili amictus centiculo, asinum elitellarium impellit. ^wCalcagninus, Apol. Chrysalus e ceteris, auro dives, manicato peplo et tiarâ conspicuus, levis alioquin et nullius consilii, &c. Magno fastu ingredienti assurgunt, Dii, &c.

men besides; amongst the rest came Chrysalus, a Persian prince, bravely attended, rich in golden attires, in gay robes, with a majestical presence, but otherwise an asse. The gods, seeing him come in such pomp and state, rose up to give him place, *ex habitu hominem metientes*; *but Jupiter, perceiving what he was—a light, phantastick, idle fellow—turned him and his proud followers into butter-flies: and so they continue still (for ought I know to the contrary), roving about in pied-coats, and are called Chrysalides by the wiser sort of men—that is, golden outsides, drones, flies, and things of no worth. Multitudes of such, &c.

—ubique invenies
Stultos avaros, sycophantas prodigos.

Many additions, much increase of madness, folly, vanity, should Democritus observe, were he now to travel, or could get leave of Pluto to come see fashions, (as Charon did in Lucian) to visit our cities of Moronia Pia, and Moronia Felix—sure I think he would break the rim of his belly with laughing. ³ *Si foret in terris, rideret Democritus, seu, &c.*

A satyirical Roman, in his time, thought all vice, folly, and madness, were all at full sea, ² *omne in præcipiti vitium stetit.*—

*Josephus the historian taxeth his countrey men Jews for bragging of their vices, publishing their follies, and that they did contend amongst themselves, who should be most notorious in villanies: but we flow higher in madness, far beyond them, ^b *Mox daturi progeniem vitiosiore*; and the latter end (you know, whose oracle it is) is like to be worst. 'Tis not to be denied; the world alters every day. *Ruunt urbes, regna transferuntur, &c. variantur habitus, leges innovantur*, as ^c Petrarch observes—we change language, habits, laws, customs, manners, but not vices, not diseases, not the symptoms of folly and madness; they are still the same. And, as a river (we see) keeps the like name and place, but not water, and yet ever runs, ^d (*Labitur et labetur in omne volubilis ævum*) our times and persons alter, vices are the same, and ever will be. Look how nightingals sang of old, cocks crowed, kine lowed, sheep bleated, sparrows chirped, dogs barked; so they do still: we keep our madness still, play the fools still, *nec dum finitus Ærestes*; we are of the same humours and inclinations as our predecessors were; you shall find us all alike, much at one, we and our sons, *Et nati natorum, et qui nascentur ab illis*; and so shall our posterity continue to the last. But, to speak of times present—

If Democritus were alive now, and should but see the superstition of our age, our *religious madness, as ^f Meteran calls it, *religiosam insaniam*—so many professed Christians, yet so few imitators of Christ, so much talk of religion, so much science, so little conscience, so much knowledge, so many preachers, so little practice—such variety of sects, such have and hold of all sides, ^g—*obvia signis signa, &c.*—such absurd and ridiculous traditions and ceremonies—if he should meet a ^h Capouchin, a Franciscan, a pharisaical Jesuite, a man-serpent, a shave-crowned monk in his robes, a begging friar, or see their three-crowned sovereign lord the pope, poor Peter's successour, *servus servorum Dei*, to depose kings with his foot, to tread on emperours necks, make them, barefoot and bare-legg'd at his gates, hold his bridle and stirrup, &c. (O that

* Sed hominis levitatem Jupiter perspiciebat, at tu (inquit) esto bombilio, &c. protinusque vestis illa manicata in alas versa est; et mortales inde Chrysalides vocant hujusmodi homines. ⁷ Juven.

² Juven. ^a De bello Jud. l. 8. c. 11. Iniquitates vestre neminem latent; inque dies singulos certamen habetis, quis pejor sit. ^b Hor. ^c Lib. 5. Epist. 8. ^d Hor. ^e Superstitio est insanus error. ^f Lib. 8. hist. Belg. ^g Lucan. ^h Father Angelo, the Duke of Joyeuse, going bare-foot over the Alps to Rome, &c.

Peter and Paul were alive to see this!)—if he should observe a prince creep so devoutly to kiss his toe, and those redcap cardinals, poor parish priests of old, now princes companions—what would he say? *Cælum ipsum petitur stultitiâ.* Had he met some of our devout pilgrims going bare-foot to Jerusalem, our lady of Laretto, Rome, St. Iago, S. Thomas shrine, to creep to those counterfeit and maggot-eaten reliques—had he been present at a masse, and seen such kissing of paxes, crucifixes, cringes, duckings, their several attires and ceremonies, pictures of saints, indulgencies, pardons, vigils, fasting, feasts, crossing, knocking, kneeling at *Ave Mariæ*, bells, with many such—*jucunda rudi spectacula plebi*, praying in gibberish, and mumbling of beads—had he heard an old woman say her prayers in Latine, their sprinkling of holy water, and going a procession,

(—¹ monachorum incedunt agmina mille;
Quid memorem vexilla, cruces, idolaque culta, &c.)

their breviaries, bulls, hallowed beads, exorcisms, pictures, curious crosses, fables, and bables—had he read the Golden Legend, the Turks Alcoran, or Jews Talmud, the Rabbins Comments, what would he have thought? How dost thou think he might have been affected? Had he more particularly examined a Jesuites life amongst the rest, he should have seen an hypocrite profess poverty, and yet possess more goods and lands than many princes, to have infinite treasures and revenues—teach others to fast, and play the gluttons themselves; like watermen, that rowe one way and look another—^m vow virginity, talk of holiness, and yet indeed a notorious bawd, and famous fornicator, *lascivum pecus*, a very goat—monks by profession,ⁿ such as give over the world, and the vanities of it, and yet a *Machiavellian* rout^o interested in all matters of state—holy men, peace-makers, and yet composed of envy, lust, ambition, hatred and malice, fire-brands, *adultæ patriæ pestis*, traitours, assassins—*hac itur ad astra*; and this is to supererogate, and merit heaven for themselves and others! Had he seen, on the adverse side, some of our nice and curious schismatics, in another extream, abhor all ceremonies, and rather lose their lives and livings, than do or admit any thing papists have formerly used, though in things indifferent (they alone are the true church, *sal terræ, cum sint omnium insulissimi*)—formalists, out of fear and base flattery, like so many weather-cocks, turn round—a rout of temporisers, ready to embrace and maintain all that is or shall be proposed, in hope of preferment—another Epicurean company, lying at lurch as so many vultures, watching for a prey of church goods, and ready to rise by the down-fall of any—as ^p Lucian said in like case, what dost thou think Democritus would have done, had he been a spectator of these things—or, had he but observed the common people follow like so many sheep one of their fellows drawn by the horns over a gap, some for zeal, some for fear, *quo se cumque rapit tempestas*, to credit all, examine nothing, and yet ready to dye before they will abjure any of those ceremonies, to which they have been accustomed—others out of hypocrisie frequent sermons, knock their breasts, turn up their eyes, pretend zeal, desire

¹ Si cui intueri vacet quæ patiuntur superstitiosi, invenies tam indecora honestis, tam indigna liberis, tam dissimilia sanis, ut nemo fuerit, dubitaturus furere eos, si cum paucioribus furerent. Senec.
² Quid dicam de eorum indulgentiis, oblationibus, votis, solutionibus, jejuniis, canoniis, vigiliis, somniis, horis, organis, cantilenis, campanis, simulacris, missis, purgatoriis, mitris, breviariis, bullis, instraibus aquis, rasuris, unctionibus, candelis, calicibus, crucibus, mappis, cereis, thuribulis, incantationibus, exorcismis, sputis, legendis, &c. Balus, de actis Rom. Pont. ³ Th. Nauger. ⁴ Dum simulat spernere, acquisiverunt sibi 30 annorum spatium bis centena millia librarum annua. Arnold.
⁵ Et quum interdiu de virtute loquuti sunt, sero in latibulis clunes agitant labore nocturno. Agrippa.
⁶ 2 Tim. 3. 13.—But they shall prevail no longer: their madness shall be evident to all men. ⁷ Benignitatis sinus solebat esse, nunc litium officina, curia Romana. Budæus. ⁸ Quid tibi videtur fatutur Democritus, si horum spectator contigisset?

reformation, and yet professed usurers, gripers, monsters of men, harpies, devils, in their lives, to express nothing less?

What would he have said, to see, hear, and read so many bloody battels, so many thousands slain at once, such streams of blood able to turn mills, *unius ob noxam furiasque*, or to make sport for princes, without any just cause, ^a *for vain titles* (saith Austin) *precedency, some wench, or such like toy, or out of desire of domineering, vain-glory, malice, revenge, folly, madness*, (goodly causes all, *ob quas universus orbis bellis et cædibus misceatur*) whilst statesmen themselves in the mean time are secure at home, pampered with all delights and pleasures, take their ease, and follow their lust, not considering what intolerable misery poor souldiers endure, their often wounds, hunger, thirst, &c.? The lamentable cares, torments, calamities and oppressions, that accompany such proceedings, they feel not, take no notice of it. *So wars are begun, by the perswasion of debauched, hair-brained, poor, dissolute, hungry captains, parasitical fawners, unquiet hot-spurs, restless innovators, green heads, to satisfie one mans private spleen, lust, ambition, avarice, &c. tales rapiunt scelerata in prælia caussæ. Flos hominum*, proper men, well proportioned, carefully brought up, able both in body and mind, sound, led like so many ^r beasts to the slaughter in the flower of their years, pride, and full strength, without all remorse and pitty, sacrificed to Pluto, killed up as so many sheep, for devils food, 40000 at once. At once, said I?—that were tolerable: but these wars last alwayes; and for many ages, nothing so familiar as this hacking and hewing, massacres, murders, desolations (—*ignoto cælum clangore remugit*) they care not what mischief they procure, so that they may enrich themselves for the present: they will so long blow the coals of contention, till all the world be consumed with fire. The ^s siege of Troy lasted ten years, eight months: there died 870000 Grecians, 670000 Trojans: at the taking of the city, and after, were slain 276000 men, women, and children, of all sorts. Cæsar killed a million, Mahomet the ^t Second Turk 300000 persons: Scinius Dentatus fought in an hundred battels; eight times in single combat he overcame, had forty wounds before, was rewarded with 140 crowns, triumphed nine times for his good service. M. Sergius had 32 wounds; Scæva the centurion, I know not how many; every nation hath their Hector, Scipios, Cæsars, and Alexanders. Our ^u Edward the Fourth was in 26 battles afoot: and, as they do all, he glories in it; 'tis related to his honour. At the siege of Hierusalem, 1100000 died with sword and famine. At the battel of Cannas, 70000 men were slain, ^v as Polybius records, and as many at Battle Abbye with us; and 'tis no news to fight from sun to sun, as they did, as Constantine and Licinius, &c. At the siege of Ostend, (the devils academy) a poor town in respect, a small fort, but a great grave, 120000 men lost their lives, besides whole towns, dorpes, and hospitals, full of maimed souldiers. There were engines, fire-works, and whatsoever the devil could invent to do mischief, with 2500000 iron bullets shot of 40 pounds weight, three or four millions of gold consumed. ^w *Who* (saith mine author) *can be sufficiently amazed at their flinty hearts, obstinacy, fury, blindness, who, without any likelihood of good success, hazard poor souldiers, and lead them without pitty to the slaughter, which may justly be called the rage of furious beasts, that run without reason upon their own deaths?* ^x *quis malus genius, quæ Furia, quæ pestis, &c.* what plague, what

^a Ob inanes ditionum titulos, ob præreptum locum, ob interceptam mulierculam, vel quod e stultitiâ natum, vel e malitiâ, quod cupido dominandi, libido nocendi, &c. ^r Bellum rem plane belluinam vocat Morus, Utop. lib. 2. ^s Munster. Cosmog. l. 5. c. 3. E Dict. Cretens. ^t Jovius, vit. ejus. ^u Comineus. ^v Lib. 3. ^w Hist. of the Siege of Ostend, fol. 23. ^x Erasmus de bello. Ut placidam illud animal benevolentia: natum tam ferinâ vecordia in mutuum rueret perniciem.

Fury, brought so devillish, so brutish a thing as war first into mens minds? Who made so soft and peaceable a creature, born to love, mercy, meekness, so to rage, rage like beasts, and run on to their own destruction? how may Nature expostulate with mankind, *Ego te divinum animal finxi, &c.* I made thee an harmless, quiet, a divine creature! how may God expostulate, and all good men! yet, *horum facta* (as^a one condoles) *tantum admirantur, et heroum numero habent*: these are the brave spirits, the gallants of the world, these admired alone, triumph alone, have statues, crowns, pyramids, obelisks to their eternal fame, that immortal genius attends on them: *hac itur ad astra*. When Rhodes was besieged, *fossæ urbis cada-veribus repletae sunt*, the ditches were full of dead carcasses; and (as when the said Solymán great Turk beleagred Vienna) they lay level with the top of the walls. This they make a sport of, and will do it to their friends and confederates, against oaths, vows, promises, by treachery or otherwise—*dolus an virtus, quis in hoste requirat?* leagues and laws of arms, (*silens leges inter arma*: for their advantage, *omnia jura, divina, humana, proculcata plerumque sunt*) Gods and mens laws, are trampled under foot; the sword alone determines all; to satisfy their lust and spleen, they care not what they attempt, say, or do:—*Rara fides, probitasque, viris qui castra sequuntur*. Nothing so common as to have *father fight against the son, brother against brother, kinsman against kinsman, kingdom against kingdom, province against province, Christians against Christians, a quibus nec unquam cogitatione fuerunt læsi*, of whom they never had offence in thought, word, or deed. Infinite treasures consumed, towns burned, flourishing cities sacked and ruined—*quodque animus meminisse horret*, goodly countries depopulated and left desolate, old inhabitants expelled, trade and traffick decayed, maids deflowered,

Virgines nondum thalamis jugatae,
Et comis nondum positis ephebi;

chast matrons cry out with Andromache, *Concubitus mox cogar pati ejus, qui interemit Hectorem*, they shall be compelled peradventure to lye with them that erst killed their husbands—to see rich, poor, sick, sound, lords, servants, *eodem omnes incommodo mactati*, consumed all or maimed, &c. *et quidquid gaudens scelere animus audet, et perversa mens*, saith Cyprian, and whatsoever torment, misery, mischief, hell it self, the devil, fury and rage can invent to their own ruine and destruction: so abominable a thing *is war*, as Gerbelius concludes—*adeo fœda et abominanda res est bellum, ex quo hominum cædes, vastationes, &c.*—the scourge of God, cause, effect, fruit and punishment of sin, and not *tonsura humani generis*, as Tertullian calls it, but *ruina*. Had Democritus been present at the late civil wars in France, those abominable wars, (*bellaque matribus detestata*) *where, in less than ten years, ten hundred thousand men were consumed*, saith Collignius, 20 thousand churches overthrown, nay the whole kingdom subverted (asⁱ Richard Dinoth adds) so many myriades of the commons were butchered up, with sword, famine, war, *tanto odio utrinque, ut barbari ad abhorrendam lanienam obstupescerent*, with such feral hatred, the world was amazed at it—or at our late Pharsalian fields in the time of Henry the Sixth,

^a Rich. Dinoth, præfat. Belli civilis Gal. ^b Jovius. ^c Dolus, asperitas, injustitia, propria bellorum negotia. Tertul. ^d Tully. ^e Lucan. ^f Pater in filium, affinis in affinem, amicus in amicum, &c. Regio cum regione, regnum regno colliditur, populus populo, in mutuum perniciem, belluarum instar sanguinolente ruentium. ^g Libanii declam. ^h Ira enim et furor Bellonæ consultores, &c. dementes sacerdotes sunt. ⁱ Bellum quasi bellua, et ad omnia scelera furor immissus. ^k Gallorum decies centum millia ceciderunt, ecclesiarum 20 millia fundamentis excisa. ^l Belli civilis Gal. l. 1. hoc ferali bello et caedibus omnia repleverunt, et regnum amplissimum a fundamentis pene everterunt; plebis tot myriades gladio, bello, fame miserabiliter perierunt.

betwixt the houses of Lancaster and York, an hundred thousand men slain, ¹ one writ ², ³ another, ten thousand families were rooted out, *that no man can but marvel*, (saith Comineus,) *at that barbarous immaturity, feral madness, committed betwixt men of the same nation, language, and religion.* ⁴ *Quis furor, O cives?* Why do the gentiles so furiously rage? saith the prophet David, Psal. 2. 1. But we may ask, why do the Christians so furiously rage? ⁵ *Arma volunt, quare, poscunt, rapiuntque juventus?* Unfit for gentiles, much less for us, so to tyrannize, as the Spaniards in the West Indies, that killed up in 42 years (if we may believe ⁶ Bartholomæus a Casa their own bishop) 12 millions of men, with stupend and exquisite torments; neither should I lye (said he) if I said 50 millions. I omit those French massacres, Sicilian evensongs, ⁷ the duke of Alva's tyrannies, our gun-powder machinations, and that fourth Fury (as ⁸ one calls it), the Spanish inquisition, which quite obscures those ten persecutions—⁹ *sævit toto Mars impius orbe.* Is not this ¹⁰ *mundus furiosus*, a mad world, as he terms it, *insanum bellum?* are not these mad men, as ¹¹ Scaliger concludes, *qui in prælio, acerbâ morte, insanæ suæ memoriam pro perpetuo teste relinquunt posteritati*—which leave so frequent battels, as perpetual memorials of their madness to all succeeding ages? Would this, think you, have enforced our Democritus to laughter, or rather made him turn his tune, alter his tone, and weep with ¹² Heraclitus, or rather howl, ¹³ roar, and tear his hair, in commiseration—stand amazed; or as the poets feign, that Niobe was for grief quite stupified, and turned to a stone? I have not yet said the worst. That which is more absurd and ¹⁴ mad—in their tumults, seditions, civil and unjust wars, ¹⁵ *quod stulte suscipitur, impie geritur, misere finitur*—such wars, I mean; for all are not to be condemned, as those phantastical Anabaptists vainly conceive. Our Christian tactics are, all out, as necessary as the Roman *acies*, or Grecian *phalanx*. To be a souldier is a most noble and honourable profession, (as the world is) not to be spared. They are our best walls and bulwarks; and I do therefore acknowledge that of ¹⁶ Tully to be most true, *All our civil affairs, all our studies, all our pleading, industry, and commendation, lies under the protection of warlike virtues; and, whensoever there is any suspicion of tumult, all our arts cease:* ware are most behoveful; *et bellatores agricolis civitati sunt utiliores*, as ¹⁷ Tyrius defends: and valour is much to be commended in a wise man: but they mistake most part; *auferre, trucidare, rapere, falsis nominibus virtutem vocant*, &c. ('Twas Galgacus observation in Tacitus) they term theft, murder, and rapine, virtue, by a wrong name: rapes, slaughters, massacres, &c. *jocus et ludus*, are pretty pastimes, as Ludovicus Vives notes. ¹⁸ *They commonly call the most hair-brain blood-suckers, strongest thieves, the most desperate villains, trecherous rogues, inhumane murderers, rash, cruel and dissolute caitiffs, courageous and generous spirits, heroical and worthy captains, brave men at arms, valiant and renowned souldiers,—possessed with a brute perswasion of false honour*, as Pontus Huter in his Burgundian history complains: by means of which, it comes to pass that daily so many

¹ Pont. Huterus. ² Comineus. Ut nullus non execretur et admiretur crudelitatem et barbaram insaniam, quæ inter homines eodem sub cælo natos, ejusdem lingue, sanguinis, religionis, exercebatur. ³ Lucan. ⁴ Virg. ⁵ Bishop of Cusco, an eye witness. ⁶ Read Meteran, of his stupend cruelties. ⁷ Heinsius, Austriacæ. ⁸ Virg. Georg. ⁹ Jansenius Gallobelgicus, 1596. *Mundus furiosus*, inscriptio libri. ¹⁰ Exercitatus, 250, serm. 4. ¹¹ Fleat Heraclitus, an rideat Democritus! ¹² Curæ leves loquuntur, ingentes stupent. ¹³ Arma amens capio, nec sat rationis in armis. ¹⁴ Erasmus ¹⁵ Pro Muranâ. Omnes Urbanæ res, omnia studia, omnis forensis laus et industria latet in tutelâ et præsidio bellicæ virtutis; et, simul atque increpuit suspicio tumultus, artes illico nostræ conticescunt. ¹⁶ Ser. 13. ¹⁷ Crudelissimos sævissimosque latrones, fortissimos propugnatores, fidelissimos duces, habent brutâ persuasione donati. ¹⁸ Eobanus Hessus. Quibus omnis in armis Vita placet, non ulla juvat, nisi morte; nec ullam Esse putant vitam, quæ non assueverit armis.

aries offer themselves, leaving their sweet wives, children, friends,—for
 ace (if they can get it) a day, prostitute their lives and limbs desire to
 upon breacles, lye sentinel, perdue, give the first onset, str in the
 front of the battel, marching bravely on, with a cheerful noise of drums
 rumpets, such vigour and alacrity, so many banners streaming in the
 glittering armours, motions of plumes, woods of pikes, and swords,
 y of colours, cost and magnificence, as if they went in triumph, now
 s, to the Capitol, and with such pomp, as when Darius army marched to
 Alexander at Issus. Void of all fear, they run into eminent dangers,
 is mouths, &c. *ut vulneribus suis ferrum hostium hebetent*, saith ^b Bar-
 , to get a name of valour, honour and applause, which lasts not nei-
 for it is but a mere flash, this fame, and, like a rose, *intra diem unum*
quitur, 'tis gone in an instant. Of 15000 proletaries slain in a battel,
 e fifteen are recorded in history, or one alone, the general perhaps;
 after a while, his and their names are likewise blotted out; the whole
 l it self is forgotten. Those Grecian orators, *summâ vi ingenii et elo-*
tiæ, set out the renowned overthrows at *Thermopylæ*, *Salamine*, *Mara-*
Mycale, *Mantineæ*, *Charonea*, *Platea*: the Romans record their
 l at Cannas, and Pharsalian fields; but they do but record; and we
 e hear of them. And yet this supposed honour, popular applause, de-
 f immortality by this means, pride and vain-glory, spurs them on many
 rashly and unadvisedly to make away themselves and multitudes of
 rs. Alexander was sorry, because there were no more worlds for him to
 uer: he is admired by some for it: *animosa vox videtur, et regia*:
 spoken like a prince: but (as wise ^c Seneca censures him) 'twas *vox*
issima et stultissima: 'twas spoken like a bedlam fool; and that sen-
 which the same ^d Seneca appropriates to his father Philip and him, I
 to them all—*Non minores fuere pestes mortulium quam inundatio,*
conflagratio, quibus, &c. they did as much mischief to mortal men, as
 and water, those merciless elements when they rage. * Which is yet
 to be lamented, they persuade them this hellish course of life is holy:
 promise heaven to such as venture their lives *bello sacro*, and that, by
 bloody wars, (as Persians, Greeks, and Romans of old, as modern
 s do now their commons, to encourage them to fight, *ut cadant infeli-*
) if they die in the field, they go directly to heaven, and shall be
nized for saints. (O diabolical invention!) put in the chronicles, *in*
eternam rei memoriam, to their eternal memory; when, as in truth, as
 e hold it, it were much better (since wars are the scourge of God for
 oy which he punisheth mortal mens pievishness and folly) such brutish
 es were suppressed, because *ad morum institutionem nihil habent*, they
 uce not at all to manners, or good life. But they will have it thus
 rtheless; and so they put a note of ^e *divinity upon the most cruel and*
icious plague of human kind, adorn such men with grand titles, de-
 , statues, images—^b honour, applaud and highly reward them for their
 service—no greater glory than to dye in the field! So Africanus is
 lled by Ennius: and Mars, and ⁱ Hercules, and I know not how many
 les, of old were deified, went this way to heaven, that were indeed bloody

^a 10. vit. Scanderbeg. * Nulli beatiores habiti, quam qui in proeliis cecidissent. Brisonius, de
 versarum. l. 3. fol. 3. 44. Idem Lactantius de Romanis et Graecis. Idem Ammianus, lib. 23. de
 Judicatur is solus beatus apud eos, qui in proelio fuderit animam. De Benef. lib. 2. c. 1.
 quæst. lib. 3. * Boterus Amphitridion. Busbequius, Turc. hist. Per cædes et sanguinem
 hominibus ascensum in cælum putant. Lactant. de falsâ relig. l. 1. cap. 8. * Quoniam bella
 dissima Dei flagella sunt, quibus hominum pertinaciam punit, ea perpetua oblivione sepelienda
 quam memoris mandanda plerique judicant. Rich. Dinot. præf. hist. Gall. * Cruentam
 si generis pestem et perniciem divinitatis notâ insigniunt. ^b Et (quod dolendum) applausum
 et occusum viri tales. ⁱ Herculi eadem porta ad cælum patuit, qui magnam generis humani
 a perdidit.

butchers, wicked destroyers, and troublers of the world, prodigious monsters, hell-hounds, feral plagues, devourers, common executioners of humane kind, (as Lactantius truly proves, and Cyprian to Donat) such as were desperate in wars, and precipitately made away themselves, like those Celtes in Damascus, with ridiculous valour, *ut dedecorosum putarent muro ruenti se subducere*, a disgrace to run away from a rotten wall, now ready to fall on their heads. Such as will not rush on a sword's point, or seek to shun a canons shot, are base cowards, and no valiant men. By which means, *Madet orbis mutuo sanguine*, the earth wallows in her own blood: ^j *Sævit amor ferri et scelerata insania belli*; and for that, which if it be done in private, a man shall be rigorously executed, ^k *and which is no less than murder it self, if the same fact be done in publick in wars, it is called manhood, and the party is honoured for it*——^l *prosperum et felix scelus virtus vocatur*——We measure all, as Turks do, by the event; and, most part, as Cyprian notes, in all ages, countreys, places, *sævitiæ magnitudo impunitatem sceleris acquirit*——the foulness of the fact vindicates the offender. ^m One is crowned for that which another is tormented, (*Ille crucem sceleris pretium tulit, hic diadema*) made a knight, a lord, an earl, a great duke, (as ⁿ Agrippa notes) for which another should have hung in gibbets, as a terror to the rest——

——^o et tamen alter
Si fecisset idem, caderet sub iudice morum.

A poor sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessity of that intolerable cold, hunger, and thirst, to save himself from starving: but a ^p great man in office may securely rob whole provinces, undo thousands, pill and pole, oppress *ad libitum*, fley, grind, tyrannize, enrich himself by spoils of the commons, be uncontrollable in his actions, and, after all, be recompensed with turgent titles, honoured for his good service; and no man dare find fault, or ^q mutter at it.

How would our Democritus have been affected, to see a wicked caitiff, or ^r *fool, a very ideot, a funge, a golden ass, a monster of man, to have many good men, wise men, learned men to attend upon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and money, ^s and to honour him with divine titles, and bumbast epithets, to smother him with fumes and eulogies, whom they knew to be a dizard, a fool, a covetous wretch, a beast, &c. because he is rich!*—to see *sub exuviis leonis onagrum*, a filthy loathsome carcass, a Gorgons head puffed up by parasites, assume thus unto himself glorious titles, in worth an infant, a Cuman ass, a painted sepulchre, an Egyptian temple!—to see a withered face, a diseased, deformed, cankered complexion, a rotten carcass, a viperous mind, and Epicurean soul, set out with orient pearls, jewels, diadems, perfumes, curious, elaborate works, as proud of his clothes as a child of his new coats—and a goodly person, of an angelick divine countenance, a saint, an humble mind, a meek spirit, clothed in rags, beg, and now ready to be starved!—to see a silly contemptible sloven in apparel, ragged in his coat, polite in speech, of a divine spirit, wise! another neat in clothes, spruce, full of courtesie, empty of grace, wit, talk non-sense!

To see so many lawyers, advocates, so many tribunals, so little justice: so many magistrates, so little care of common good; so many laws, yet

^jVirg. *Æneid*. 7. ^kHomicidium quum committunt singuli, crimen est, quum publice geritur, virtus vocatur. Cyprianus. ^lSeneca. ^mJuven. ⁿDe vanit. scient. de princip. nobilitatis. ^oJuven. Sat. 4. ^pPansa rapit, quod Natta reliquit.—Tu pessimus omnium latro es, as Demetrius the pyrat told Alexander, in Curtius. ^qNon ausi mutire, &c. *Æsop*. ^rImprobum et stultum, si divitem, multos bonos viros in servitute habentem, (ob id duntaxat quod ei contingat aureorum numismatum cumulus) ut appendices et additamenta numismatum. Morus, *Utopia*. ^sEorumque detestantur Utopienses insaniam, qui divinos honores iis impendunt, quos sordidos et avaros agnoscent; non alio respectu honorantes, quam quod dices sint. Idem. lib. 2.

never more disorders—*tribunal litium segetem*, the tribunal a labyrinth—so many thousand suits in one court sometimes, so violently followed;—to see *injustissimum saepe juri præsentem*, *impium religioni*, *imperitissimum eruditioni*, *otiosissimum labori*, *monstruosum humanitati*! To see a lamb^c executed, a wolf pronounce sentence, *Latro* arraigned, and *Fur* sit on the bench, the judge severely punish others, and do worse himself, *eundem furtum facere et punire*, *rapinam plectere, quum sit ipse raptor*!—Laws altered, misconstrued, interpreted *pro* and *con*, as the ^w judge is made by friends, bribed, or otherwise affected as a nose of wax, good to day, none to morrow; or firm in his opinion, cast in his! Sentence prolonged, changed, *ad arbitrium judicis*; still the same case, *one thrust out of his inheritance, another falsely put in by favour, false forged deeds or wills*. *Incisæ leges negliguntur*, laws are made and not kept; or, if put in execution, ^y they be some silly ones that are punished. As, put case it be fornication, the father will disinherit or abdicate his child, quite casheer him (out, villain! be gone! come no more in my sight): a poor man is miserably tormented with loss of his estate perhaps, goods, fortunes, good name, for ever disgraced, forsaken, and must do penance to the utmost:—a mortal sin! and yet, make the worst of it, *numquid aliud fecit*, saith Tranio in the ^a poet, *nisi quod faciunt summis nati generibus*; he hath done no more than what gentlemen usually do—(^b *Neque novum, neque mirum, neque secus quam alii solent*) for, in a great person, right worshipful sir, a right honourable grandee, 'tis not a venial sin, no not a *peccadillo*: 'tis no offence at all, a common and ordinary thing: no man takes notice of it; he justifies it in publick, and peradventure brags of it;

^c Nam quod turpe bonis, Titio, Seioque, decebat
Crispinum

^d many poor men, younger brothers, &c. by reason of bad policy, and idle education (for they are, likely, brought up in no calling), are compelled to beg or steal, and then hanged for theft; than which, what can be more ignominious? *non minus enim turpe principi multa supplicia, quam medico multa funera*: 'tis the governours fault. *Libentius verberant quam docent*, as school-masters do rather correct their pupils, than teach them when they do amiss. ^e *They had more need provide there should be no more thieves and beggars, as they ought with good policy, and take away the occasions, than let them run on, as they do, to their own destruction*—root out likewise those causes of wrangling, a multitude of lawyers, and compose controversies, *lites lustrales et seculares*, by some more compendious means; whereas now, for every toy and trifle, they go to law, (^f *Mugit litibus insanum forum, et sævit invicem discordantium rabies*) they are ready to pull out one anothers throats; and, for commodity ^g *to squeeze blood* (saith Hierom) *out of their brothers hearts*, defame, lye, disgrace, backbite, rail, bear false witness, swear, forswear, fight and wrangle, spend their goods, lives, fortunes, friends, undo one another, to enrich an *harpy* advocate, that preys upon them both, and cryes, *Eia, Socrates! Eia, Xanthippe!* or some corrupt judge, that like the ^h kite in *Æsop*, while the mouse and frog fought, carryed both away. Generally they prey one upon another, as so many ravenous birds, brute beasts, devouring fishes: no *medium*; *omnes* ⁱ *hic aut captantur*

^a Cyp. 2. ad Donat. ep. ut reus innocens pereat, sit nocens. Judex damnat foris, quod intus operatur.
^b Sidonius Apo. ^c Salvianus, l. 3. de provid. ^d Ergo judicium nihil est nisi publica merces. Petronius. Quid faciant leges, ubi sola pecunia regnat? Idem. ^e Hic arcantur hæreditatibus liberi, hic donatur bonis alienis; falsum consulti; alter testamentum corrumpit, &c. Idem. ^f Vexat censura columbas. ^g Plaut. Mostel. ^h Idem. ⁱ Juven. Sat. 4. ^j Quod tot sint fures et mendici; magistratum culpâ fit, qui malos imitantur præceptores, qui discipulos libentius verberant quam docent. Morus, Utop. lib. 1. ^k Decernuntur furi gravia et horrenda supplicia, quum potius providendum multo foret ne fures sint, ne cuiquam tam dira furandi aut pereundi sit necessitas. Idem. ^l Boterus, de augmen. urb. lib. 3. cap. 3. ^m E fraterno corde sanguinem eliciunt. ⁿ Milvus rapit ac deglubit. ^o Petronius, de Crotone civit.

aut captant; aut cadavera quæ lacerantur, aut corvi qui lacerant—either deceive or be deceived—tear others, or be torn in pieces themselves; like so many buckets in a well, as one riseth, another falleth; one's empty, another's full; his ruine is a ladder to the third; such are our ordinary proceedings. What's the market? a place (according to ¹ Anacharsis) wherein they cozen one another, a trap; nay, what's the world it self? ² a vast chaos, a confusion of manners, as fickle as the air, *domicilium insanorum*, a turbulent troop full of impurities, a mart of walking spirits, goblins, the theatre of hypocrisie, a shop of knavery, flattery, a nursery of villany, the scene of babbling, the school of giddiness, the academy of vice; a warfare *ubi (velis, nolis) pugnandum; aut vincas aut succumbas*; in which kill or be killed; wherein every man is for himself, his private ends, and stands upon his own guard. No charity, ³ love, friendship, fear of God, alliance, affinity, consanguinity, christianity, can contain them; but if they be any wayes offended, or that string of commodity be touched, they fall foul. Old friends become bitter enemies on a suddain, for toys and small offences; and they that erst were willing to do all mutual offices of love and kindness, now revile, and persecute one another to death, with more than Vatinian hatred, and will not be reconciled. So long as they are behoveful, they love, or may bestead each other; but, when there is no more good to be expected, as they do by an old dog, hang him up or casheer him; which ⁴ Cato counts a great *indecorum*, to use men like old shoes or broken glasses, which are flung to the dunghil: he could not find in his heart to sell an old ox, much less, to turn away an old servant: but they in stead of recompence, revile him; and when they have made him an instrument of their villany, (as ⁵ Bajazet the second, emperor of the Turks, did by Acomethes Bassa) make him away, or, in stead of ⁶ reward, hate him to death, as Silius was served by Tiberius. In a word, every man for his own ends. Our *summum bonum* is commodity; and the goddess we adore, *Dea moneta*, queen money, to whom we daily offer sacrifice; which steers our hearts, hands, ⁷ affections, all—that most powerful goddess, by whom we are reared, depressed, elevated, ⁸ esteemed the sole commandress of our actions—for which we pray, run, ride, go, come, labour, and contend as fishes do for a crum that falleth into the water. It's not worth, virtue, (that's *bonum theatrale*) wisdom, valour, learning, honesty, religion, or any sufficiency, for which we are respected, but ⁹ money, greatness, office, honour, authority. Honesty is accounted folly; knavery, policy; ¹⁰ men admired out of opinion, not as they are, but as they seem to be: such shifting, lying, cogging, plotting, counterplotting, temporizing, flattering, cozening, dissembling, ¹¹ that of necessity one must highly offend God, if he be conformable to the world, (*Cretizare cum Crete*) or else live in contempt, disgrace, and misery. One takes upon him temperance, holiness; another, austerity; a third, an affected kind of simplicity; when as indeed he, and he, and he, and the rest, are ¹² hypocrites, ambodexters, out-sides, so many turning pictures, a ¹³ lion on the one side, a lamb on the other. How would Democritus been affected to see these things?

¹ Quid forum? locus quo alius alium circumvenit. ² Vastum chaos, larvarum emporium, theatrum hypocrisis, &c. ³ Nemo cælum, nemo iurandum, nemo Jovem, pluris facit; sed omnes apertis oculis bona sua computant. Petron. ⁴ Plutarch. vit. ejus. Indecorum animatis ut calcis uti aut vitris, quæ, ubi fracta, abjicimus; nam, ut de meipso dicam, nec bovem senem venderim, nedum hominem natu grandem, laboris socium. ⁵ Jovius. Cum innumera illius beneficia rependere non posset aliter, interfici jussit. ⁶ Beneficia eousque lata sunt, dum videntur solvi posse: ubi multum antevenire, pro gratiæ odium redditur. Tac. ⁷ Paucis carior est fides quam pecunia. Sallust. ⁸ Prima fere vota et cunctis, &c. ⁹ Et genus et formam regina pecunia donat. Quamvis quisque suâ nummorum servat in arcâ, Tantum habet et fidei. ¹⁰ Non a peritiâ, sed ab ornatu et vulgi vocibus, habemur excellentes. Cardan. l. 2. de cons. ¹¹ Perjurata suo postponit numina lucro Mercator.—Ut necessarium sit vel Deo displicere, vel ab hominibus contemni, vexari negligi. ¹² Qui Curios simulant, et Bacchanalia vivunt. ¹³ Tragelapho similes vel Centauris sursum homines, deorsum equi.

To see a man turn himself into all shapes like a camelion, or, as Proteus, *omnia transformans sese in miracula rerum*, to act twenty parts and persons at once, for his advantage—to temporize and vary like Mercury the planet, good with good, bad with bad; having a several face, garb, and character for every one he meets—of all religions, humours, inclinations—to fawn like a spaniel, *mentitis et mimicis obsequiis*, rage like a lion, bark like a cur, fight like a dragon, sting like a serpent, as meek as a lamb, and yet again grin like a tygre, weep like a crocodile, insult over some, and yet others domineer over him, here command, there crouch; tyrannize in one place, be baffled in another; a wise man at home, a fool abroad to make others merry.

To see so much difference betwixt words and deeds, so many parasanges betwixt tongue and heart—men, like stage-players, act variety of parts, * give good precepts to others to soar aloft, whilst they themselves grovel on the ground.

To see a man protest friendship, kiss his hand, * *quem mallet truncatum videre*, smile with an intent to do mischief, or cozen him whom he salutes, * magnifie his friend unworthy with hyperbolical eulogiums—his enemy albeit a good man, to vilifie and disgrace him, yea, all his actions, with the utmost livor and malice he can invent.

To see a * servant able to buy out his master, him that carries the mace more worth than the magistrate; which Plato (*lib. 11. de leg.*) absolutely forbids, Epictetus abhors. An horse that tills the ^b land fed with chaff, an idle jade have provender in abundance; him that makes shoos go bare-foot himself, him that sells meat almost pined; a toiling drudge starve, a drone flourish.

To see men buy smoke for wares, castles built with fools heads, men like apes follow the fashions, in tiores, gestures, actions: if the king laugh, all laugh;

—————^c Rides? majore cachinno
Concutitur: flet, si lacrymas conspexit amici.

^d Alexander stooped; so did his courtiers: Alphonsus turned his head; and so did his parasites. * Sabina Poppæa, Neros wife, wore amber-colour'd hair; so did all the Roman ladies in an instant; her fashion was theirs.

To see men wholly led by affection, admired and censured out of opinion without judgement: an inconsiderate multitude, like so many dogs in a village, if one bark, all bark without a cause: as fortunes fan turns, if a man be in favour, or commended by some great one, all the world applauds him: * if in disgrace, in an instant all hate him, and as at the sun when he is eclipsed, that erst took no notice, now gaze, and stare upon him.

To see a * man wear his brains in his belly, his guts in his head, an hundred oaks on his back, to devour an hundred oxen at a meal; nay more, to devour houses and towns, or as those anthropophagi, ^b to eat one another.

To see a man roll himself up, like a snow-ball, from base beggary to right worshipful and right honourable titles, unjustly to screw himself into honours and offices; another to starve his *genius*, damn his soul, to gather wealth, which he shall not enjoy, which his prodigal ^c son melts and consumes in an instant.

* Præceptis suis cælum promittunt, ipsi interim pulveris terreni vilia mancipia. * Æneas Sylv.
^e Arridere homines, ut sciant: blandiri ut fallant. Cyp. ad Donatum. * Love and hate are like the two ends of a perspective glass: the one multiplies; the other makes less. * Ministri locuple-
tores his quibus ministratur; servus majores opes habens quam patronus. * Qui terram colunt, equi
paleis pascuntur; qui otiantur, caballi avenâ satiantur: discalceatus discurrit, qui calceos aliis facit.
* Juvén. * Bodin. lib. 4. de repub. c. 6. * Plinius, l. 37. c. 3. Capillos habuit succineos: exinde
factum ut omnes puellæ Romanæ colorem illum affectarent. * Odit damnatos, Juv. * Agrippa ep.
28. l. 7. Quorum cerebrum est in ventre, ingenium in patinis. * Psal. They eat up my people as
bread. * Absuget hæres Cæcuba dignior servata centum clavibus, et mero distinguet pavimentum
superbis pontificum potiore cœnis. Hor.

To see the *κακοζήλιαν* of our times, a man bend all his forces, means, time, fortunes, to be a favourites favourite, &c. a parasites parasites parasite, that may scorn the servile world, as having enough already.

To see an hirsute beggars brat, that lately fed on scraps, crept and whin'd, crying to all, and for an old jerkin ran of errands, now ruffle in silk and satten, bravely mounted, jovial and polite, now scorn his old friends and familiars, neglect his kindred, insult over his betters, domineer over all.

To see a scholar crouch and creep to an illiterate peasant for a meals meat; a scrivener better paid for an obligation, a faulkner receive greater wages, than a student; a lawyer get more in a day, than a philosopher in a year; better reward for an hour, than a scholar for a twelve moneths study; him that can ^j paint Thais, play on a fiddle, curl hair, &c. sooner get preferment than a philologer or a poet.

To see a fond mother, like *Æsops* ape, hug her child to death, a ^k wittal wink at his wifes honesty, and too perspicuous in all other affairs; one stumble at a straw, and leap over a block; rob Peter, and pay Paul; scrape unjust summs with one hand, purchase great mannors by corruption, fraud, and cozenage, and liberally to distribute to the poor with the other, give a remnant to pious uses, &c.—penny wise, pound foolish; blind men judge of colours; wise men silent, fools talk; ^l find fault with others, and do worse themselves; ^m denounce that in publick which he doth in secret; and (which *Aurelius Victor* gives out of *Augustus*) severely censures that in a third, of which he is most guilty himself.

To see a poor fellow, or an hired servant, venture his life for his new master, that will scarce give him his wages at years end; a countrey colone toil and moid, till and drudge for a prodigal idle drone, that devours all the gain, or lasciviously consumes with phantastical expences; a noble man in a bravado to encounter death, and, for a small flash of honour, to cast away himself; a worldling tremble at an executer, and yet not fear hell-fire; to wish and hope for immortality, desire to be happy, and yet by all means avoid death, a necessary passage to bring him to it.

To see a fool-hardy fellow, like those old Danes, *qui decollari malunt quam verberari*, dye rather than be punished, in a sottish humour imbrace death with alacrity, ⁿ yet scorn to lament his own sins and miseries, or his dearest friends departures.

To see wise men degraded, fools preferred, one govern towns and cities, and yet a silly woman over-rules him at home; command a province, and yet his own ^o servants or children prescribe laws to him, as *Themistocles* son did in Greece; ^p *What I will* (said he) *my mother will, and what my mother will, my father doth*. To see horses ride in a coach, men draw it; dogs devour their masters; towers build masons; children rule; old men go to school; women wear the breeches; ^q sheep demolish towns, devour men, &c. and in a word, the world turned upside downward. *O! viveret Democritus!*

^r To insist in every particular, were one of *Hercules* labours; there's so many ridiculous instances, as motes in the sun. *Quantum est in rebus inane!* And who can speak of all? *Crimine ab uno disce omnes*; take this for a taste.

^j Qui Thaidem pingere, inflare tibiam, crispate crines. ^k Doctus spectare lacunar. ^l Tullius. Est enim proprium stultitiæ aliorum cernere vitia oblivisci suorum. Idem Aristippus Charidemo apud Lucianum. Omnino stultitiæ ejusdam esse puto, &c. ^m Excerari publice quod occulte agat. ⁿ Salvanus, lib. de pro. Acres ulciscendis vitiis quibus ipsi vehementer indulgent. ^o Adamus, eccl. hist. cap. 212. Siquis damnatus fuerit, latus esse gloria est; nam lærymas, et planetum, cæteraque compunctionum genera, quæ nos salubria censemus, ita abominantur Dani, ut nec pro peccatis nec pro defunctis amicis ulli flere liceat. ^p Orbi dat leges foris, vix famulum regit sine strepitu domi. ^q Quidquid ego volo, hoc vult mater mea, et quod mater vult, facit pater. ^r Oves, olim mite pecus, nunc tam indomitum et edax, ut homines devorent, &c. ^s Morus, Utop. lib. 1. ^t Diversos variis tribuit natura furores.

But these are obvious to sense, trivial and well known, easy to be discerned. How would Democritus have been moved, had he seen ^athe secrets of their hearts! if every man had a window in his breast, which Momus would have had in Vulcan's man, or (that which Tully so much wisht) it were written in every mans forehead, *Quid quisque de republicâ sentiret*, what he thought; or that it could be effected in an instant, which Mercury did by Charon in Lucian, by touching of his eyes, to make him discern *semel et simul rumores et susurros*,

*Spes hominum cæcas, morbos, votumque labores,
Et passim toto volitantes æthere curas—*
Blind hopes and wishes, their thoughts and affairs,
Whispers and rumours, and those flying cares—

that he could *cubiculorum obductas fores recludere, et secreta cordium penetrare*, (which ^cCyprian desired) open doors and locks, shoot bolts, as Lucians Gallus did with a feather of his tail; or Gyges invisible ring, or some rare perspective glass, or *otacousticon*, which would so multiply species, that a man might hear and see all at once (as ^dMartianus Capellas Jupiter did in a spear, which he held in his hand, which did present unto him all that was daily done upon the face of the earth) observe cuckolds horns, forgeries of alchymists, the philosophers stone, new projectors, &c. and all those works of darkness, foolish vows, hopes, fears, and wishes, what a deal of laughter would it have afforded! He should have seen wind-mills in one mans head, an hornets nest in another. Or, had he been present with Icaromenippus in Lucian at Jupiters whispering place, ^eand heard one pray for rain, another for fair weather; one for his wives, another for his fathers death, &c. *to ask that at Gods hand, which they are abashed any man should hear*; how would he have been confounded! would he, think you, or any man else, say that these men were well in their wits? *Hæc sani esse hominis qui sanus juret Orestes?* Can all the hellebore in the Anticyræ cure these men? No sure, ^f*an acre of hellebore will not do it.*

That which is more to be lamented, they are mad like Senecas blind woman, and will not acknowledge, or ^gseek for any cure of it; for *pauci vident morbum suum omnes amant*. If our ^hleg or arm offend us, we covet by all means possible to redress it; ⁱand, if we labour of a bodily disease, we send for a physician; but, for the diseases of the mind, we take no notice of them. Lust harrows us on the one side, envy, anger, ambition on the other. We are torn in pieces by our passions, as so many wild horses, one in disposition, another in habit; one is melancholy, another mad; ^jand which of us all seeks for help, doth acknowledge his error, or knows he is sick? As that stupid fellow put out the candle, because the biting fleas should not find him; he shrouds himself in an unknown habit, borrowed titles, because no body should discern him. Every man thinks with himself, *egomet videor mihi sanus*, I am well, I am wise, and laughs at others. And 'tis a general fault amongst them all, that ^kwhich our forefathers have approved, diet, apparel,

^aDemocrit. ep. præd. Hos dejerantes et potantes deprehendit, hos vomentes, illos litigantes, insidias molientes, suffragantes, venena miscentes, in amicorum accusationem subscribentes, hos glorias, illos ambitione cupiditate, mente captos, &c. ^bAd Donat. ep. 2. lib. 1. O si posses in specula sublimi constitutus, &c. ^cLib. 1. de nup. Philol. in qua, quid singuli nationum populi quotidianis motibus agerent, relucebat. ^dO Jupiter! contingat mihi aurum, hæreditas, &c. Multos da, Jupiter, annos! Dementia quanta est hominum! turpissima vota Diis insusurrant: si quis admovent aurum, conticescant; et quod scire homines nolunt, Deo narrant. Senec. ep. 10. lib. 1. ^ePlantus, Menach. Non potest hæc res hellebori jugere obtinerier. ^fEoque gravior morbus, quo ignotior periclitanti. ^gQuæ lædunt oculos, festinas demere; si quid Est animum, differs curandi tempus in annum. Hor. ^hSi caput, erus dolet, brachium, &c. medicum accersimus, recte et honeste, si par etiam industria in animi morbis poneretur. Joh. Peletius Jesuita. lib. 2. de hum. affec. morborumque curis. ⁱEt quotiesquisque tamen est, qui contra tot pestes medicum requirat, vel ægrotare se agnoscat? ebullit ira, &c. Et nos tamen ægros esse negamus. Incolumes medicum recusant. ^jPræsens ætas stultitiam præcis exprobat. Bud. de affec. lib. 5.

opinions, humours, customs, manners, we deride and reject in our time as absurd. ° Old men account juniors all fools, when they are meer dizards ; and (as, to sailors, — *terraeque urbesque recedunt* — they move; the land stands still) the world hath much more wit; they dote themselves. Turks deride us, we them; Italians Frenchmen, accounting them light headed fellows; the French scoff again at Italians, and at their several customs: Greeks have condemned all the world but themselves of barbarism; the world as much vilifies them now: we account Germans heavy, dull fellows, explode many of their fashions; they as contemptibly think of us; Spaniards laugh at all, and all again at them. So are we fools and ridiculous, absurd in our actions, carriages, dyet, apparel, customs and consultations; ^d we scoff and point one at another, when as, in conclusion, all are fools, * *and they the veriest asses that hide their ears most.* A private man, if he be resolved with himself, or set on an opinion, accounts all ideots and asses that are not affected as he is, — ^f (*nil rectum, nisi quod placuit sibi, ducit*) that are not so minded, ^g (*quodque volunt homines, se bene velle putant*) all fools that think not as he doth. He will not say with Atticus, *suam quisque sponsam, mihi meam*, let every man enjoy his own spouse; but his alone is fair, *suus amor*, &c. and scorns all in respect of himself, ^h will imitate none, hear none ⁱ but himself, as Pliny said, a law and example to himself. And that which Hippocrates, in his epistle to Dionysius, reprehended of old, is verified in our times, *Quisque in alio superfluum esse censet, ipse quod non habet, nec curat*; that which he hath not himself or doth not esteem, he accounts superfluity, an idle quality, a mere foppery in another; like Æsops fox, when he had lost his tail, would have all his fellow foxes cut off theirs. The Chineses say, that we Europeans have one eye, they themselves two, all the world else is blind, (though ^j Scaliger accounts them brutes too, *merum pecus*): so thou and thy sectaries are only wise, others indifferent; the rest, beside themselves, meer ideots and asses. Thus not acknowledging our own errors and imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is, *alienâ optimum frui insanîâ*, to make our selves merry with other mens obliquities, when as he himself is more faulty than the rest: *mutato nomine, de te fabula narratur*: he may take himself by the nose for a fool; and, which one calls *maximum stultitiæ specimen*, to be ridiculous to others, and not to perceive or take notice of it, as Marsyas when he contended with Apollo, *non intelligens se deridiculo haberi*, saith ^k Apuleius; 'tis his own cause; he is a convict mad-man, as ^l Austin well infers: *In the eyes of wise men and angels he seems like one, that to our thinking walks with his heels upward.* So thou laughest at me, and I at thee, both at a third; and he returns that of the poet upon us again, ^m *Hei mihi! insanire me aiunt, quum ipsi ultro insaniant.* We accuse others of madness, of folly, and are the veriest dizards our selves: for it is a great sign and property of a fool (which Eccl. 10. 3. points at), out of pride and self-conceit, to insult, vilifie, condemn, censure, and call other men fools (*Non videmus manticæ quod a tergo est*), to tax that in others, of which we are most faulty; teach that which we follow not our selves; for an inconstant man to write of constancy, a prophane liver prescribe rules of sanctity and piety, a dizard himself make a treatise of wisdom,

* Senes pro stultis habent juvenes. Balth. Cast. ° Clodius accusat monchos. ° Omnium stultissimi qui aurículas studiose tegunt. Sat. Menip. ° Hor. Epist. 2. ° Prosper. ° Statim sapiunt, statim sciunt, neminem reverentur, neminem imitantur, ipsi sibi exemplo. Plin. ep. lib. 8. ° Nulli alteri sapere concedit, ne desipere videatur. Agrip. ° Omnis orbis . . . a Persis ad Lusitaniam. ° 2 Florid. ° August. Qualis in oculis hominum qui inversis pedibus ambulat, talis in oculis sapientum et angelorum qui sibi placet, aut cui passiones dominantur. ° Plautus, Menæchmi.

or, with Sallust, to rail down-right, at spoilers of countreys, and yet in "office to be a most grievous poller himself. This argues weakness, and is an evident sign of such parties indiscretion. ° *Peccat uter nostrum cruce dignus? Who is the fool now?* Or else peradventure in some places we are "all mad for company; and so 'tis not seen: *societas erroris et dementiæ pariter absurditatem et admirationem tollit.* 'Tis with us, as it was of old (in "Tullies censure at least) with C. Fimbria in Rome, a bold, hair-brain'd, mad fellow, and so esteemed of all, such only excepted, that were as mad as himself: now in such a case there is no notice taken of it.

Nimirum insanis paucis videatur, eo quod
Maxima pars hominum morbo jactatur eodem.
When all are mad, where all are like oppress,
Who can discern one mad man from the rest?

But put the case they do perceive it, and some one be manifestly convict of madness; 'he now takes notice of his folly, be it in action, gesture, speech, a vain humour he hath in building, bragging, jangling, spending, gaming, courting, scribbling, prating, for which he is ridiculous to others, "on which he dotes; he doth acknowledge as much: yet, with all the rhetorick thou hast, thou canst not so recall him, but, to the contrary, notwithstanding, he will persevere in his dotage. 'Tis *amabilis insania, et mentis gratissimus error*, so pleasing, so delicious, that he 'cannot leave it. He knows his error, but will not seek to decline it. Tell him what the event will be, beggary, sorrow, sickness, disgrace, shame, loss, madness; yet "an angry man will prefer vengeance, a lascivious his whore, a thief his booty, a glutton his belly, before his welfare. Tell an epicure, a covetous man, an ambitious man, of his irregular course; wean him from it a little, (*Pol! me occidistis, amici!*) he cries anon, you have undone him; and, as "a dog to his vomit, he returns to it again; no perswasion will take place, no counsel: say what thou canst,

—Clames, licet, et mare cælo
Confundas, —surdo narras:

demonstrate, as Ulysses did to "Elpenor and Gryllus, and the rest of his companions *those swinish men*, he is irrefragable in his humour; he will be a hog still: bray him in a mortar; he will be the same. If he be in an heresie, or some perverse opinion, settled as some of our ignorant papists are, convince his understanding, shew him the several follies and absurd fopperies of that sect, force him to say, *veris vincor*, make it as clear as the sun, "he will err still, peevish and obstinate as he is; and as he said, "si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo; I will do as I have done, as my predecessors have done, "and as my friends now do: I will dote for company. Say now, are these men "mad or no? "Heus, age, responde! are they ridiculous? *cedo quemvis arbitrum*; are they *sanæ mentis*, sober, wise, and discreet? have they common sense? —"uter est insanior horum? I am of Democritus opinion, for my part; I hold them worthy to be laughed at: a company of brain-sick dizards, as mad as "Orestes and Athamas, that they may go *ride the ass*, and all sail along to the Anticyræ, in the *ship of fools*, for company together. I need not much labour to prove this which I say, otherwise than thus, make any solemn protestation, or

* Governour of Africk by Cæsars appointment. * Nunc sanitatis patrocinium est insanientium turba. Sen. * Pro Roscio Amerino. Et, quod inter omnes constat, insanissimus, nisi inter eos, qui ipsi quoque insaniant. * Necesse est eum insanientibus furere, nisi solus relinqueris. Petronius. * Quoniam non est genus unum stultitiæ, quâ me insanire putas? * Stultum me fateor, liceat concedere verum. Atque etiam insanum. Hor. * Odi; nec possum cupiens non esse quod odi. Ovid. Errore grato libenter omnes insanimus. * Amator scortum vitæ præponit, iracundus vindictam, fur prædium, parasitus gulam, ambitiosus honores, avarus opes, &c. odimus hæc et accersimus. Cardan. l. 2. de conso. * Prov. 26. 11. * Plutarch. Gryllo, suilli hominis, sic Clem. Alex. vo. * Non persuadebis, etiamsi persuaseris. * Tully. * Malo cum illis insanire, quam cum aliis bene sentire. * Qui inter hos entulantur, non magis sapere possunt, quam qui in culinâ bene olere. Petron. * Persius. * Hor. 2. ser. * Vesani exagitant pueri, innuptæque puellæ.

swear; I think you will believe me without an oath; say at a word, are they fools? I refer it to you, though you be likewise fools and madmen your selves, and I as mad to ask the question: for what said our comical Mercury?

* Justum ab injustis petere insipientia est.
I'll stand to your censure yet, what think you?

But, for as much as I undertook at first, that kingdoms, provinces, families, were melancholy as well as private men, I will examine them in particular; and that which I have hitherto dilated at random, in more general terms, I will particularly insist in, prove with more special and evident arguments, testimonies, illustrations, and that in brief.

—Nunc accipe, quare
Desipiant omnes æque ac tu.

My first argument is borrowed from Solomon, an arrow drawn out of his sententious quiver, Prov. 3. 7. *Be not wise in thine own eyes.* And 26. 12. *Seest thou a man wise in his own conceit? more hope is of a fool than of him.* Isaiah pronounceth a woe against such men, (cap. 5. 21.) *that are wise in their own eyes, and prudent in their own sight.* For hence we may gather, that it is a great offence, and men are much deceived that think too well of themselves, and an especial argument to convince them of folly. Many men (saith ^bSeneca) *had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, even before they had gone half way, too forward, too ripe, præproperi, too quick and ready, cito prudentes, cito pii, cito mariti, cito prætres, cito sacerdotes, cito omnis officii capaces et curiosi:* they had too good a conceit of themselves, and that marred all—of their worth, valour, skill, art, learning, judgement, eloquence, their good parts: all their geese are swans: and that manifestly proves them to be no better than fools. In former times they had but seven wise men; now you can scarce find so many fools. Thales sent the golden *tripos*, which the fisherman found, and the oracle commanded to be *given to the wisest*, to Bias, Bias to Solon, &c. If such a thing were now found, we should all fight for it, as the three goddesses did for the golden apple—we are so wise: we have women-politicians, children metaphysicians: every silly fellow can square a circle, make perpetual motions, find the philosophers stone, interpret Apocalypsis, make new theoricks, a new systeme of the world, new logick, new philosophy, &c. *Nostra utique regio*, saith ^kPetronius, *our countrey is so full of deified spirits, divine souls, that you may sooner find a God than a man amongst us;* we think so well of our selves, and that is an ample testimony of much folly.

My second argument is grounded upon the like place of Scripture, which, though before mentioned in effect, yet for some reasons is to be repeated (and, by Platos good leave, I may do it: ^l*ὅτι τὸ καλὸν ῥηθὲν οὐδὲν βλάπτει*) *Fools*, (saith David) *by reason of their transgressions, &c.* Psal. 107. 17. Hence Musculus infers, all transgressors must needs be fools. So we read Rom. 2. *Tribulation and anguish on the soul of every man that doth evil; but all do evil.* And Isai. 65. 14. *My servants shall sing for joy, and ^mye shall cry for sorrow of heart, and vexation of mind.* 'Tis ratified by the common consent of all philosophers. *Dishonesty* (saith Cardan) *is nothing else but folly and madness.* ⁿ*Probus quis nobiscum vivit?* Shew me an honest man. *Nemo malus, qui non stultus:* 'tis Fabius aphorism to the same end. If none honest, none wise, then all fools. And well may they

* Plautus. ^lHor. l. 2. sat. 2. ^kSuperbam stultitiam Plinius vocat. 7. ep. 21. quod semel dixi, fixum ratumque sit. ^bMulti sapientes proculdubio fuissent, si sese non putassent ad sapientiam summum pervenisse. ^lIdem. ^lPlutarchus, Solone. Detur sapientiori. ^kTam præsentibus plena est numinibus, ut facilius possis Deum quam hominem invenire. ^lPulchrum his dicere non nocet. ^mMalefactors. ⁿWho can find a faithful man? Prov. 20. 6.

is a ridiculous thing for a man to live after his own laws, to do that is offensive to God, and yet to hope that he should save him; and, he voluntarily neglects his own safety, and contemns the means, to be delivered by another. Who will say these men are wise?

Third argument may be derived from the precedent. ⁹ All men are away with passion, discontent, lust, pleasures, &c. They generally lose virtues they should love, and love such vices they should hate. More than melancholy, quite mad, brut beasts, and void of reason (as Chrysostome contends) or rather dead and buried alive, as ^r Philo concludes it for a certainty, *of all such that are carried away with passion, or labour of any disease of the mind. Where is fear and sorrow,* ^s Lactantius stily maintains) *wisdom cannot dwell.*

—qui cupiet, metuet quoque porro.
Qui metuens vivit, liber mihi non erit unquam.

and the rest of the Stoicks are of opinion, that, where is any the perturbation, wisdom may not be found. *What more ridiculous,* (as antius urgeth) *than to hear how Xerxes whipped the Hellespont, and the mountain Athos, and the like? To speak ad rem, who is free from passion?* ^a *Mortalis nemo est, quem non attingat dolor morbusve,* (as it determines out of an old poem) no mortal men can avoid sorrow and pain; and sorrow is an unseparable companion of melancholy. ^w Chrysostome pleads farther yet, that they are more than mad, very beasts, stupid and void of common sense: *for how (saith he) shall I know thee to be a man, when thou kickest like an ass, neighest like an horse after women, in lust like a bull, ravenest like a bear, stingest like a scorpion, like a wolf, as subtile as a fox, as impudent as a dog? Shall I say art a man, that hast all the symptomes of a beast? How shall I know thee to be a man? By thy shape? That affrights me more, when I see a likeness of a man.*

Seneca calls that of Epicurus, *magnificam vocem*, an heroical speech, *which begins to live*, and accounts it a filthy lightness in men, every day new foundations of their life: but who doth otherwise? One travels; one builds; one for this, another for that business; and old folks are as mad as the rest: *O dementem senectutem!* Tully exclaims. Therefore youth, old, middle age, all are stupid, and dote.

find a fool by. He is a fool that seeks that he can not find: he is a fool that seeks that, which, being found, will do him more harm than good: he is a fool, that, having variety of ways to bring him to his journey's end, takes that which is worst. If so, we think most men are fools. Examine their courses, and you shall soon perceive what dizards and mad men the major part are.

Beroaldus will have drunkards, afternoon-men, and such as more than ordinarily delight in drink, to be mad. The first pot quencheth thirst (so Panyasis the poet determines in Athenæus): *secunda Gratiis, Horis, et Dionysio*—the second makes merry: the third for pleasure: *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a catalogue of mad men shall we have! what shall they be that drink four times four? *Nonne supra omnem furorem, supra omnem insaniam, reddunt insanissimos?* I am of his opinion, they are more than mad, much worse than mad.

The ^a Abderites condemned Democritus for a mad man, because he was sometimes sad, and sometimes again profusely merry. *Hac patriâ* (saith Hippocrates) *ob risum furere et insanire dicunt*: his country men hold him mad, because he laughs: ^a and therefore *he desires him to advise all his friends at Rhodes, that they do not laugh too much, or be over sad*. Had those Abderites been conversant with us, and but seen what ^b fleering and grinning there is in this age, they would certainly have concluded, we had been all out of our wits.

Aristotle, in his Ethicks, holds, *felix idemque sapiens*, to be wise and happy, are reciprocal terms. *Bonus idemque sapiens honestus*. 'Tis ^c Tullies paradox: *wise men are free, but fools are slaves*: liberty is a power to live according to his own laws, as we will ourselves. Who hath this liberty? Who is free?

^d sapiens sibi que imperiosus,
Quem neque pauperies, neque mors, neque vincula terrent;
Responsare cupidinibus, contemnere honores
Fortis, et in seipso totus teres atque rotundus.

He is wise that can command his own will,
Valiant and constant to himself still,
Whom poverty, nor death, nor bands can fright,
Checks his desires, scorns honours, just and right.

But where shall such a man be found? if no where, then *e diametro*, we all are slaves, senseless, or worse. *Nemo malus felix*. But no man is happy in this life, none good; therefore no man wise. ^e *Rari quippe boni*—For one virtue, you shall find ten vices in the same party—*pauci Promethei, multi Epimethei*. We may peradventure usurp the name, or attribute it to others for favour, as Carolus Sapiens, Philippus Bonus, Ludovicus Pius, &c. and describe the properties of a wise man, as Tully doth an orator, Xenophon Cyrus, Castilio a courtier, Galen temperament; an aristocracy is described by politicians. But where shall such a man be found?

Vir bonus et sapiens, qualem vix repperit unum
Millibus e multis hominum consultus Apollo.

A wise, a good man in a million,
Apollo consulted could scarce find one

A man is a miracle of himself: but Trismegistus adds, *maximum miraculum homo sapiens*: a wise man is a wonder: *multi Thyrsigeri, pauci Bacchi*.

Alexander, when he was presented with that rich and costly casket of king Darius, and every man advised him what to put in it, he reserved it to keep Homers works, as the most precious jewel of humane wit: and yet ^f Scalliger upbraids Homers Muse, *nutricem insanæ sapientiæ*, a nursery of mad-

amentes, &c. ^a Ep. Damageto. ^a Amicis nostris Rhodi dicito, ne nimium rideant, aut nimium tristes sint. ^b Per multum risum poteris cognoscere stultum. Offic. 3. c. 9. ^c Sapientes liberi, multi servi. Libertas est potestas, &c. ^d Hor. 2. ser. 7. ^e Juven. ^f Hypercritæ.

ness, ^aimpudent as a court lady, that blushes at nothing. Jacobus Mycillus, Gilbertus Cognatus, Erasmus, and almost all posterity, admire Lucians luxuriant wit: yet Scaliger rejects him in his censure, and calls him the Cerberus of the Muses. Socrates, whom all the world so much magnified, is, by Lactantius and Theodoret, condemned for a fool. Plutarch extolls Seneca's wit beyond all the Greeks—*nulli secundus*: yet ^bSeneca saith of himself, *when I would solace my self with a fool, I reflect upon my self; and there I have him*. Cardan, in his sixteenth book of Subtilties, reckons up twelve supereminent, acute philosophers, for worth, subtlety, and wisdom—Archimedes, Galen, Vitruvius, Archytas Tarentinus, Euclide, Geber, that first inventor of algebra, Alkindus the mathematician, both Arabians, with others. But his *triumviri terrarum*, far beyond the rest, are Ptolemaeus, Plotinus, Hippocrates. Scaliger (*exercitat.* 224) scoffs at this censure of his, calls some of them carpenters, and mechanicians: he makes Galen, *fimbriam Hippocratis*, a skirt of Hippocrates: and the said ^cCardan himself elsewhere condemns both Galen and Hippocrates for tediousness, obscurity, confusion. Paracelsus will have them both meer ideots, infants in physick and philosophy. Scaliger and Cardan admire Suiset the calculator, *qui pene modum excessit humani ingenii*; and yet ^dLud. Vives calls them *nugas Suiseticas*: and Cardan opposite to himself in another place, contemns those antients in respect of times present, *maioresque nostros, ad presentes collatos, juste pueros appellari*. In conclusion, the said ^eCardan and Saint Bernard will admit none into this catalogue of wise men, ^fbut only prophets and apostles:—how they esteem themselves, you have heard before. We are worldly-wise, admire our selves, and seek for applause: but hear Saint ^gBernard, *quanto magis foras es sapiens, tanto magis intus stultus efficeris, &c. in omnibus es prudens, circa teipsum insipiens*: the more wise thou art to others, the more fool to thy self. I may not deny but that there is some folly approved, a divine fury, a holy madness, even a spiritual drunkenness in the saints of God themselves: *Sanctam insaniam* Bernard calls it, (though not, as blaspheming ^hVorstius would infer it as a passion incident to God himself, but) familiar to good men, as that of Paul, 2 Cor. *he was a fool, &c.* and Rom. 9. he wisheth himself *to be anathematized for them*. Such is that drunkenness which Ficinus speaks of, when the soul is elevated and ravished with a divine taste of that heavenly nectar, which the poets deciphered by the sacrifice of Dionysius, and in this sense, with the poet, *insanire lubet*: as Austin exhorts us, *ad ebrietatem se quisque paret*; let's all be mad and ⁱdrunk. But we commonly mistake and go beyond our commission: we reel to the opposite part; ^jwe are not capable of it; ^kand, as he said of the Greeks, *Vos Græci semper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fools.

Proceed now *a partibus ad totum*, or from the whole to parts, and you shall find no other issue. The parts shall be sufficiently dilated in this following preface. The whole must needs follow by a *sorites* or induction. Every multitude is mad. ^l*bellua multorum capitum*, precipitate and rash, without judgement, *stultum animal*, a roaring rout. ^mRoger Bacon proves it out of Aristotle—*vulgus dividi in oppositum contra sapientes: quod vulgo videtur verum, falsum est*; that which the commonalty accounts true, is

^a Ut mulier nūlica nullius pudens. ^b Epist. 33. Quando fatuo delectari volo, non est longe quarendus: me video. ^c Primo contradicentium. ^d Lib. de caussis corrupt. artium. ^e Actione ad subtil. in Scal. fol. 12. 26. ^f Lib. 1. de sap. ^g Vide, miser homo, quia totum est vanitas, totum stultitia, totum dementia, quidquid facis in hoc mundo, præter hoc solum quod propter Deum facis. Ser. de miser. hom. ^h In 2 Platonis, dial. 1. de justo. ⁱ Dum iram et odium in Deo revera ponit. Virg. I. Ecl. 3. ^j Ps. inebriabuntur ab ubertate domūs. ^k In Psal. 104. Aust. ^l In Platonis Tim. sacerdos Ægyptius. ^m Hor. Vulgus insanum. ⁿ Paret ea divisio probabilis, &c. ex Arist. Top. lib. 1. c. 8. Rog. Bac. Epist. de secret. art. et nat. c. 8. Non est judicium in vulgo.

most part false; they are still opposite to wise men; but all the world is of this humour (*vulgus*); and thou thy self art *de vulgo*, one of the commonalty; and he, and he; and so are all the rest; and therefore (as Phocion concludes) to be approved in nought you say or do, mere ideots and asses. Begin then where you will, go backward or forward, choose out of the whole pack, wink and choose: you shall find them all alike—*never a barrel better herring*.

Copernicus, Atlas his successor, is of opinion, the earth is a planet, moves and shines to others, as the moon doth to us. Digges, Gilbert, Keplerus, Origanus, and others, defend this hypothesis of his in sober sadness, and that the moon is inhabited. If it be so that the earth is a moon, then are we also giddy, vertiginous, and lunatick, within this sublunary maze.

I could produce such arguments till dark night. If you should hear the rest, *Ante diem clauso componet Vesper Olympo*: but, according to my promise, I will descend to particulars. This melancholy extends it self not to men only, but even to vegetals and sensibles. I speak not of those creatures which are saturnine, melancholy by nature, (as lead, and such like minerals, or those plants, rue, cypress, &c. and hellebore it self, of which *Agrippa treats, fishes, birds, and beasts, hares, conies, dormice, &c. owls, bats, night-birds) but that artificial, which is perceived in them all. Remove a plant; it will pine away; which is especially perceived in date-trees, as you may read at large in Constantines husbandry—that antipathy betwixt the vine and the cabbage, vine and oyle. Put a bird in a cage; he will dye for sullenness; or a beast in a pen, or take his young ones or companions from him; and see what effect it will cause. But who perceives not these common passions of sensible creatures, fear, sorrow, &c.? Of all other, dogs are most subject to this malady, in so much, some hold they dream as men do, and through violence of melancholy, run mad. I could relate many stories of dogs, that have dyed for grief, and pined away for loss of their masters; but they are common in every *author.

Kingdoms, provinces, and politick bodies, are likewise sensible and subject to this disease, as *Boterus, in his Politicks, hath proved at large. *As, in humane bodies (saith he) there be divers alterations proceeding from humours, so there be many diseases in a common-wealth, which do as diversely happen from several distempers*, as you may easily perceive by their particular symptoms. For where you shall see the people civil, obedient to God and princes, judicious, peaceable and quiet, rich, fortunate, † and flourish, to live in peace, in unity, and concord, a countrey well tilled, many fair built and populous cities, *ubi incolæ nitent*, as old †Cato said, the people are neat, polite, and terse, *ubi bene, beateque vivunt*, (which our politicians make the chief end of a common-wealth; and which †Aristotle, Polit. lib. 3. cap. 4. calls *commune bonum*, Polybius, lib. 6, *obtabilem et selectum statum*,) that countrey is free from melancholy; as it was in Italy in the time of Augustus, now in China, now in many other flourishing kingdoms of Europe. But whereas you shall see many discontents, common grievances, complaints, poverty, barbarism, beggary, plagues, wars, rebellions, seditions, mutinies, contentions, idleness, riot, epicurism, the land lye untilled, waste, full of bogs, fens, desarts, &c. cities decayed, base and poor towns, villages depopulated, the people squalid, ugly, uncivil; that kingdom, that countrey, must needs be discontent, melancholy, hath a sick body, and had need to be reformed.

* De occult. philosoph. l. 1. c. 25. et 19. ejusd. l. Lib. 10. cap. 4. † See Lipsius, epist. * De politia illustrium, lib. 1. cap. 4. † Ut in humanis corporibus variae accidunt mutationes corporis animique, sic in republica, &c. † Ubi reges philosophantur. Plato. * Lib. de re rust. * Vel publicam utilitatem. Salus publica suprema lex esto. Beata civitas, non, ubi pauci beati, sed tota civitas beata. Plato, quarto de repub.

Now that cannot well be effected, till the causes of these maladies be first removed, which commonly proceed from their own default, or some accidental inconvenience; as to be site in a bad clime, too far north, steril, in a barren place, as the desert of Libya, desarts of Arabia, places void of waters, as those of Lop and Belgian in Asia, or in a bad air, as at Alexandretta, Bantam, Pisa, Durazzo, S. John de Ullua, &c. or in danger of the seas continual inundations, as in many places of the Low-Countreys and elsewhere, or near some bad neighbours, as Hungarians to Turks, Podolians to Tartars, or almost any bordering countries, they live in fear still, and, by reason of hostile incursions, are oftentimes left desolate. So are cities by reason ^bof wars, fires, plagues, inundations, ^cwild beasts, decay of trades, barred havens, the seas violence, as Antwerp may witness of late, Syracuse of old, Brundisium in Italy, Rhye and Dover with us, and many that at this day suspect the seas fury and rage, and labour against it, as the Venetians to their inestimable charge. But the most frequent maladies are such as proceed from themselves, as, first, when religion and Gods service is neglected, innovated, or altered—where they do not fear God, obey their prince—where atheism, epicurism, sacrilege, simony, &c. and all such impieties are freely committed—that country cannot prosper. When Abraham came to Gerar, and saw a bad land, he said, sure the fear of God was not in that place. ^dCyprian Echovius, a Spanish chorographer, above all other cities of Spain, commends Borcino, *in which there was no beggar, no man poor, &c. but all rich and in good estate*: and he gives the reason, because *they were more religious than their neighbours*. Why was Israel so often spoiled by their enemies, led into captivity, &c. but for their idolatry, neglect of Gods word, for sacrilege, even for one Achans fault? And what shall we expect, that have such multitudes of Achans, church-robbers, simoniacal patrons, &c.? how can they hope to flourish, that neglect divine duties, that live, most part, like epicures?

Other common grievances are generally noxious to a body polittick; alteration of laws and customs, breaking privileges, general oppressions, seditions, &c. observed by ^eAristotle, Bodin, Boterus, Junius, Arniscus, &c. I will only point at some of the chiefest. ^f*Impotentia gubernandi, ataxia*, confusion, ill government, which proceeds from unskilful, slothful, griping, covetous, unjust, rash, or tyrannizing magistrates, when they are fools, ideots, children, proud, wilful, partial, indiscreet, oppressors, giddy heads, tyrants, not able or unfit to manage such offices. ^gMany noble cities and flourishing kingdoms by that means are desolate; the whole body groans under such heads; and all the members must needs be misaffected, as at this day those goodly provinces in Asia Minor, &c. groan under the burthen of a Turkish government; and those vast kingdoms of Muscovia, Russia, ^hunder a tyrannizing duke. Who ever heard of more civil and rich populous countreys than those of Greece, Asia Minor, *abounding with all ⁱwealth, multitude of inhabitants, force, power, splendor, and magnificence*? and that miracle of countreys, ^jthe Holy Land, that, in so small a compass of ground, could maintain so many towns, cities, produce so many fighting men? Egypt another Paradise, now barbarous and desart, and almost waste, by the despotical government of an imperious Turk, *intolerabili servitutis iugo premitur* (^kone saith); not only fire and water, goods or lands, *sed ipse spiritus ab insolentissimi*

^l Mantua, vae! misera nimum vicina Cremona. ^m Interdum a feris, ut olim Mauritania, &c.

ⁿ Delicias Hispaniae an. 1604. Nemo malus, nemo pauper; optimus quisque atque ditissimus. Pie, sancteque vivebant; summamque cum veneratione et timore, divino cultui, sacrisque rebus, incumbant. ^o Polit. l. 5. c. 3. ^p Boterus, polit. lib. 1. c. 1. Cum nempe princeps rerum gerendarum imperitus, segnis, oscitans, sui que muneris immemor, aut fatuus est. ^q Non viget respublica cuius caput infirmatur. Salisburiensis, c. 22. ^r See D. Fletchers relation, and Alexander Gagninus history.

^s Abundans omni divitiarum affluentia, incolarum multitudine, splendore, ac potentia.

^t Not above 200 miles in length, 60 in breadth, according to Adricomius. ^u Romulus Amaseus.

victoris pendet nutu: such is their slavery, their lives and souls depend upon his insolent will and command—a tyrant that spoils all wheresoever he comes; insomuch that an ¹historian complains, *if an old inhabitant should now see them, he would not know them; if a traveller, or stranger, it would grieve his heart to behold them*—whereas (^m Aristotle notes) *novæ exactiones, nova onera imposita*, new burdens and exactions daily come upon them, (like those of which Zosimus, lib. 2.) so grievous *ut viri uxores, patres filias prostituerent, ut exactoribus e quæstu*, &c. they must needs be discontent: *hinc civitatum gemitus et ploratus*, as ⁿTully holds; hence come those complaints and tears of cities, *poor, miserable, rebellious, and desperate subjects*, as ^oHippolytus adds: and, ^pas a judicious countrey-man of ours observed not long since in a survey of that great Duchy of Tuscany, the people lived much grieved and discontent, as appeared by their manifold and manifest complainings in that kind; *that the state was like a body which had lately taken physick, whose humours are not yet well settled, and weakened so much by purging, that nothing was left but melancholy*.

Whereas the princes and potentates are immoderate in lust, hypocrites, epicures, of no religion, but in shew—*Quid hypocrisi fragilius?* what so brittle and unsure? what sooner subverts their estates, than wandring and raging lusts on their subjects wives, daughters? to say no worse. They that should *facem præferre*, lead the way to all vertuous actions, are the ring-leaders oftentimes of all mischief and dissolute courses; and by that means their countries are plagued, *and they themselves often ruined, banished or murdered by conspiracy of their subjects*, as Sardanapalus was, Dionysius junior, Heliogabalus, Periander, Pisistratus, Tarquinius, Timocrates, Childericus, Appius Claudius, Andronicus, Galeacius Sforsia, Alexander Medices, &c.

Whereas the princes or great men are malicious, envious, factious, ambitious, emulators, they tear a common-wealth asunder, as so many *Guelfes* and *Gibellines*, disturb the quietness of it, ^rand, with mutual murders, let it bleed to death. Our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they be like so many horse-leeches, hungry, griping, corrupt, ^scovetous, *avaritiæ mancipia*, ravenous as wolves, (for, as Tully writes, *qui præest, prodest; et qui pecudibus præest, debet eorum utilitati inservire*) or such as prefer their private before the public good (for, as ^the said long since, *res privata publicis semper officere*)—or whereas they be illiterate, ignorant, empiricks in policy, *ubi deest facultas*, ^virtus, (Aristot. *pol.* 5. cap. 8.) *et scientia*, wise only by inheritance, and in authority by birth-right, or for their wealth and titles—there must needs be a fault, ^ua great defect, because, as an ^wold philosopher affirms, such men are not always fit—*of an infinite number, few alone are senators; and of those few, fewer good; and of that small number of honest, good, and noble men, few that are learned, wise, discreet, and sufficient, able to discharge such places*—it must needs turn to the confusion of a state.

For, as the ^xprinces are, so are the people; *qualis rex, talis grex*: and,

¹ Sabellicus. Si quis incola vetus, non agnosceret; si quis peregrinus, ingemisceret. ^m Polit. l. 5. c. 6. ⁿ Crudelitas principum, impunitas scelerum, violatio legum, peculatus pecunie publicæ, &c. ^o Epist. ^p De increm. urb. cap. 20. Subditi miseri, rebelles, desperati, &c. ^r R. Dallington, 1596, conclusio libri. ^s Boterus, l. 9. c. 4. Polit. Quo fit ut aut rebus desperatis exulent aut conjunctione subditorum crudelissime tandem trucidentur. ^t Mutuis odiis et cadibus exhausti, &c. ^u Lucra ex malis, sceleratisque causis. ^v Sallust. ^w For most part, we mistake the name of politicians, accounting such as read Machiavel and Tacitus, great statesmen, that can dispute of political precepts, supplant and overthrow their adversaries, enrich themselves, get honour, dissemble. But what is this to the *bonæ esse*, or preservation of a common-wealth? ^x Imperium sublepte sponte corrumpit. ^y Apul. Prim. Flor. Ex innumerabilibus, pauci senatores genere nobiles; e consularibus pauci boni; e bonis adhuc pauci eruditi. ^z Non solum vitia concipiunt ipsi principes, sed etiam infundunt in civitatem; plusque exemplo, quam peccato, nocent. Cic. l. de legibus.

Antigonus right well said of old, *qui Macedonia regem erudit, omnes subditos erudit*, he that teacheth the king of Macedon, teacheth all his subjects, is a true saying still.

For princes are the glass, the school, the book,
Where subjects eyes do learn, do read, do look,

Velocius et citius nos
Corrumpunt vitiorum exempla domestica, magnis
Cum subeant animos auctoribus

Examples are soonest followed, vices entertained: if they be prophane, riotous, lascivious, riotous, epicures, factious, covetous, ambitious, illiterate will the commons most part be, idle, unthrifths, prone to lust, drunk-and therefore poor and needy (*ἡ πείρα στάσιν ἐμποῦν, καὶ κακοῦργίαν*, for y begets sedition and villany) upon all occasions ready to mutiny and discontent, still complaining, murmuring, grudging, apt to all out-thiefts, treasons, murders, innovations, in debt, shifters, cozeners, out-profligate *fame ac vitæ*. It was an old ^a politicians aphorism, *they are poor and bad, envy rich, hate good men, abhor the present government wish for a new, and would have all turned topsie turvy*. When he rebelled in Rome, he got a company of such debauched rogues together they were his familiars and coadjutors, and such have been your rebels, part, in all ages—Jack Cade, Tom Straw, Kette, and his companions. Where they be generally riotous and contentious, where there be many disorders, many laws, many law-suits, many lawyers, and many physicians, it is a sure sign of a distempered, melancholy state, as ^a Plato long since main-tains; for, where such kind of men swarm, they will make more work for them-selves, and that body politick diseased, which was otherwise sound—a general effect in these our times, an unsensible plague, and never so many of them; *are now multiplied* (saith Mat. Geraldus, ^b a lawyer himself,) *as so many as, not the parents, but the plagues of the countrey, and, for the most part, supercilious, bad, covetous, litigious generation of men—*^c *crumeni-natio*, &c. a purse-milking nation, a clamorous company, gowned vul-gars ^d *qui ex injuriâ vivunt et sanguine civium*, thieves and seminaries of dis-order worse than any polers by the high way side, *auri accipitres, auri extere-les, pecuniarum hamiolæ, quadruplatores, curiæ harpagones, fori tintina-monstra hominum, mangones*, &c. that take upon them to make peace, and indeed the very disturbers of our peace, a company of irreligious har-scraping, griping, catch-poles, (I mean our common hungry petty-foggers, *us forenses*—love and honour, in the mean time, all good laws, and worthy persons, that are so many ^e oracles and pilots of a well governed common-wealth) without art, without judgement, that do more harm, as ^f Livy saith, *bella externa, fames, morbis*, than sickness, wars, hunger, diseases: *and a most incredible destruction of a common-wealth*, saith ^g Sesellius, as a civilian sometimes in Paris. As ivy doth by an oke, imbrace it so long, till it hath got the heart out of it, so do they by such places they inhabit: themselves at all, no justice, no speech to be had, *nisi eum præmulseris*: he be fed still, or else he is as mute as a fish; better open an oyster without a key. *Experto crede*, (saith ^h Salisburiensis): *in manus eorum millies in-feret Charon immitis, qui nulli pepercit unquam, his longe clementior est* *break out of experience; I have been a thousand times amongst them;*

^a ad Zen. Juven. Sat. 4. Paupertas seditionem gignit et maleficium. Arist. pol. 2. c. 7. Semper in civitate, quibus opes nullæ sunt, bonis invident; vetera odere; nova exoptant; rationem rerum mutari omnia petunt. ^b De legibus. Profligata in republ. disciplina est indisciplinorum numerus, et medicorum copia. ^c In præf. stud. juris. Multiplicantur nunc in locustæ, non patrie parentes, sed pestes, pessimi homines, majore ex parte superciliosi, con- &c.—licitum latrocinium exerceant. ^d Douss, epid. Loquutuleia turba, vultures togati, argon. ^e Jurisconsulti domus oraculum civitatis. Tully. ^f Lib. 3. ^g Lib. 1. de rep. ^h Incredibilem republ. perniciem asserunt. ⁱ Polycrat. lib.

and Charon himself is more gentle than they : ⁱ he is contented with his single pay ; but they multiply still : they are never satisfied : besides they have *damnificas linguas*, (as he terms it) *nisi funibus argenteis vincias* : they must be feed to say nothing, and ^j get more to hold their peace, than we can to say our best. They will speak their clients fair, and invite them to their tables : but (as he follows it) ^k of all injustice, there is none so pernicious as that of theirs, which, when they deceive most, will seem to be honest men. They take upon them to be peace-makers, *et fovere causas humilium*, to help them to their right : *patrocinantur afflictis* ; ^l but all is for their own good, *ut loculos pleniorum exhauriant* : they plead for poor men gratis ; but they are but as a stale to catch others. If there be no jar, ^m they can make a jar, out of the law it self find still some quirk or other, to set them at odds, and continue causes so long, (*lustra aliquot*) I know not how many years, before the cause is heard : and when 'tis judged and determined, by reason of some tricks and errors, it is as fresh to begin, after twice seven years sometimes, as it was at first ; and so they prolong time, delay suits till they have enriched themselves, and beggared their clients. And, as ⁿ Cato inveighed against Isocrates scholars, we may justly tax our wrangling lawyers,—they do *consenescere in litibus*, are so litigious and busie here on earth, that I think they will plead their clients causes hereafter, some of them in hell. ^o Simlerus complains, amongst the Suissers, of the advocates in his time, that, when they should make an end, they begin controversies, and *protract their causes many years, persuading them their title is good, till their patrimonies be consumed, and that they have spent more in seeking, than the thing is worth, or they shall get by the recovery*. So that he that goes to law (as the proverb is) ^p holds a wolf by the ears ; or, as a sheep in a storm runs for shelter to a brier, if he prosecute his cause, he is consumed : if he surcease his suit, he loseth all : what difference ? They had wont heretofore, saith ^q Austin, to end matters, *per communes arbitros* ; and so in Switzerland, (we are informed by ^r Simlerus) *they had some common arbitrators or dayesmen in every town, that made a friendly composition betwixt man and man : and he much wonders at their honest simplicity, that could keep peace so well, and end such great causes by that means*. At ^s Féz in Africk, they have neither lawyers, nor advocates ; but, if there be any controversies amongst them, both parties, plaintiff and defendant, come to their Alfakins or chief judge ; and at once, without any farther appeals or pitiful delays, the cause is heard and ended. Our fore-fathers, (as ^t a worthy chorographer of ours observes) had wont, *pauculis cruculis aureis*, with a few golden crosses, and lines in verse, to make all conveyances, assurances. And such was the candour and integrity of succeeding ages, that a deed, (as I have oft seen) to convey a whole manor, was *implicite* contained in some twenty lines, or thereabouts ; like that scede or *scytala Laconica*, so much renowned of old in all contracts, which ^u Tully so earnestly commends to Atticus, Plutarch in his Lysander, Aristotle, *polit.* Thucydides, *lib. 1.* ^v Diodorus, and Suidas, approve and magnifie, for that Laconick brevity in this kind ; and well they might ; for, according to ^w Tertullian, *certa sunt paucis*,

ⁱ Is stipe contentus : at hi asses integros sibi multiplicari jubent. ^j Plus accipiunt tacere, quam nos loqui. ^k Totius injustitiæ nulla capitalior, quam eorum, qui, cum maxime decipiunt, id agunt ut boni viri esse videantur. ^l Nam quocunque modo causa procedat, hoc semper agitur, ut loculi impleantur, etsi avaritia nequit satiare. ^m Camden, in Norfolk. Qui, si nihil sit litium, e juris apicibus lites tamen serere callent. ⁿ Plutarch, vit. Cat. Causas apud inferos, quas in suam fidem receperunt, patrocinio suo tuebuntur. ^o Lib. 2. de Helvet. repub. Non explicandis, sed molliendis controversiis operam dant, ita ut lites in multos annos extrahantur, summâ cum molestiâ utriusque partis, et dum interea patrimonium exhauriuntur. ^p Lupum auribus tenent. ^q Hor. ^r Lib. de Helvet. repub. Judices quocunque pago constituunt, qui amicâ aliquâ transactione, si fieri possit, lites tollant. Ego majorum nostrorum simplicitatem admiror, qui sic causas gravissimas composuerint, &c. ^s Clenard l. 1. ep. Si quæ controversiæ, utraque pars judicem adit : is semel et simul rem transigit, audit ; nec, quid sit appellatio, lacrymosæque moræ, noscunt. ^t Camden. ^u Lib. 10. epist. ad Atticum, epist. 11. ^v Biblioth. 1. 3. ^w Lib. de Anim.

in one mans opinion, is most faulty to another; that, in conclusion, nothing amongst us but contention and confusion. We bandy one another; and that, which long since * Plutarch complained of them, may be verified in our times—*These men, here assembled, come not to their gods, to offer Jupiter their first fruits, or merriments to us; but an yearly disease, exasperating Asia, hath brought them to make an end of their controversies and law suits.* 'Tis multitudo et pereuntium, a destructive rout, that seek one anothers ruine. most part, are our ordinary suitors, termers, clients: new stirs every mistake, errors, cavils, and at this present, (as I have heard) in some sort, I know not how many thousand causes: no person free, no title good, with such bitterness in following, so many slights, procrastinations, delays, forgery, such cost (for infinite sums are inconsiderately spent), and malice, I know not by whose fault, lawyers, clients, laws, both but, as Paul reprehended the * Corinthians long since, I may more easily infer now: *There is a fault amongst you; and I speak it to your*

*Is there not a * wise man amongst you, to judge between his brother and that a brother goes to law with a brother?* And * Christs concerning law-suits was never so fit to be inculcated, as in this age: *with thine adversary quickly, &c.* Matth. 5. 25.

could repeat many such particular grievances, which must disturb a body:—to shut up all in brief, where good government is, prudent and princes, there all things thrive and prosper; peace and happiness is in order: where it is otherwise, all things are ugly to behold, incult, barbarous, uncivil; a paradise is turned to a wilderness. This island amongst the next neighbours the French and Germans, may be a sufficient witness that in a short time, by that prudent policy of the Romans, was brought to barbarism; see but what Cæsar reports of us, and Tacitus of those old nations: they were once as uncivil as they in Virginia; yet, by planting of arts and good laws, they became, from barbarous outlaws, ^b to be full of good populous cities, as now they are, and most flourishing kingdoms. O might Virginia, and those wild Irish, have been civilized long since, if order had been heretofore taken, which now begins, of planting colonies. I have read a * discourse, printed anno 1612, *discovering the true reason why Ireland was never intirely subdued, or brought under obedience*

vellers should see (to come neerer home) those rich United Provinces of Holland, Zealand, &c. over against us, those neat cities and populous towns, full of most industrious artificers, ^d so much land recovered from the sea, and so painfully preserved by those artificial inventions, so wonderfully approved, as that of Bemster in Holland, *ut nihil huic par aut simile invenias in toto orbe*, saith Bertius the geographer—all the world cannot match it: ^e so many navigable channels from place to place, made by mens hands, &c. and, on the other side, so many thousand acres of our fens lie drowned, our cities thin, and those vile, poor, and ugly to behold in respect of theirs; our trades decayed, our still running rivers stopped, and that beneficial use of transportation wholly neglected; so many havens void of ships and towns, so many parks and forests for pleasure, barren heathis, so many villages depopulated, &c. I think sure he would find some fault.

I may not deny but that this nation of ours doth *bene audire apud exteros*—is a most noble, a most flourishing kingdom, by common consent of all ^fgeographers, historians, politicians: 'tis *unica velut arx*, and which Quintus in Livy said of the inhabitants of Peloponnesus, may be well applyed to us, we are *testudines testâ suâ inclusæ*—like so many tortoises in our shells, safely defended by an angry sea, as a wall, on all sides; our island hath many such honourable elogiums; and, as a learned country-man of ours right well hath it, ^g*Ever since the Normans first coming into England, this countrey, both for military matters and all other of civility, hath been parallel'd with the most flourishing kingdoms of Europe, and our Christian world*—a blessed, a rich countrey, and one of the fortunate isles; and, for some things, ^h preferred before other countries, for expert seamen, our laborious discoveries, art of navigation, true merchants—they carry the bell away from all other nations, even the Portugals and Hollanders themselves—ⁱ*without all fear*, (saith Boterus) *furrowing the ocean winter and summer; and two of their captains, with no less valour than fortune, have sailed round about the world*. ^jWe have besides many particular blessings, which our neighbours want—the gospel truly preached, church discipline established, long peace and quietness—free from exactions, foreign fears, invasions, domestical seditions—well manured, ^k fortified by art, and nature, and now most happy in that fortunate union of England and Scotland, which our forefathers have laboured to effect, and desired to see: but, in which we excell all others, a wise, learned, religious king, another Numa, a second Augustus, a true Josiah, most worthy senators, a learned clergy, an obedient commonalty, &c. Yet, amongst many roses, some thistles grow, some bad weeds and enormities, which much disturb the peace of this body politick, eclipse the honour and glory of it, fit to be rooted out, and with all speed to be reformed.

The first is idleness, by reason of which we have many swarms of rogues and beggars, theeves, drunkards, and discontented persons, (whom Lycurgus, in Plutarch, calls *morbos reipub.* the boils of the common-wealth), many poor people in all our towns, *civitates ignobiles*, as ^l Polydore calls them, base built cities, inglorious, poor, small, rare in sight, ruinous, and thin of inhabitants. Our land is fertile (we may not deny), full of all good things; and why doth it not then abound with cities, as well as Italy, France, Germany, the Low-Countreys? because their policy hath been otherwise; and we are not so thrifty, circumspect, industrious. Idleness is the *malus*

^d As Zeipland, Bemster in Holland, &c. ^e From Gaunt to Sluce, from Bruges to the sea, &c. ^f Ortelius, Boterus, Mercator, Meteranus, &c. ^g Jam inde non belli gloria, quam humanitatis cultu, inter florentissimas orbis Christiani gentes in primis floruit. Camden. Brit. de Normannis. ^h Geog. Kecker. ⁱ Tam hyeme quam æstate intrepide sulcant oceanum; et duo illorum duces, non minore audaciâ quam fortuna, totius orbem terræ circumnavigarunt. Amphitheatro Boterus. ^j A fertile soil, good air, &c. tin, lead, wool, saffron, &c. ^k Tota Britannia unica velut arx. Boter. ^l Lib. 1. hist.

genius of our nation : for, (as ^m Boterus justly argues) fertility of a countrey is not enough, except art and industry be joynd unto it. According to Aristotle, riches are either natural or artificial: natural are good land, fair mines, &c. artificial, are manufactures, coines, &c. Many kingdoms are fertile, but thin of inhabitants, as that duchy of Piedmont in Italy, which Leander Albertus so much magnifies for corn, wine, fruits, &c. yet nothing near so populous as those which are more barren. ⁿ England, saith he, (*London only excepted*) hath never a populous city, and yet a fruitful countrey. I find 46 cities and walled towns in Alsatia, a small province in Germany, 50 castles, an infinite number of villages, no ground idle—no, not rocky places, or tops of hills, are untilld, as ^o Munster informeth us. In ^p Greichgea, a small territory on the Necker, 24 Italian miles over, I read of 20 walled towns, innumerable villages, each one containing 150 houses most part, besides castles and noblemens palaces. I observe, in ^q Turinge in Dutchland, (twelve miles over by their scale) 12 counties, and in them 144 cities, 2000 villages, 144 towns 250 castles—in ^r Bavaria, 34 cities, 46 towns, &c. ^s Portugallia interamnis, a small plot of ground, hath 1460 parishes, 130 monasteries, 200 bridges. Malta, a barren island, yields 20000 inhabitants. But of all the rest, I admire Lues Guicciardines relations of the Low-Countries. Holland hath 26 cities, 400 great villages—Zeland, 10 cities, 102 parishes—Brabant, 26 cities, 102 parishes—Flanders, 28 cities, 90 towns, 1154 villages, besides abbies, castles, &c. The Low-Countries generally have three cities at least for one of ours, and those far more populous and rich : and what is the cause, but their industry and excellency in all manner of trades, their commerce, which is maintained by a multitude of tradesmen, so many excellent channels made by art, and opportune havens, to which they build their cities? all which we have in like measure, or at least may have. But their chiefest loadstone, which draws all manner of commerce and merchandise, which maintains their present estate, is not fertility of soyl, but industry that enricheth them: the gold mines of Peru or Nova Hispania may not compare with them. They have neither gold nor silver of their own, wine nor oyl, or scarce any corn growing in those United Provinces, little or no wood, tin, lead, iron, silk, wool, any stuff almost, or mettle; and yet Hungary, Transilvania, that brag of their mines, fertile England, cannot compare with them. I dare boldly say, that neither France, Tarentum, Apulia, Lombardy, or any part of Italy, Valence in Spain, or that pleasant Andalusia, with their excellent fruits, wine, and oyl, two harvests—no, not any part of Europe, is so flourishing, so rich, so populous, so full of good ships, of well built cities, so abounding with all things necessary for the use of man. 'Tis our Indies, an epitome of China, and all by reason of their industry, good policy, and commerce. Industry is a loadstone to draw all good things; that alone makes countries flourish, cities populous, and will enforce, by reason of much manure which necessarily follows, a barren soyl to be fertile and good, as sheep (saith ^u Dion) mend a bad pasture.

Tell me, politicians, why is the fruitful Palestina, noble Greece, Ægypt, Asia Minor, so much decayed, and (meer carcasses now) fallen from that they were? The ground is the same; but the government is altered; the people are grown slothful, idle; their good husbandry, policy, and industry, is decayed. *Non fatigata aut effeta humus*; (as ^v Columella well informs

^m Increment. urb. lib. 1. cap. 9. ⁿ Angliæ, excepto Londino, nulla est civitas memorabilis, licet ea natio rerum omnium copiâ abundet. ^o Cosmog. lib. 3. cap. 119. Villarum non est numerus; nullus locus otiosus, aut incultus. ^p Chytreus, orat. edit. Francof. 1583. ^q Maginus Geog. ^r Ortelius e Vases et Pet. de Medina. ^s An hundred families in each. ^t Populi multitudo diligenti culturâ fecundat solum. Boter. l. 8. c. 3. ^u Orat. 35. Terra ubi oves stabulantur, optima agricola ob stercore. ^v De re rust. l. 2. cap. 1.

Sylvinus) *sed nostrâ fit inertid*, &c. May a man believe that which Aristotle in his Politicks, Pausanius, Stephanus, Sophianus, Gerbelius, relate of old Greece? I find heretofore 70 cities in Epirus (overthrown by Paulus Æmilius), a goodly province in times past, ^w now left desolate of good towns, and almost inhabitants—62 cities in Macedonia, in Strabo's time. I find 30 in Laconia, but now scarce so many villages, saith Gerbelius. If any man, from Mount Tâgetus, should view the countrey round about, and see *tot delicias, tot urbes per Peloponnesum dispersas*, so many delicate and brave built cities, with such cost and exquisite cunning, so neatly set out in Peloponnesus, ^a he should perceive them now ruinous and overthrown, burnt, waste, desolate, and laid level with the ground. *Incredibile dictu, &c.* And as he laments, *Quis, talia fando, Temperet a lacrymis? Quis tam durus aut ferreus*, (so he prosecutes it) who is he that can sufficiently condole and commiserate these ruines? Where are those 4000 cities of Ægypt, those 100 cities in Crete? Are they now come to two? What saith Pliny, and Ælian, of Old Italy? There were, in former ages, 1166 cities: Blondus and Machiavel both grant them now nothing near so populous and full of good towns, as in the time of Augustus (for now Leander Albertus can find but 300 at most), and, if we may give credit to ^y Livy, not then so strong and puissant as of old: *They mustered 70 legions in former times, which now the known world will scarce yield.* Alexander built 70 cities in a short space for his part; our sultans and Turks demolish twice as many, and leave all desolate. Many will not believe but that our island of Great Britain is now more populous than ever it was: yet let them read Bede, Leland, and others; they shall find it most flourished in the Saxon Heptarchy, and in the Conquerors time was far better inhabited, than at this present. See that *Doomsday-Book*: and shew me those thousands of parishes, which are now decayed, cities ruined, villages depopulated, &c. The lesser the territory is, commonly the richer it is—*parvus, sed bene cultus, ager*—as those Athenian, Lacedæmonian, Arcadian, Elean, Sicyonian, Messenian, &c. commonwealths of Greece make ample proof—as those imperial cities and free states of Germany may witness—those cantons of Switzers, Rhæti, Grisons, Walloons, territories of Tuscany, Lucca and Sienna of old, Piedmont, Mantua, Venice in Italy, Raguse, &c.

That prince, therefore, (as ^a Boterus adviseth) that will have a rich countrey, and fair cities, let him get good trades, privileges, painful inhabitants, artificers, and suffer no rude matter unwrought, as tin, iron, wool, lead, &c. to be transported out of his countrey—^a a thing in part seriously attempted amongst us, but not effected. And, because industry of men, and multitude of trade, so much avails to the ornament and enriching of a kingdom, those ancient ^b Massilians would admit no man into their city that had not some trade. Selym the first Turkish emperour, procured a thousand good artificers to be brought from Tauris to Constantinople. The Polanders indented with Henry duke of Anjou, their new chosen king, to bring with him an hundred families of artificers into Poland. James the First in Scotland (as ^c Buchanan writes) sent for the best artificers he could get in Europe, and gave them great rewards to teach his subjects their several trades. Edward the Third, our most renowned king, to his eternal memory, brought cloathing first into this island, transporting some families of artificers from Gaunt hither. How many goodly cities could I reckon up, that thrive wholly by trade, where thousands of inhabitants live singular well

^a *Hodie urbibus desolatur, et magnâ ex parte incolis destituitur.* Gerbelius, desc. Græciæ, lib. 6.
^b *Videbit eas fere omnes aut eversas, aut solo æquatas, aut in rudera fœdissime dejectas.* Gerbelius.
^c Lib. 7. *Septuaginta olim legiones scriptæ dicuntur; quas vires hodie, &c.* ^d *Polit. l. 3. c. 8.*
^e For dying of cloaths, and dressing, &c. ^f *Valer. lib. 2. c. 1.* ^g *Hist. Scot. lib. 10.* *Magnis propositis præmiis, ut Scoti ab his edocerentur.*

by their finger ends, as Florence in Italy by making cloth of gold; great Millan by silk, and all curious works; Arras in Artois by those fair hangings; many cities in Spain, many in France, Germany, have none other maintenance, especially those within the land. ^d Mecha, in Arabia Petrea, stands in a most unfruitful countrey, that wants water, amongst the rocks (as Vertomannus describes it); and yet it is a most elegant and pleasant city, by reason of the traffick of the east and west. Ormus, in Persia, is a most famous mart-town, hath nought else but the opportunity of the haven to make it flourish. Corinth, a noble city, (*lumen Græciæ*, Tully calls it) the eye of Greece, by reason of Cenchreas and Lecheus, those excellent ports, drew all the traffick of the Ionian and Ægean seas to it; and yet the countrey about it was *curva et superciliosa*, (as ^e Strabo terms it) rugged and harsh. We may say the same of Athens, Actium, Thebes, Sparta, and most of those towns in Greece. Nöremberg in Germany is sited in a most barren soil, yet a noble imperial city, by the sole industry of artificers, and cunning trades: they draw the riches of most countreys to them; so expert in manufactures, that, as Sallust long since gave out of the like, *sedem animæ in extremis digitis habent*; their soul, or *intellectus agens*, was placed in their fingers ends; and so we may say of Basil, Spire, Cambray, Frankfurt, &c. It is almost incredible to speak what some write of Mexico, and the cities adjoyning to it: no place in the world, at their first discovery, more populous. ^f Mat. Riccius the Jesuite, and some others, relate of the industry of the Chimaes most populous countreys, not a beggar, or an idle person to be seen, and how by that means they prosper and flourish. We have the same means—able bodies, pliant wits, matter of all sorts, wool, flax, iron, tin, lead, wood, &c. many excellent subjects to work upon: only industry is wanting. We send our best commodities beyond the seas, which they can make good use of to their necessities, set themselves a work about, and severally improve, sending the same to us back at dear rates, or else make toys and babies of the tails of them, which they sell to us again, at as great a reckoning as they bought the whole. In most of our cities, some few excepted, like ^g Spanish loyterers, we live wholly by tipling: inns and ale-houses, malting, are their best ploughs; their greatest traffick, to sell ale. ^h Meteran and some others object to us, that we are no whit so industrious as the Hollanders: *Manual trades, (saith he) which are more curious or troublesome, are wholly exercised by strangers: they dwell in a sea full of fish; but they are so idle, they will not catch so much as shall serve their own turns, but buy it of their neighbours. Tush! ⁱ Mare liberum: they fish under our noses, and sell it to us, when they have done, at their own prices.*

Pudet hæc opprobria nobis
Et dici potuisse et non potuisse refelli.

I am ashamed to hear this objected by strangers; and know not how to answer it.

Amongst our towns there is only ^j London that bears the face of a city—^k *epitome Britannia*, a famous *emporium*, second to none beyond seas, a noble mart: but *sola crescit, decrescentibus aliis*; and yet, in my slender judgement, defective in many things. The rest (^l some few excepted) are in mean estate, ruinous most part, poor and full of beggars, by reason of their

^a Monst. cosm. l. 5. c. 74: Agro omnium rerum infecundissimo, aqua indigente, inter saxata, urbs tamē elegantissima, ob orientis negotiationes et occidentis. ^b Lib. 8. Geogr. ob asperum situm. ^c Lib. Edit. a Nic. Tregant. Belg. A. 1615. expedit. in Sinas. ^d Ubi nobiles prohi loco habent artem aliquam profleri. Cienard. ep. l. 1. ^e Lib. 13. Belg. Hist. Non tam laboriosi, ut Belgæ, sed, ut Hispani, otiatore, vitam ut plurimum otiosam agentes: artes manuarum, quæ plurimum habent in se laboris et difficultatis, majoremque requirunt industriam, a peregrinis et exteris exercentur: habitant in piscosissimo mari: interea tantum non piscantur quam insula suffecerit, sed a vicinis emere coguntur. ^f Grotii Liber. ^g Urbs animis numeroque potens, et robore gentis. Scaliger. ^h Camden. ⁱ York, Bristow, Norwich, Worcester, &c.

decayed trades, neglected or bad policy, idleness of their inhabitants, and riot, which had rather beg or loyter, and be ready to starve, than work.

I cannot deny, but that something may be said in defence of our cities, ^m that they are not so fair built, (for the sole magnificence of this kingdom, concerning buildings, hath been of old in those Norman castles and religious houses) so rich, thick sited, populous, as in some other countreys. Besides the reasons Cardan gives, (*Subtil. Lib. 11.*) we want wine and oyl, their two harvests; we dwell in a colder air, and, for that cause, must a little more liberally ⁿ feed of flesh, as all Northern countreys do. Our provision will not therefore extend to the maintenance of so many: yet, notwithstanding, we have matter of all sorts, an open sea of traffick, as well as the rest, goodly havens. And how can we excuse our negligence, our riot, drunkenness, &c. and such enormities that follow it? We have excellent laws enacted, (you will say) severe statutes, houses of correction, &c.—to small purpose, it seems; it is not houses will serve, but cities of correction: ^o our trades generally ought to be reformed, wants supplied. In other countreys, they have the same grievances, I confess, (but that doth not excuse us) ^p wants, defects, enormities, idle drones, tumults, discords, contention, law-suits, many laws made against them to repress those innumerable brawls and law-suits, excess in apparel, diet, decay of tillage, depopulations, ^q especially against rogues, beggars, Ægyptian vagabonds (so termed at least) which have ^r swarmed all over Germany, France, Italy, Poland, (as you may read in ^s Munster, Cranzius, and Aventinus) as those Tartars and Arabians at this day do in the eastern countreys—yet, (such hath been the iniquity of all ages) as it seems, to small purpose. *Nemo in nostrâ civitate mendicus esto*, saith Plato: he will have them purged from a ^t common-wealth, ^u as a bad humour from the body, that are like so many ulcers and boils, and must be cured before the melancholy body can be eased.

What Carolus Magnus, the Chinese, the Spaniards, the duke of Saxony, and many other states, have decreed in this case, read *Arniseus, cap. 19. Boterus, libro 8, cap. 2. Osorius, de Rebus gest. Eman. lib. 11* When a country is overstored with people, as a pasture is oft over-laid with cattle, they had wont in former times to disburden themselves, by sending out colonies, or by wars, as those old Romans; or by employing them at home about some public buildings, as bridges, rode-ways, (for which those Romans were famous in this island) as Augustus Cæsar did in Rome, the Spaniards in their Indian mines, as at Potosa in Peru, where some thirty thousand men are still at work, six thousand furnaces ever boyling, &c. ^v aqueducts, bridges, havens, those stupend works of Trajan, Claudius at ^w Ostium, Dioclesiani Thermæ, Fucinus Lacus, that Piræeum in Athens, made by Themistocles, amphitheatrums of curious marble, as at Verona, Civitas Philippi, and Heraclea in Thrace, those Appian and Flaminian wayes, prodigious works all may witness; and (rather than they should be ^x idle) as those ^y Ægyptian Pharaohs, Mœris, and Sesostris, did, to task their subjects to build unnecessary pyramids, obelisks, labyrinths, chanelles, lakes, gigantian

^m M. Gainsfords argument, "Because gentlemen dwell with us in the countrey villages, our cities are less," is nothing to the purpose. Put 300 or 400 villages in a shire, and every village yield a gentleman: what is 400 families to encrease one of our cities or to contend with theirs, which stand thicker? and whereas ours usually consist of 7000, theirs consist of 40000 inhabitants. ⁿ Maxima pars victis in carne consistit. Polyd. Lib. 1. Hist. ^o Refrânate monopolii licentiam; pauciores alantur otio; redintegretur agricolatio; lanificium instauretur; ut sit honestum negotium, quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exerceant justitiam. Mor. Utop. Lib. 1. ^p Mancipis locuples, eget æris Cappadocum rex. Hor. ^q Regis dignitatis non est exercere imperium in mendicis, sed in opulentis. Non est regni decus, sed carceris esse custos. Idem. ^r Colluvies hominum mirabilis, excocci sole, immundi veste, fœdi visu, furtis imprimis acres, &c. ^s Cosmog. lib. 3. c. 5. ^t Seneca. Haud minus turpia principi multa supplicia, quam medico multa funera. ^u Ut pituitam et bilem a corpore, (11. de leg.) omnes vult exterminari. ^v See Lipsius, Admiranda. ^w De quo Suet. in Claudio; et Plinius, c. 36. ^x Ut egestati simul et ignavia occurratur, opificia condiscentur, tenues subleventur. Bodin. l. 6. c. 2. num. 6, 7. ^y Amasis, Ægypti rex, legem promulgavit, ut omnes subditi quotannis rationem redderent unde viverent.

works all, to divert them from rebellion, riot, drunkenness; ^a *quo scilicet alantur, et ne vagando laborare desuescant.*

Another eye-sore is that want of conduct and navigable rivers,—a great blemish, (as ^a Boterus, ^b Hippolytus a Collibus, and other politicians hold) if it be neglected in a common-wealth. Admirable cost and charge is bestowed in the Low-Countries on this behalf, in the Duchy of Milan, territory of Padua, in ^c France, Italy, China, and so likewise about corrivations of waters, to moisten and refresh barren grounds, to drean fens, bogs, and moors. Massinissa made many inward parts of Barbary and Numidia in Africk (before his time incult and horrid) fruitful and bartable by this means. Great industry is generally used all over the eastern countries in this kind, especially in Egypt, about Babylon and Damascus, as (Vertomannus and ^d Gotardus Arthus relate) about Barcelona, Segovia, Murcia, and many other places of Spain, Milan in Italy: by reason of which, their soil is much improved, and infinite commodities arise to the inhabitants.

The Turks of late attempted to cut that Isthmos betwixt Africk and Asia, which ^e Sesostris and Darius, and some Pharaohs of Egypt had formerly undertaken, but with ill success (as ^f Diodorus Siculus records, and Pliny); for that the Red-sea, being three ^g cubits higher than Ægypt, would have drowned all the country, *capto destiterant*, they left off. Yet (as the same ^h Diodorus writes) Ptolemy renewed the work many years after, and absolved it in a more opportune place.

That Isthmos of Corinth was likewise undertaken to be made navigable by Demetrius, by Julius Cæsar, Nero, Domitian, Herodes Atticus, to make a speedy ⁱ passage, and less dangerous, from the Ionian and Ægæan seas: but, because it could not be so well effected, the Peloponnesians built a wall, like our Picts wall, about Schœnus, where Neptunes temple stood, and in the shortest cut over the Isthmos, (of which Diodorus, lib. 11. Herodotus, lib. 8. Uran.—our later writers call it Hexamilium) which Amurath the Turk demolished, the Venetians, anno 1453, repaired in fifteen days with thirty thousand men. Some, saith Acosta, would have a passage cut from Panama to Nombre de Dios in America: but Thuanus and Serres, the French historians, speak of a famous aqueduct in France, intended in Henry the Fourth's time, from the Loyr to the Seine, and from Rhodanus to Loyr, the like to which was formerly assayed by Domitian the emperor, ^j from Arar to Mosella, (which Cornelius Tacitus speaks of in the thirteenth of his Annals,) after by Charles the great, and others. Much cost hath in former times been bestowed in either new making or mending channels of rivers, and their passages, (as Aurelianus did by Tiber to make it navigable to Rome, to convey corn from Ægypt to the city; *vadum alvei tumentis effodit*, saith Vopiscus, *et Tiberis ripas extruxit*; he cut fords, made banks, &c.) decayed havens, which Claudius the emperor, with infinite pains and charges, attempted at Ostia, (as I have said) the Venetians at this day, to preserve their city. Many excellent means, to enrich their territories, have been fostered, invented in most provinces of Europe, as planting some Indian plants amongst us; silk-worms; ^k the very mulberry leaves in the plains of Granado yield thirty thousand crowns *per annum* to the king of Spains coffers, besides those many trades and artificers that are busied about them in the kingdom of Granado, Murcia, and all over Spain. In

^a Buscoidus, discursus polit. cap. 2.

^b Lib. 1. de increm. urb. cap. 6.

^c Cap. 5. de increm. urb.

Quas flumen, lacus, aut mare, illuit.

^d Herodotus.

^e Ind. Orient. cap. 2. Rotam in medio flumine

constitunt, cui ex pellibus animalium consutos utres appendunt: hi, dum rota movetur, aquam per

canales, &c.

^f Centum pedes lata fossa, 30 alta.

^g Contrary to that of Archimedes, who holds the

superficies of all waters even.

^h Lib. 1. cap. 2.

ⁱ Dion. Pausanias, et Nic. Gerbelius, Munster.

^j Charles the great went

about to make a channel from Rhine to Danubius. Bil. Pirkimerus, descript. Ger. the ruins are yet

seen about Wessenberg, from Redwich to Altemul. Ut navigabilia inter se Occidentis et Septentrionis

litoraherent. ^k Maginus, Geogr. Simlerus, de rep. Helvel. lib. 1. descript.

France, a great benefit is raised by salt, &c. Whether these things might not be as happily attempted with us, and with like success, it may be controverted—silk-worms (I mean), vines, fir-trees, &c. Cardan exhorts Edward the Sixth to plant olives, and is fully perswaded they would prosper in this island. With us, navigable rivers are most part neglected. Our streams are not great, I confess, by reason of the narrowness of the island: yet they run smoothly and even, not headlong, swift, or amongst rocks and shelves, as foaming Rhodanus and Loyre in France, Tigris in Mesopotamia, violent Durus in Spain, with cataracts and whirl-pools, as the Rhine and Danubius, about Schafhausen, Lausenburgh, Linz, and Cremmes, to endanger navigators; or broad shallow, as Neckar in the Palatinate, Tiberis in Italy; but calm and fair as Arar in France, Hebrus in Macedonia, Eurotas in Laconia; they gently glide along, and might as well be repaired, many of them, (I mean Wie, Trent, Ouse, Thamisis at Oxford, the defect of which we feel in the mean time) as the river of Lee from Ware to London. B. Atwater of old, or (as some will) Henry the first, ¹ made a channel from Trent to Lincoln, navigable; which now, saith Mr. Cambden, is decayed: and much mention is made of anchors, and such like monuments, found about old ^m Verulamium: good ships have formerly come to Exeter, and many such places, whose chanel, havens, ports, are now barred and rejected. We condemn this benefit of carriage by waters, and are therefore compelled, in the inner parts of this island, because portage is so dear, to eat up our commodities ourselves, and live like so many boars in a sty, for want of vent and utterance.

We have many excellent havens, royal havens, Falmouth, Portsmouth, Milford, &c.—equivalent, if not to be preferred, to that Indian Havana, old Brundisium in Italy, Aulis in Greece, Ambracia in Acarnania, Suda in Crete, —which have few ships in them, little or no traffick or trade, which have scarce a village on them, able to bear great cities: *sed viderint politici*. I could here justly tax many other neglects, abuses, errors, defects among us, and in other countreys—depopulations, riot, drunkenness, &c. and many such, *quæ nunc in aurem susurrare non libet*. But I must take heed, *nequid gravius dicam*, that I do not overshoot my self—*Sus Minervum*—I am forth of my element, as you peradventure suppose; and sometimes *veritas odium parit*, as he said; *verjuice and oatmeal is good for a parret*: for, as Lucian said of an historian, I say of a politician, he that will freely speak and write, must be for ever no subject, under no prince or law, but lay out the matter truly as it is, not caring what any can, will, like or dislike.

We have good laws, (I deny not) to rectifie such enormities; and so in all other countreys; but, it seems, not alwayes to good purpose. We had need of some general visitor in our age that should reform what is amiss—a just army of Rosie-cross men; for they will amend all matters, (they say) religion, policy, manners, with arts, sciences, &c.—another Attila, Tamberlane, Hercules, to strive with Acheloüs, *Augeæ stabulum purgare*, to subdue tyrants, as ⁿ he did Diomedes and Busiris; to expel thieves, as he did Cacus and Lacinius; to vindicate poor captives, as he did Hesione; to pass the torrid zone, the desarts of Libya, and purge the world of monsters and Centaures—or another Theban Crates to reform our manners, to compose quarrels and controversies, as in his time he did, and was therefore adored for a god in Athens. *As Hercules^o purged the world of monsters, and subdued them, so did he fight against envy, lust, anger, avarice, &c. and all those*

¹ Camden in Lincolnshire. Fossedike. ^m Near S. Albons. ⁿ Lisius Girald. Nat. Comes. ^o Apuleius, lib. 4. Flor. Lar. familiaris inter homines utatis sum cultus est, litum omnium et jurgiorum inter propinquos arbiter et disceptator. Adversus iracundiam, invidiam, avaritiam, libidinem, ceteraque animi humani vitia et monstra philosophus iste Hercules fuit. Festes eas mentibus exegit omnes, &c.

eral vices and monsters of the mind. It were to be wished we had some such visitor, or (if wishing would serve) one had such a ring or rings, as Timolæus desired in °Lucian, by virtue of which he should be as strong as ten thousand men, or an army of gyants, go invisible, open gates and castle doors, have what treasure he would, transport himself in an instant to what place he desired, alter affections, cure all manner of diseases, that he might range over the world, and reform all distressed states and persons, as he would himself. He might reduce those wandering Tartars in order, that infest China on the one side, Muscovy, Poland, on the other; and tame the vagabond Arabians that rob and spoil those eastern countreys, that they should never use more caravans, or janizaries to conduct them. He might root out barbarism out of America, and fully discover *Terra Australis Incognita*; find out the north-east and north-west passages; drean those mighty Mæotian fens; cut down those vast Hercynian woods, irrigate those barren Arabian desarts, &c. cure us of our epidemical diseases, *scorbutum*, *plica*, *morbus Neapolitanus*, &c. end all our idle controversies; cut off our tumultuous desires, inordinate lusts; root out atheism, impiety, heresie, schism and superstition, which now so crucifie the world; catechise gross ignorance, purge Italy of luxury and riot, Spain of superstition and jealousy, Germany of drunkenness, all our northern countreys of gluttony and intemperance; castigate our hard-hearted parents, masters, tutors; lash disobedient children, negligent servants; correct these spendthrifts and prodigal sons; enforce idle persons to work; drive drunkards off the ale-house; repress thieves, visit corrupt and tyrannizing magistrates, &c. But, as L. Licinius taxed Timolæus, you may us. These are vain, absurd, and ridiculous wishes, not to be hoped: all must be as it is. P Boccalinus may cite common-wealths to come before Apollo, and seek to reform the world it self by commissioners; but there is no remedy; it may not be redressed: *desinent homines tum demum stultescere, quando esse desinent*: so long as they can wag their beards, they will play the knaves and fools.

Because, therefore, it is a thing so difficult, impossible, and far beyond Hercules labours to be performed, let them be rude, stupid, ignorant, incult: *lapis super lapidem sedeat*; and as the °apologist will, *resp. tussi et graveolentiâ laboret, mundus vitio*; let them be barbarous as they are; let them tyrannize, epicurize, oppress, luxuriate, consume themselves with factions, superstitions, law-suits, wars and contentions, live in riot, poverty, want, misery; rebel, wallow as so many swine in their own dung, with Ulysses companions; *stultos jubeo esse libenter*. I will yet, to satisfie and please my self, make an Utopia of mine own, a new Atlantis, a poetical common-wealth of mine own, in which I will freely domineer, build cities, make laws, statutes, as I list my self. And why may I not?—³*pictoribus atque poetis*, &c. You know what liberty poets ever had; and, besides, my predecessor Democritus was a politician, a recorder of Abdera, a law-maker, as some say; and why may not I presume so much as he did? However I will adventure. For the site, if you will needs urge me to it, I am not fully resolved: it may be in *Terra Australis Incognita*; there is room enough (for, of my knowledge, neither that hungry Spaniard,⁴ nor Mercurius Britannicus, have yet discovered half of it), or else one of those floating islands in *Mare del Zur*, which, like the Cyanean isles in the Euxine sea, alter their place, and are accessible only at set times, and to some few persons; or one of the Fortunate isles; for who knows yet where, or which they are? There is room enough in the inner parts of America, and northern coasts of Asia. But I

° *Votis Navig.* ° *Ragguaglio*, part 2. cap. 2. et part 3. c. 17. ° *Velent. Andrea Apolog. manip.*
604. ° *Qui sordidus est, sordescat adhuc.* ° *Hor.* ° *Ferdinando Quir. 1612.*

will choose a site, whose latitude shall be 45 degrees (I respect not minutes), in the midst of the temperate zone, or perhaps under the æquator, that "paradise of the world, *ubi semper virens laurus*, &c. where is a perpetual spring. The longitude, for some reasons, I will conceal. Yet *be it known to all men by these presents*, that if any honest gentleman will send in so much money, as Cardan allows an astrologer for casting a nativity, he shall be a sharer; I will acquaint him with my project; or, if any worthy man will stand for any temporal or spiritual office, or dignity, (for, as he said of his archbishoprick of Utopia, 'tis *sanctus ambitus*, and not amiss to be sought after) it shall be freely given, without all intercessions, bribes, letters, &c. his own worth shall be the best spokesman: and (because we shall admit of no deputies or advowsons) if he be sufficiently qualified, and as able as willing to execute the place himself, he shall have present possession. It shall be divided into twelve or thirteen provinces; and those, by hills, rivers, rode-ways, or some more eminent limits, exactly bounded. Each province shall have a metropolis, which shall be so placed as a center almost in a circumference, and the rest at equal distances, some twelve Italian miles asunder, or thereabout; and in them shall be sold all things necessary for the use of man, *statis horis et diebus*: no market-towns, markets or fairs; for they do but beggar cities (no village shall stand above six, seven, or eight miles from a city) except those emporiums which are by the sea side, general staples, marts, as Antwerp, Venice, Bergen of old, London, &c. Cities, most part, shall be situate upon navigable rivers or lakes, creeks, havens—and, for their form, regular, round, square, or long square,* with fair, broad, and straight † streets, houses uniform, built of brick and stone, like Bruges, Brussels, Rhegium, Lepidi, Berna in Switzerland, Milan, Mantua, Crema, Cambalu in Tartary described by M. Polus, or that Venetian Palma. I will admit very few or no suburbs, and those of baser building, walls only to keep out man and horse, except it be in some frontier towns, or by the sea side, and those to be fortified ‡ after the latest manner of fortification, and site upon convenient havens, or opportune places. In every so built city, I will have convenient churches, and separate places to bury the dead in, not in church-yards—a citadella (in some, not all) to command it, prisons for offenders, opportune market-places of all sorts, for corn, meat, cattle, fuel, fish, &c. commodious courts of justice, public halls for all societies, burses, meeting places, armories, § in which shall be kept engines for quenching fire, —artillery gardens, publick walks, theaters, and spacious fields allotted for all gymnicks, sports, and honest recreations,—hospitals of all kinds for children, orphans, old folks, sick men, mad men, souldiers—pest-houses, &c. (not built *precario*, or by gowty benefactors, who, when by fraud and rapine they have extorted all their lives, oppressed whole provinces, societies, &c. give something to pious uses, build a satisfactory alms-house, school, or bridge, &c. at their last end, or before perhaps; which is no otherwise than to steal a goose, and stick down a feather, rob a thousand to relieve ten) and those hospitals so built and maintained, not by collections, benevolences, donaries, for a set number, (as in ours) just so many and no more at such a rate, but for all those who stand in need, be they more or less, and that *ex publico ærario*, and so still maintained: *non nobis solum nati sumus*, &c. I will have conduits of sweet and good water, aptly disposed in each town, common ¶ granaries, as at Dresden in Misnia, Stetein in Pomerland, Noremberg, &c. colleges of mathematicians, musicians, and actors, as of

* Vide Acosta et Laet. * Vide Patritium, lib. 8. tit. 10. de Instit. Reip. * Sic olim Hippodamus Milesius. Arist. polit. c. 11. et Vitruvius, l. 1. c. ult. * With walls of earth, &c. † De his, Plin. epist. 42. lib. 10. et Tacit. Annal. 13. lib. * Vide Brissonium, de regno Pers. lib. 3. de his, et Vegetium, lib. 2. cap. 3. de Armonia.

old at Lebedum in Ionia, ^b alchymists, physicians, artists and philosophers: that all arts and sciences may sooner be perfected and better learned; and publick historiographers, (as amongst those antient ^c Persians, *qui in commentarios referebant quæ memoratu digna gerebantur*) informed and appointed by the state to register all famous acts, and not by each insufficient scribler, partial or parasitical pedant, as in our times. I will provide publick schools, of all kinds, singing, dancing, fencing, &c. especially of ^d grammar and languages, not to be taught by those tedious precepts ordinarily used, but by use, example, conversation, as travellers learn abroad, and nurses teach their children. As I will have all such places, so will I ordain ^e publick governours, fit officers to each place, treasurers, ædiles, quæstors, overseers of pupils, widows goods, and all publick houses, &c. and those, once a year, to make strict accounts of all receipts, expences, to avoid confusion; *et sic fiet ut non absumant*, (as Pliny to Trajan) *quod pudeat dicere*. They shall be subordinate to those higher officers, and governours of each city, which shall not be poor tradesmen, and mean artificers, but noblemen and gentlemen, which shall be tyed to residence in those towns they dwell next, at such set times and seasons; for I see no reason (which ^f Hippolytus complains of) that it should be more dishonourable for noblemen to govern the city, than the country, or unseemly to dwell there now, than of old. ^g I will have no bogs, fens, marishes, vast woods, desarts, heaths, commons, but all inclosed (yet not depopulated, and therefore take heed you mistake me not); for that which is common, and every mans, is no mans: the richest countreys are still inclosed, as Essex, Kent, with us, &c. Spain, Italy; and where inclosures are least in quantity, they are best ^h husbanded, as about Florence in Italy, Damascus in Syria, &c. which are liker gardens than fields. I will not have a barren acre in all my territories, no not so much as the tops of mountains: where nature fails, it shall be supplied by art: ⁱ lakes and rivers shall not be left desolate. All common high-ways, bridges, banks, corrivations of waters, aqueducts, chanel, publick works, buildings, &c. out of a ^j common stock, curiously maintained and kept in repair; no depopulations, ingrossings, alterations of wood, arable, but by the consent of some supervisors, that shall be appointed for that purpose, to see what reformation ought to be had in all places, what is amiss, how to help it; *Et quid quæque ferat regio, et quid quæque recuset*; what ground is aptest for wood, what for corn, what for cattle, gardens, orchards, fishponds, &c. with a charitable division in every village, (not one domineering house greedily to swallow up all, which is too common with us) what for lords, ^k what for tenants: and, because they shall be better encouraged to improve such lands they hold, manure, plant trees, drean, fence, &c. they shall have long leases, a known rent, and known fine, to free them from those intolerable exactions of tyrannizing landlords. These supervisors shall likewise appoint what quantity of land in each manor is fit

^a Not to make gold, but for matters of physick. ^b Bresonius. Josephus, lib. 21. antiq. Jud. cap. 1. Herod. lib. 3. ^c So Lud. Vives thinks best, Comminius, and others. ^d Plato 3. de leg. ^e *Ædiles resari vult, qui fora, fontes, vias, portus, plateas, et id genus alia procurent.*—Vide Isaacum Pontanum, de civ. Amstel. hæc omnia, &c. Gotardum et alios. ^f De increm. urb. cap. 13. ^g Ingenue fateor me non intelligere curignobilibus sit urbes bene munitas colere nunc quam olim, aut eas rusticæ præesse jam urbi. Idem Ubertus Foliot, de Neapoli. ^h Ne tantillum quidem soli incultum relinquitur; ut verum sit ne pollicem quidem agri in his regionibus sterilem aut infecundum reperiri. Marcus Heslingus, Augustanus, de regno Chinæ, l. 1. c. 3. ⁱ M. Carew, in his Survey of Cornwall, saith, hat, before that country was inclosed, the husbandmen drank water, did eat little or no bread, fol. 66. lb. 1. their apparel was coarse; they went bare-legged; their dwelling was correspondent; but since inclosure, they live decently, and have money to spend: (fol. 23.) when their fields were common, their wooll was coarse Cornish hair: but, since inclosure, it is almost as good as Cotswol, and their wool much mended. Tusser, c. 52. of his Husbandry, is of his opinion, one acre inclosed is worth three common. The country inclosed I praise: The other delighteth not me; For nothing of wealth it doth lose, &c. ^j Incredibilis navigiorum copia: nihilo pauciores in aquis quam in continenti commoantur. M. Riccius, expedit in Sinas, l. 1. c. 3. ^k To this purpose, Arist. polit. 2. c. 6. allows a third part of their renewals, Hippodamus half. ^l Ita lex agraria olim Romæ.

for the lords demesns, what for holding of tenants, how it ought to be husbanded, (¹*Ut Magnetes equis, Minyæ, gens cognita remis,*) how to be manured, tilled, rectified, ^mand what proportion is fit for all callings, because private possessors are many times idiots, ill husbands, oppressors, covetous, and know not how to improve their own, or else wholly respect their own, and not publick good.

Utopian parity is a kind of government, to be wished for, ⁿrather than effected, *Respub. Christianopolitana*, Campanellas City of the Sun, and that new Atlantis, witty fictions, but meer chimeras: and Platos community in many things is impious, absurd and ridiculous; it takes away all splendor and magnificence. I will have several orders, degrees of nobility, and those ^ohereditary, not rejecting younger brothers in the mean time; for they shall be sufficiently provided for by pensions, or so qualified, brought up in some honest calling, they shall be able to live of themselves. I will have such a proportion of ground belonging to every barony: he that buyes the land, shall buy the barony: he that by riot consumes his patrimony, and antient demesns, shall forfeit his honours. As some dignities shall be hereditary, so some again by election or gift (besides free offices, pensions, annuities) like our bishopricks, prebends, the Bassas palaces in Turkey, the ^pprocurators houses, and offices in Venice, which (like the golden apple) shall be given to the worthiest and best deserving both in war and peace, as a reward of their worth and good service, as so many goals for all to aim at, (*honos alit artes*) and encouragements to others. For I hate those severe, unnatural, harsh, German, French, and Venetian decrees, which exclude plebeians from honours: be they never so wise, rich, vertuous, valiant, and well qualified, they must not be patritians, but keep their own rank: this is *naturæ bellum inferre*, odious to God and men; I abhor it. My form of government shall be monarchical;

(nunquam libertas gratior exstat,
Quam sub rege pio, &c.)

few laws, but those severely kept, plainly put down, and in the mother tongue, that every man may understand. Every city shall have a peculiar trade or privilege, by which it shall be chiefly maintained: ^rand parents shall teach their children, (one of three at least) bring up and instruct them in the mysteries of their own trade. In each town, these several tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence. Fire-trades, as smiths, forge-men, brewers, bakers, metal-men, &c. shall dwell apart by themselves; dyers, tanners, fel-mongers, and such as use water, in convenient places by themselves: noisome or fulsome for bad smells, as butchers slaughter-houses, chandlers, curriers, in remote places, and some back lanes. Fraternities and companies I approve of, as merchants burses, colleges of druggers, physicians, musicians, &c. but all trades to be rated in the sale of wares, as our clerks of the market do bakers and brewers; corn it self, what scarcity soever shall come, not to exceed such a price. Of such wares as are transported or brought in, ^sif they be necessary, commodious, and such as nearly concern mans life, as corn, wood, cole, &c. and such provision we cannot want, I will have little or no custom paid, no taxes; but for such things as are for pleasure, delight, or ornament, as wine, spice, tobacco, silk, velvet, cloth of gold, lace, jewels, &c. a greater

¹Lucanus, l. 6. ^mHic segetes, illic veniunt felicius uvæ; Arborei fetus alibi, atque injussa virescent Gramina. Virg. l. Georg. ⁿJoh. Valent. Andreas, Lord Verulam. ^oSo is it in the kingdom of Naples, and France. ^pSee Contareus and Osorius de rebus gestis Emanuelis. ^rClaudian, l. 7. ^sHerodotus, Erato l. 6. Cum Ægyptiis Lacedæmonii in hoc congruant, quod eorum præcones, tibiænes, coqui, et reliqui artifices, in paterno artificio succedunt, et coquus a coquo gignitur, et paterno opere perseverat. Idem Marcus Polus, de Quinzay. Idem Osorius, de Emanuele rege Lusitano. Riccius, de Sinis. ^tHippol. a Collibus, de incrom. urb. c. 30. Plat. 7. de legibus. Quæ ad vitam necessaria, et quibus carere non possumus, nullum dependi vectigal, &c.

impost. I will have certain ships sent out for new discoveries every year, and some discreet men appointed to travel into all neighbour kingdoms by land, which shall observe what artificial inventions and good laws are in other countreys, customs, alterations, or ought else, concerning war or peace, which may tend to the common good;—ecclesiastical discipline, *penes episcopos*, subordinate as the other: no impropriations, no lay patrons of church-livings, or one private man, but common societies, corporations, &c. and those rectors of benefices to be chosen out of the universities, examined and approved as the *literati* in China. No parish to contain above a thousand auditors. If it were possible, I would have such priests as should imitate Christ, charitable lawyers should love their neighbours as themselves, temperate and modest physicians, politicians condemn the world, philosophers should know themselves, noblemen live honestly, tradesmen leave lying and cozening, magistrates corruption, &c. But this is impossible; I must get such as I may. I will therefore have ^a of lawyers, judges, advocates, physicians, chyrurgions, &c. a set number; ^b and every man, if it be possible, to plead his own cause, to tell that tale to the judge, which he doth to his advocate, as at Fez in Africk, Bantam, Aleppo, Raguse, *suam quisque causam dicere tenetur*;—those advocates, chyrurgions and ^c physicians, which are allowed to be maintained out of the ^d common treasure; no fees to be given or taken, upon pain of losing their places; or, if they do, very small fees, and when ^e the cause is fully ended. ^f He that sues any man shall put in a pledge, which if he shall proved he hath wrongfully sued his adversary, rashly or maliciously, he shall forfeit and lose. Or else, before any suit begin, the plaintiff shall have his complaint approved by a set delegacy to that purpose: if it be of moment, he shall be suffered, as before, to proceed; if otherwise, they shall determine it. All causes shall be pleaded *suppressio nomine*, the parties names concealed, if some circumstances do not otherwise require. Judges and other officers shall be aptly disposed in each province, villages, cities, as common arbitrators to hear causes, and end all controversies; and those not single, but three at least on the bench at once, to determine or give sentence; and those again to sit by turns or lots, and not to continue still in the same office. No controversie to depend above a year, but, without all delays and further appeals, to be speedily dispatched, and finally concluded in that time allotted. These and all other inferiour magistrates, to be chosen ^g as the *literati* in China, or by those exact suffrages of the ^h Venetians; and such again not be eligible, or capable of magistracies, honours, offices, except they be sufficiently ⁱ qualified for learning, manners, and that by the strict approbation of deputed examiners: ^j first, scholars to take place, then souldiers; for I am of Vegetius his opinion, a scholar deserves better than a souldier, because *unius ætatis sunt quæ fortiter fiunt, quæ vero pro utilitate reipub. scribuntur, æterna*: a souldiers work lasts for an age, a scholars for ever. If they ^k misbehave themselves, they shall be deposed, and accordingly

^a Plato, 12. de legibus, 40 annos natos vult, ut, si quid memorabile viderint apud externos, hoc ipsum in rempub. recipiant. ^b Simlerus, in Helvetiâ. ^c Utopienses caussidicos excludunt qui causas malide et vafre tractant et disputant. Iniquissimum censent hominem ullis obligari legibus, quæ aut numerosiores sunt quam ut perlegi queant, aut obscuriores quam ut a quovis possint intelligi. Volunt ut suam quisque causam agat, eamque referat judicii quam narraturus fuerat patrono: sic minus erit ambagum, et veritas facilius eliceatur. Mor. Utop. l. 2. ^d Medici ex publico victum sumunt. Boter. l. 1. c. 5. de Egyptiis. ^e De his, lege Patrii. l. 3. tit. 8. de reip. Instit. ^f Nihil a clientibus patroni accipiant, priusquam lis finita est. Barcl. Argem. lib. 3. ^g It is so in most free cities in Germany. ^h Matth. Riccius, expel. in Sinas. l. 1. c. 5. de examinatione electionum copiose agit, &c. ⁱ Contar. de repub. Venet. l. 1. ^j Osor. l. 11. de reb. gest. Eman. Qui in literis maximos progressus fecerint, maximis honoribus affeuntur: secundus honoris gradus militibus assignatur: postremi ordinis mechanici. Doctorum hominum judiciis in altiore locum quisque præfertur: et qui a plurimis approbatur, ampliores in rep. dignitates consequitur. Qui in hoc examine primas habet, insigni per totam vitam dignitate insignitur, marchioni similis, aut duci, apud nos. ^k Cedant arma togæ. ^l As in Bernâ, Lucerne, Friburge in Switzerland, a vitious liver is incapable of any office; if a senator, instantly deposed. Simlerus.

punished; and, whether their offices be annual ^f or otherwise, once a year they shall be called in question, and give an account: for men are partial and passionate, merciless, covetous, corrupt, subject to love, hate, fear, favour, &c. *omne sub regno graviore regnum.* Like Solons Areopagites, or those Roman censors, some shall visit others, and ^g be visited *invicem* themselves; ^h they shall oversee that no proling officer, under colour of authority, shall insult over his inferiors, as so many wild beasts, oppress, domineer, fley, grinde, or trample on, be partial or corrupt, but that there be *æquabile jus*, justice equally done, live as friends and brethren together; and (which ⁱ Sesellius would have and so much desires in his kingdom of France) *a diapason and sweet harmony of kings, princes, nobles, and plebeians, so mutually tyed and involved in love, as well as laws and authority, as that they never disagree, insult, or incroach one upon another.* If any man deserve well in his office, he shall be rewarded;

—quis enim virtutem amplectitur ipsam,
Præmia si tollas?—

He that invents any thing for publick good in any art or science, writes a treatise, ^j or performs any noble exploit at home or abroad, ^k shall be accordingly enriched, ^l honoured, and preferred. I say, with Hannibal in Ennius, *Hostem qui feriet mihi erit Carthaginensis*: let him be of what condition he will, in all offices, actions, he that deserves best shall have best.

Tilianus in Philonius, (out of a charitable mind no doubt) wisht all his books were gold and silver, jewels and precious stones, ^m to redeem captives, set free prisoners, and relieve all poor distressed souls that wanted means: religiously done, I deny not; but to what purpose? Suppose this were so well done, within a little after, though a man had Cræsus wealth to bestow, there would be as many more. Wherefore I will suffer no ⁿ beggars, rogues, vagabonds, or idle persons at all, that cannot give an account of their lives, how they maintain ^o themselves. If they be impotent, lame, blind, and single, they shall be sufficiently maintained in several hospitals, built for that purpose; if married and infirm, past work, or, by inevitable loss or some such like misfortune, cast behind,—by distribution of ^p corn, house-rent free, annual pensions or money, they shall be relieved, and highly rewarded for their good service they have formerly done: if able, they shall be enforced to work. ^q *For I see no reason* (as ^r he said) *why an epicure or idle drone, a rich glutton, a usurer, should live at ease, and do nothing, live in honour, in all manner of pleasures, and oppress others, when as, in the mean time, a poor labourer, a smith, a carpenter, an husbandman—that hath spent his time in continual labour, as an asse to carry burdens, to do the common-wealth good, and without whom we cannot live—shall be left in his old age to begg or starve, and lead a miserable life, worse than a jument.*

^fNot above three years, Aristot. polit. 5. c. 8. ^gNam quis custodiet ipsos custodes? ^hCytreus, in Greisgeia. Qui non ex sublimi despiciant inferiores, nec ut bestias conculcant sibi subditos, auctoritatis nomini confisi, &c. ⁱSesellius de rep. Gallorum, lib. 1. et 2. ^jSi quis egregium aut bello aut pace perfecit. Sesel. l. 1. ^kAd regendam rempub. soli literati admittuntur; nec ad eam rem gratia magistratum aut regis indigent; omnia ab exploratâ ejusque scientiâ et virtute pendunt. Riccius, l. 1. c. 5. ^lIn defuncti locum eum jussit subrogari, qui inter majores virtute reliquis præiret; non fuit apud mortales ullum excellentius certamen, aut ejus victoria magis esset expetenda; non enim inter celeres, celerissimo, non inter robustos, robustissimo, &c. ^mNullum videres vel in hac vel in vicinis regionibus pauperem, nullum obæratum, &c. ⁿNullus mendicis apud Sinas; nemini sano, quamvis oculis orbatus sit, mendicare permittitur: omnes pro viribus labore coguntur; eæci molis trusatilibus versandis addicuntur: soli hospitibus gaudent, qui ad labores sunt inepti. Osor. l. 11. de reb. gest. Eman. Henning de reg. Chin. l. 1. c. 3. Gotard. Arth. Orient. Ind. descr. ^oAlex. ab Alex. 3. c. 12. ^pSic olim Romæ. Isaac. Pontan. de his optime. Amstol. l. 2. c. 9. ^qIdem. Aristot. pol. 5. c. 8. Vitiosum, quum soli pauperum liberi educantur ad labores, nobilium, et divitum in voluptatibus et deliciis. ^rQuæ hæc injustitia, ut nobilis quispiam, aut fenerator, qui nihil agat, lautam et splendidam vitam agat, otio et deliciis, quum interim auriga, faber, agricola, quo respub. carere non potest, vitam adeo miseram ducat, ut pejor quam jumentorem sit ejus conditio? Iniqua resp. quæ dat parasitis, adulatoribus, inanum voluptatum artificibus, generosis et otiosis, tanta munera prodigit, ut contra agricolis, carbonariis, anrigis, fabris, &c. nihil prospicit, sed eorum abusa labore florentis ætatis, fame penset et ærumnis. Mor. Utop. l. 2.

As ^aall conditions shall be tied to their task, so none shall be over-tired, but have their set times of recreations and holidayes, *indulgere genio*, feasts and merry meetings, even to the meanest artificer, or basest servant, once a week to sing or dance, (though not all at once) or do whatsoever he shall please, (like ^cthat *Saccarii festi* amongst the Persians, those Saturnals in Rome) as well as his master. ^uIf any be drunk, he shall drink no more wine or strong drink in a twelve moneth after. A bankrupt shall be ^v*catademiatus in amphitheatro*, publickly shamed; and he that cannot pay his debts, if by riot or negligence he hath been impoverished, shall be for a twelve moneth imprisoned; if in that space his creditours be not satisfied, ^whe shall be hanged. He ^xthat commits sacrilege, shall lose his hands; he that bears false-witness, or is of perjury convict, shall have his tongue cut out, except he redeem it with his head. Murder, ^yadultery, shall be punished by death, ^zbut not theft, except it be some more grievous offence, or notorious offenders: otherwise they shall be condemned to the galleys, mines, be his slaves whom they offended, during their lives. I hate all hereditary slaves, and that *duram Persarum legem*, as ^aBrissonius calls it; or as ^bAmmianus, *impendio formidatas et abominandas leges, per quas, ob noxam unius, omnis propinquitas perit*: hard law, that wife and children, friends and allies, should suffer for the fathers offence!

No man shall marry until he ^cbe 25, no woman till she be 20, ^d*nisi aliter dispensatum fuerit*. If one ^edie, the other party shall not marry till six months after; and, because many families are compelled to live niggardly, exhaust and undone by great dowers, ^fnone shall be given at all, or very little, and that by supervisors, rated: they that are foul shall have a greater portion; if fair, none at all, or very little; ^ghowever, not to exceed such a rate as those supervisors shall think fit. And when once they come to those years, poverty shall hinder no man from marriage, or any other respect; ^hbut all shall be rather inforced than hindered, ⁱexcept they be ^jdismembered, or grievously deformed, infirm, or visited with some enormous hereditary disease, in body or mind: in such cases, upon a great pain or mulct, ^kman or woman shall not marry; other order shall be taken for them to their content. If people over-abound, they shall be eased by ^lcolonies.

^mNo man shall wear weapons in any city. The same attire shall be kept, and that proper to several callings, by which they shall be distinguished. ⁿ*Luxus funerum* shall be taken away, that intempestive expence moderated, and many others. Brokers, takers of pawns, biting usurers, I will not admit; yet, because *hic cum hominibus non cum diis agitur*, ^owe converse here with men, not with gods, and for the hardness of mens hearts, I will

^aIn Segoriâ nemo otiosus, nemo mendicus, nisi per ætatem aut morbum opus facere non potest: nulli deest unde victum querat, aut quo se exerceat. Cypr. Echovius Delit. Hispan. Nullus Geneva otiosus, ne septennis puer. Paulus Heuzner, Itiner. ^bAthenæus, l. 12. ^cSimlerus, de repub. Helvet. ^dSpartian, olim Romæ sic. ^eHe that provides not for his family is worse than a thief. Paul. ^fAlfredi lex. Utraque manus et lingua præcidatur, nisi eam capite redemerit. ^gSi quis nuptam stupravit, virga virili ei præcidatur; si mulier, nasus et auricula præcidatur. Alfredi lex. En leges ipsi Veneri Martique timendas! ^hPauperes non peccant, quum extremâ necessitate coacti rem alienam capiunt. Moldonat, summula quest. 8, art. 3. Ego cum illis sentio qui licere putant a divite clam accipere, qui tenetur pauperi subvenire. Emmanuel Sa. Aphor. confess. ⁱLib. 2, de reg. Persarum. ^jLib. 24. ^kAliter Aristoteles—a man at 25, a woman at 20, polit. ^lLex olim Lycurgi, hodie Chinesiis; vide Plutarchum, Riccium, Hemmingium, Arniseum, Nevisanum, et alios de hac questione. ^mAlfredus. ⁿApud Lacones olim virgines sine dote nubebant. Boter, l. 3, c. 3. ^oLege cautum non ita pridem apud Venetos, ne quis patritius dotem excederet 1500 coron. ^pBux. Synag. Jud. Sic Judæi. Leo. Afer, Africæ descript. ne sint aliter incontinentes, ob reipub. bonum, ut August. Caesar, orat. ad colibes Romanos olim edocuit. ^qMorbo laborans, qui in prolem facile diffunditur, ne genus humanum fœdâ contagione lædatur, juventute castratur: mulieres tales procul a consortio virorum ablegantur, &c. Hector Boëthius, hist. lib. I. de vet. Scotorum moribus. ^rSpeciosissimi juvenes liberis dabant operam. Plato, 5, de legibus. ^sThe Saxons exclude dumb, blind, leprous, and such like persons, from all inheritance, as we do fools. ^tUtolim Romani, Hispani hodie, &c. ^uRiccium, lib. 11, cap. 5, de Sinarum expedit. Sic Hispani cogunt Mauros arma deponere. So it is in most Italian cities. ^vIdem Plato, 12, de legibus. It hath ever been immoderate. Vide Guil. Stuckium, antiq. convival. lib. 1, cap. 26. ^wPlato, 9, de legibus.

tolerate some kind of usury. If we were honest, I confess, (*si probi essemus*) we should have no use of it; but, being as it is, we must necessarily admit it. Howsoever most divines contradict it, (*Dicimus inficias; sed vox ea sola reperta est*) it must be winked at by politicians. And yet some great doctors approve of it, Calvin, Bucer, Zanchius, P. Martyr, because, by so many grand lawyers, decrees of emperours, princes statutes, customs of common-wealths, churches approbations, it is permitted, &c. I will therefore allow it: but to no private persons, not to every man that will; to orphans only, maids, widows, or such as by reason of their age, sex, education, ignorance of trading, know not otherwise how to employ it; and those, so approved, not to let it out apart, but to bring their money to a common bank which shall be allowed in every city, as in Genoua, Geneva, Noremberg, Venice, at ^q 5, 6, 7, not above 8 *per centum*, as the supervisors, or *ærarii præfecti*, shall think fit. ^r And, as it shall not be lawful for each man to be an usurer that will, so shall it not be lawful for all to take up money at use—not to prodigals and spendthrifts, but to merchants, young tradesmen, and such as stand in need, or know honestly how to employ it, whose necessity, cause, and condition, the said supervisors shall approve of.

I will have no private monopolies, to enrich one man, and beggar a multitude—^s multiplicity of offices, of supplying by deputies: weights and measures the same throughout, and those rectified by the *primum mobile*, and suns motion; threescore miles to a degree, according to observation; 1000 geometrical paces to a mile, five foot to a pace, twelve inches to a foot, &c. and, from measures known, it is an easie matter to rectify weights, &c. to cast up all, and resolve bodies by algebra, stereometry.

I hate wars, if they be not *ad populi salutem*, upon urgent occasion. *Odimus accipitrem, quia semper vivit in armis.* ^t Offensive wars, except the cause be very just, I will not allow of: for I do highly magnifie that saying of Hannibal to Scipio, in ^u Livy—*It had been a blessed thing for you and us, if God had given that mind to our predecessours, that you had been content with Italy, we with Africk.* For neither Sicily nor Sardinia are worth such cost and pains, so many fleets and armies, or so many famous captains lives. *Omnia prius tentanda*: fair means shall first be tried. ^v *Peragit tranquilla potestas, Quod violenta nequit.* I will have them proceed with all moderation; but (hear you!) Fabius my general, not Minutius; *nam ^w qui consilio nititur, plus hostibus nocet, quam qui, sine animi ratione, viribus*: and, in such wars, to abstain as much as is possible from ^x depopulations, burning of towns, massacring of infants, &c. For defensive wars, I will have forces still ready at a small warning, by land and sea, a prepared navy, souldiers in *procinctu*, et, *quam ^y Bonfinius apud Hungaros suos vult, virgam ferream*, and money, which is *nervus belli*, still in a readiness and a sufficient revenue, a third part (as in old ^z Rome and Egypt) reserved for the common-wealth; to avoid those heavy taxes and impositions, as well to defray this charge of wars, as also all other publick defalcations, expences, fees, pensions, reparations, chaste

^p As those Lombards beyond seas, (though with some reformation) *mons pietatis*, or bank of charity, (as Malines terms it, cap. 33. *Lex mercat.* part 2.) that lend money upon easie pawns, or take money upon adventure for mens lives. ^q That proportion will make merchandise increase, land dearer, and better improved, as he hath judicially proved in his tract of usury, exhibited to the Parliament anno 1621. ^r Hoc fere Zanchius, com. in 4. cap. ad Ephes. *acquissimam vocat usuram et charitativam Christianam consentaneam, modo non exigant, &c. nec omnes dent ad fœnus, sed ii qui in pecuniis bona habent, et ob meritum, sexum, artis alicujus ignorantiam, non possunt uti. Nec omnibus, sed mercatoribus, et iis qui honeste impendent, &c.* ^s Idem apud Persas olim. ^t Lege Brisonium. ^u Idem Plato, de legibus. ^v Lib. 30. *Optimum quidem fuerat eam patribus nostris mentem a Diis datam esse, ut vos Italia, nos Africæ imperio contenti essemus. Neque enim Sicilia aut Sardinia satis digna pretia sunt pro tot classibus, &c.* ^w Claudian. ^x Thucydides. ^y A depopulatione agrorum, incendiis, et ejusmodi factis immanibus. Plato. ^z Hungar. dec. 1. lib. 9. ^a Sesellius, lib. 2, de repub. Gal. valde enim est indecorum, ubi quid præter opinionem accidit, dicere, Non putâram, præsertim si res præcaveri potuerit. Livius, lib. 1. Dion. 1. 2. Diodorus Siculus, lib. 2.

sales, mortgages, and debts, or wholly sunk in their estates.) *The last was immoderate excess in apparel, which consumed their revenues.* How this concerns and agrees with our present state, look you. But of this elsewhere. As it is in a mans body—if either head, heart, stomach, liver, spleen, or any one part be misaffected, all the rest suffer with it—so is it with this æconomical body: if the head be naught, a spendthrift, a drunkard, a whoremaster, a gamester, how shall the family live at ease? ^k *Ipsa, si cupiat, Salus servare prorsus non potest hanc familiam;* (as Demea said in the comedy) Safety her self cannot save it. A good, honest, painful man many times hath a shrew to his wife—a sickly, dishonest, slothful, foolish, careless woman to his mate—a proud, peevish flirt, a liquorish, prodigal quean; and by that means all goes to ruine: or, if they differ in nature—he is thrifty, she spends all; he wise, she sottish and soft—what agreement can there be? what friendship? Like that of the thrush and swallow in Æsop; instead of mutual love, kind compellations, whore and thief is heard; they fling stools at one anothers heads. ^l *Quæ intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects; or, if on their behalfs it be well, as to live and agree lovingly together, they may have disobedient and unruly children, that take ill courses to disquiet them: ^m *their son is a thief, a spendthrift, their daughter a whore;* a ⁿ stepmother, or a daughter in law, distempers all; ^o or else, for want of means, many tortures arise—debts, dues, fees, dowries, joyntures, legacies to be paid, annuities issuing out; by means of which, they have not wherewithall to maintain themselves in that pomp as their predecessours have done, bring up or bestow their children to their callings, to their birth and quality, ^p and will not descend to their present fortunes. Oftentimes too, to aggravate the rest, concurr many other inconveniences—unthankful friends, decayed friends, bad neighbours, negligent servants, (^q *servi furaces, versipelles, callidi, occulsa sibi mille clavibus reserant, furtimque raptant, consumunt, liguriunt*) casualties, taxes, mulcts, chargeable offices, vain expences, entertainments, loss of stock, enmities, emulations, frequent invitations, losses, suretiship, sickness, death of friends, and (that which is the gulf of all) improvidence, ill husbandry, disorder and confusion; by which means they are drenched on a sudden in their estates, and at unawares precipitated insensibly into an inextricable labyrinth of debts, cares, woes, want, grief, discontent, and melancholy it self.

I have done with families, and will now briefly run over some few sorts and conditions of men. The most secure, happy, jovial, and merry in the worlds esteem, are princes and great men, free from melancholy; but, for their cares, miseries, suspicions, jealousies, discontents, folly, and madness, I refer you to Xenophons Tyrannus, where king Hieron discourseth at large with Simônides the poet, of this subject. Of all others, they are most troubled with perpetual fears, anxieties, insomuch, that (as he said in ^r Valerius) if thou knewest with what cares and miseries this robe were stuffed, thou wouldst not stoop to take it up. Or, put case they be secure and free from fears and discontents, yet they are void ^s of reason too oft, and precipitate in their actions. Read all our histories, *quas de stultis prodidere stulti*—Iliades, Æneides, Annales—and what is the subject? *Stultorum regum et populorum continet æstus.* How mad they are, how furious, and upon small occasions, rash and inconsiderate in their proceedings,

^k Ter. ^l Amphit. Plaut. ^m Paling. Filius aut fur. ⁿ Catus cum mure, duo galli simul in æde, et glotes binæ, nunquam vivunt sine lite. ^o Res angusta domi. ^p When pride and beggary meet in a family, they roar and howl, and cause as many flashes of discontents, as fire and water, when they concur, make thunder-claps in the skies. ^q Plautus, Aulular. ^r Lib. 7. cap. 6. ^s Pellitur in bellis sapientia; vi geritur res. Vetus proverbium, Aut regem aut fatuum nasci oportere.

loquacitatis, multa agitant—out of their volubility of tongue, will talk much to no purpose. Orators can persuade other men what they will, *quo volunt, unde volunt*, move, pacify, &c. but cannot settle their own brains. What saith Tully? *Malo indisertam prudentiam, quam loquacem stultitiam*; and (as ^a Seneca seconds him) a wise mans oration should not be polite or solicitous. ^b Fabius esteems no better of most of them, either in speech, action, gesture, than as men beside themselves, *insanos declamatores*; so doth Gregory; *non mihi sapit qui sermone, sed qui factis, sapit*. Make the best of him, a good orator is a turn-coat, an evil man; *bonus orator pessimus vir*; his tongue is set to sale; he is a meer voice (as ^c he said of a nightingale); *dat sine mente sonum*; an hyperbolical liar, a flatterer, a parasite, and (as ^d Ammianus Marcellinus will) a corrupting cosener, one that doth more mischief by his fair speeches, than he that bribes by money; for a man may with more facility avoid him that circumvents by money, than him that deceives with glosing terms; which made ^e Socrates so much abhor and explode them. ^f Fracastorius, a famous poet, freely grants all poets to be mad; so doth ^g Scaliger; and who doth not? (*Aut insanit homo, aut versus facit*, *Hor. Sat. 7. l. 2. Insanire lubet, i. e. versus componere*, *Virg. Ecl. 3.* So Servius interprets) all poets are mad, a company of bitter satyrists, detractors, or else parasitical applauders; and what is poetry it self, but (as Austin holds) *vinum erroris ab ebris doctoribus propinatum*? You may give that censure of them in general, which Sir Thomas Moore once did of Germanus Brixius poems in particular.

—vehuntur.
In rate stultitiæ: sylvam habitant Furie.

Budæus, in an epistle of his to Lupsetus, will have civil law to be the tower of wisdom; another honours physick, the quintessence of nature; a third tumbles them both down, and sets up the flag of his own peculiar science. Your supercilious critics, grammatical triflers, note-makers, curious antiquaries, find out all the ruines of wit, *ineptiarum delicias*, amongst the rubbish of old writers: ^h *pro stultis habent, nisi aliquid sufficient invenire, quod in aliorum scriptis vertant vitio*: all fools with them that cannot find fault: they correct others, and are hot in a cold cause, puzzle themselves to find out how many streets in Rome, houses, gates, towers, Homers country, Æneas mother, Niobes daughters, *an Sappho publica fuerit? ovum ° prius extiterit, an gallina? &c. et alia, quæ dediscenda essent, si scires*, as ⁱ Seneca holds—what clothes the senators did wear in Rome, what shews, how they sate, where they went to the close stool, how many dishes in a mess, what sauce; which, for the present, for an historian to relate, (^j according to Lodovic. Vives) is very ridiculous, is to them most precious elaborate stuff, they admired for it, and as proud, as triumphant in the mean time for this discovery, as if they had won a city, or conquered a province; as rich as if they had found a mine of gold ore. *Quosvis auctores absurdis commentis suis percacant et stercoreant*, one saith: they bewray and daub a company of books and good authors, with their absurd comments, (*correctorum sterquilinia* ^k Scaliger calls them) and shew their wit in censuring others,—a company of foolish note-makers, humble-bees, dors or beetles: *inter stercorea ut plurimum versantur*, they rake over all those rubbish and dunghills, and prefer a manuscript many times before the Gospel itself,

^a Epist. 21. l. lib. Non oportet orationem sapientis esse politam aut solicitam. ^b Lib. 3. cap. 13. Multo anhelitu, jactatione, furentes, pectus, frontem cadentes, &c. ^c Lipsius, Voces sunt, præterea nihil. ^d Lib. 30. Plus mali facere videtur qui oratione quam qui pretio quemvis corrumpit; nam, &c. ^e In Gorg. Platonis. ^f In Naugerio. ^g Si furor sit Lyæus, &c. quoties furit, furit, furit, amans, bibens, et poëta, &c. ^h Morus, Utop. lib. 11. ⁱ Macrob. Satur. 7. 16. ^j Epist. 16. ^k Lib. de causis corrup. artium. ^l Lib. 2. in Ausonium, cap. 19. et 32.

¹ *thesaurum criticum*, before any treasure, and with their *deleatur*, *alii legunt sic, meus codex sic habet*, with their *postremæ editiones*, annotations, castigations, &c. make books dear, themselves ridiculous, and do no body good: yet, if any man dare oppose or contradict, they are mad, up in arms on a sudden; how many sheets are written in defence, how bitter invectives, what apologies? ² *Epiphylides hæ sunt et mere nugæ*. But I dare say no more of, for, with, or against them, because I am liable to their lash, as well as others. Of these and the rest of our artists and philosophers, I will generally conclude, they are a kind of mad men, (as ³ Seneca esteems of them) to make doubts and scruples, how to read them truly, to mend old authors, but will not mend their own lives, or teach us *ingenia sanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere*, to keep our wits in order, or rectify our manners. *Numquid tibi non demens videtur, si istis operam impenderit?* is not he mad that draws lines with Archimedes, whiles his house is ransacked, and his city besieged, when the whole world is in combustion,—or we, whilest our souls are in danger, (*mors sequitur, vita fugit*) to spend our time in toys, idle questions, and things of no worth?

That ⁴ lovers are mad, I think no man will deny. *Amare simul et sapere ipsi Jovi non datur*; Jupiter himself cannot intend both at once.

⁵ Non bene conveniunt, nec in unâ sede morantur.
Majestas et amor.

Tully, when he was invited to a second marriage, replied, he could not *simul amare et sapere*, be wise and love both together. ⁶ *Est Orcus ille; vis est immedicabilis; est rabies insana*: love is madness, a hell, an incurable disease; *impotentem et insanam libidinem* ⁷ Seneca calls it, an impotent and raging lust. I shall dilate this subject apart: in the mean time let lovers sigh out the rest.

⁸ Nevisanus the lawyer holds it for an axiome, *most women are fools*, (⁹ *consilium feminis invalidum*) Seneca, men, be they young or old; who doubts it? youth is mad, as Elius in Tully, *Stulti adolescentuli*, old age little better, *deliri senes*, &c. Theophrastus, in the 107 year of his age, ¹⁰ said he then began to be wise, *tum sapere cepit*, and therefore lamented his departure. If wisdom come so late, where shall we find a wise man? our old ones dote at threescore and ten. I would cite more proofs and a better author; but, for the present, let one fool point at another. ¹¹ Nevisanus hath as hard an opinion of ¹² rich men—*wealth and wisdom cannot dwell together*; *stultitiam patiuntur opes*; ¹³ and they do commonly ¹⁴ *infatuare cor hominis*, besot men; and, as we see it, *fools have fortune*: ¹⁵ *sapientia non invenitur in terrâ suaviter viventium*. For, beside a natural contempt of learning, which accompanies such kind of men, innate idleness, (for they will take no pains) and which ¹⁶ Aristotle observes, *ubi mens plurima, ibi minima fortuna; ubi plurima fortuna, ibi mens perexigua*; great wealth and little wit go commonly together: they have as much brains, some of them, in their heads as in their heels; besides this inbred neglect of liberal sciences, and all arts, which should *excolere mentem*, polish the mind, they have most part some gullish humour or other, by which they are led; one is an Epicure, an atheist, a second a gamester, a third a whoremaster, (fit subjects all for a satyrst to work upon)—¹⁷ *Hic nuptiarum insanit amoribus, hic puerorum*;—

¹ Edit. 7. volum. Iano Grutero. ² Aristophanis Raris. ³ Lib. de beneficiis. ⁴ Delirius et amens dicitur merito. Hor. Seneca. ⁵ Ovid. Met. ⁶ Plutarch. Amatorio est amor insanus. ⁷ Epist. 39. ⁸ Sylva nuptialis. l. 1. num. 11. Omnes mulieres, ut plurimum, stultæ. ⁹ Aristotle. ¹⁰ Dolere se dixit, quod tum vitâ egrederetur. ¹¹ Lib. 1. num. 11. Sapientia et divitiæ vix simul possideri possunt. ¹² They get their wisdom by eating pie-crust, some. ¹³ *Xp̄huara τοῖς θνητοῖς γίverai ἀπόδωκεν*. ¹⁴ Opes quidem mortalibus sunt amentia. Theognis. ¹⁵ Fortuna, nimium quem sovet, stultum facit. ¹⁶ Joh. 28. ¹⁷ Mag. moral. lib. 2. et lib. 1. sat. 4. ¹⁸ Hor. ser. 1. sat. 4.

^jone is mad of hawking, hunting, cocking; another of carousing, horse-riding, spending; a fourth, of building, fighting, &c. *Insanit veteres statuas Damasippus emendo*; Damasippus hath an humour of his own, to be talkt of; ^kHeliodorus the Carthaginian, another. In a word, as Scaliger concludes of them all, they are *statuæ erectæ stultitiæ*, the very statues or pillars of folly. Chuse, out of all stories, him that hath been most admired; and you shall still find *multa ad laudem, multa ad vituperationem magnifica*, as ^lBerosus of Semiramis: *omnes mortales militiâ, triumphis, divitiis, &c. tum et luxu, cæde, cæterisque vitiis, antecessit*: as she had some good, so had she many bad parts.

Alexander, a worthy man, but furious in his anger, overtaken in drink: Cæsar and Scipio valiant and wise, but vain-glorious, ambitious: Vespasian a worthy prince, but covetous: ^mHannibal, as he had mighty virtues, so had he many vices; *unam virtutem mille vitia comitantur*, as Machiavel of Cosmus Medices, he had two distinct persons in him. I will determine of them all, they are like these double or turning pictures; stand before which, you see a fair maid on the one side, an ape on the other, an owle: look upon them at the first sight all is well; but farther examine, you shall find them wise on the one side, and fools on the other; in some few things praiseworthy, in the rest incomparably faulty. I will say nothing of their diseases, emulations, discontents, wants, and such miseries; let Poverty plead the rest in Aristophanes Plutus.

Covetous men, amongst others, are most mad; ⁿthey have all the symptoms of melancholy—fear, sadness, suspicion, &c. as shall be proved in his proper place: *Danda est hellebori multo pars maxima avaris*.

And yet, methinks, prodigals are much madder than they, be of what condition they will, that bear a publick, or private purse; as a ^oDutch writer censured Richard the rich duke of Cornwal, sung to be emperour, for his profuse spending, *qui effudit pecuniam ante pedes principum electorum sicut aquam*, that scattered money like water; I do censure them. *Stulta Anglia*, (saith he) *quæ tot denariis sponte est privata; stulti principes Alemaniæ, qui nobile jus suum pro pecuniâ vendiderunt*. Spend-thrifts, bribers, and bribe-takers, are fools; and so are ^pall they that cannot keep, disburse, or spend, their moneys well.

I might say the like of angry, peevish, envious, ambitious (^q*Anticyras melior sorbere meracas*), Epicures, atheists, schismatics, hereticks: *hi omnes habent imaginationem læsam* (saith Nymannus); and their madness shall be evident, 2 Tim. 3. 9. ^rFabatus, an Italian, holds sea-faring men all mad; *the ship is mad, for it never stands still; the mariners are mad, to expose themselves to such imminent dangers; the waters are raging mad, in perpetual motion: the winds are as mad as the rest: they know not whence they come, whither they would go: and those men are maddest of all, that go to sea: for one fool at home, they find forty abroad*. He was a mad man that said it; and thou, peradventure, as mad to read it. ^sFelix Platerus is of opinion all alchymists are mad, out of their wits; ^tAthenæus saith as much of fidlers, *et Musarum lusciniæ*, ^umusicians; *omnes tibicines insaniunt; ubi semel efflant, avolat illico mens*; in comes musick at one ear;

^jInsana gula, insane obstructiones, insanum venandi studium—Discordia demens, Virg. Æn. ^kHeliodorus Carthaginensis ad extremum orbis sarcophago testamento me hic jussi condier, ut viderem an quis insanior ad me visendum usque ad hæc loca penetraret. Ortelius, in Gad. ^lIf it be his work; which Gasper Veretus suspects. ^mLivy. Ingentes virtutes; ingentia vitia. ⁿHor. Quisquis ambitione malâ aut argenti pallet amore; Quisquis luxuriâ, tristitque superstitione. Per. ^oChronica Slavonica, ad annum 1257. de cujus pecuniâ jam incredibilia dixerunt. ^pA fool and his money are soon parted. ^qOrat. de imag.—Ambitiosus et audax naviget Anticyras. ^rNavis stulta, quæ continuo movetur; nautæ stulti, qui se periculis exponunt; aqua insana, quæ sic fremit, &c. aer jacetatur, &c. qui mari se committit, stolidum unum terrâ fugiens, 40 mari invenit. Gasper Ens. Moros. ^sCap. de alien. mentis. ^tDipnosophist, lib. 8. ^uTibicines mente capti. Erasm. Chil. 4. cen. 7.

out goes wit at another. Proud and vain glorious persons are certainly mad ; and so are ^v lascivious ; I can feel their pulses beat hither ; horn mad some of them, to let others lye with their wives, and wink at it.

To insist ^w in all particulars, were an Herculean task, to ^x reckon up ^y *insanas substructiones, insanos labores, insanum luxum*, mad labours, mad books, endeavours, carriages, gross ignorance, ridiculous actions, absurd gestures, *insanam gulam, insaniam villarum, insana jurgia*, as Tully terms them, madness of villages, stupend structures, as those Ægyptian pyramids, labyrinths and Sphinges, which a company of crowned asses, *ad ostentationem opum*, vainly built, when neither the architect nor king that made them, or to what use and purpose, are yet known. To insist in their hypocrisy, inconsistency, blindness, rashness, *dementem temeritatem*, fraud, cozenage, malice, anger, impudence, ingratitude, ambition, gross superstition, ^z *tempora infecta et adulatione sordida*, as in Tiberius times, such base flattery, stupend, parasitical fawning and colloquing, &c. brawls, conflicts, desires, contentions, it would ask an expert Vesalius to anatomize every member. Shall I say ? Jupiter himself, Apollo, Mars, &c. doted ; and monster-conquering Hercules, that subdued the world, and helped others, could not relieve himself in this : but mad he was at last. And where shall a man walk, converse with whom, in what province, city, and not meet with Signior Delirio, or Hercules Furens, Mænades, and Corybantes ? Their speeches say no less. ^a *E fungis nati homines* ; or else they fetched their pedigree from those that were struck by Sampson with the jaw-bone of an ass, or from Deucalion and Pyrrha's stones ; for *durum genus sumus*, ^b *marmorei sumus* ; we are stony-hearted, and savour too much of the stock, as if they had all heard that enchanted horn of Astolpho (that English duke in Ariosto), which never sounded but all his auditors were mad, and for fear ready to make away themselves ; ^c or landed in the mad haven in the Euxine sea of *Daphnis insana*, which had a secret quality to dementate ; they are a company of giddy-heads, afternoon men ; it is midsomer-moon still, and the dog-dayes last all the year long : they are all mad. Whom shall I then except ? Ulricus Huttenus ^d *Nemo ; nam Nemo omnibus horis sapit ; Nemo nascitur sine vitiis ; crimine Nemo caret ; Nemo sorte suâ vivit contentus ; Nemo in amore sapit ; Nemo bonus ; Nemo sapiens ; Nemo est ex omni parti beatus*, &c. and therefore Nicholas Nemo, or Monsieur Nobody, shall go free : *Quid valeat nemo, nemo, referre potest*. But whom shall I except in the second place ? such as are silent : *vir sapit, qui pauca loquitur* ; ^e no better way to avoid folly and madness, than by taciturnity. Whom in a third ? all senators, magistrates ; for all fortunate men are wise, and conquerours valiant, and so are all great men ; *non est bonum ludere cum diis* ; they are wise by authority, good by their office and place ; *his licet impune pessimos esse*, (some say) we must not speak of them ; neither is it fit ; *per me sint omnia protinus alba* ; I will not think amiss of them. Whom next ? Stoicks ? *Sapiens Stoicus* ; and he alone is subject to no perturbations, (as ^f Plutarch scoffs at him) *he is not vexed with torments, or burnt with fire, foiled by his adversary, sold of his enemy. Though he be wrinkled, sand-blind, toothless, and deformed ; yet he is most beautiful, and like a god, a*

^a Prov. 30. Insana libido.—Hic, rogo, non furor est ? non est hæc mentula demens ? Mart. ep. 74. l. 3. ^b Mille puellarum et puerorum mille furores. ^c Uter est insanior horum ? Hor. Ovid. Virg. Plin. ^d Plin. lib. 36. ^e Tacitus, 3 Annal. ^f Ovid. 7 Met. E fungis nati homines, ut olim Corinthi primævi illius loci accolæ, quia stolidi et fatui fungis nati dicebantur. Idem et alibi dicas. ^g Favian. Strada, de bajulis, de marmore semisculptis. ^h Arrianus, periplo maris Euxini, portus ejus meminit, et Gillius. l. 3. de Bosphor. Thracio. Et laurus insana, quæ, allata in convivium, convivas omnes insaniam affecit. Guliel. Stucchi, comment. &c. ⁱ Lepidum poemâ, sic inscriptum. ^j Stultitiam dissimulare non potes, nisi taciturnitate. ^k Extortus, non cruciatur ; ambustus, non læditur ; prostratus in lucia, non vincitur ; non sit captivus, ab hoste venundatus. Et si rugosus, senex, edentulus, luscus, deformis, formosus tamen, et deo similis, felix, dives, rex, nullius egeus, etsi denario non sit dignus.

king in conceit, though not worth a groat. He never dotes, never mad, never sad, drunk; because virtue cannot be taken away (as ^a Zeno holds) by reason of strong apprehension: but he was mad to say so. ^b Anticyræ cælo huic est opus, aut dolabrâ: he had need to be bored, and so had all his fellows, as wise as they would seem to be. Chrysippus himself liberally grants them to be fools as well as others, at certain times, upon some occasions: *amitti virtutem ait per ebrietatem, aut atribilarium morbum*: it may be lost by drunkenness or melancholy; he may be sometimes crazed as well as the rest: ^c *ad summam, sapiens, nisi quum pituita molesta*. I should here except some cynicks, Menippus, Diogenes, that Theban Crates, or to descend to these times, that omniscious, only wise fraternity ^d of the Rosie Cross, those great theologues, politicians, philosophers, physicians, philologists, artists, &c. of whom S. Bridget, Albas Joacchimus, Leicenbergius, and such divine spirits, have prophesied, and made promise to the world, if at least there be any such, (Hen. ^e Neuhusius makes a doubt of it, ^f Valentinus Andreas, and others) or an Elias Artifex their Theophrastian master; whom though Libavius and many deride and carp at, yet some will have to be the ^g *renewer of all arts and sciences*, reformer of the world, and now living; for so Johannes Montanus Strigoniensis (that great patron of Paracelsus) contends, and certainly avers ^h *a most divine man*, and the quintessence of wisdom, wheresoever he is: for he, his fraternity, friends, &c. are all ⁱ *betroted to wisdom*, if we may believe their disciples and followers. I must needs except Lipsius and the pope, and expunge their name out of the catalogue of fools: for, besides that parasitical testimony of Dousa,

A sole exoriente, Mæotidas usque paludes,
Nemo est, qui Justo se æquiparare queat—

Lipsius saith of himself, that he was ^j *humani generis quidam pædagogus voce et stylo*, a grand signior, a master, a tutor of us all: and for thirteen years, he brags, how he sowed wisdom in the Low Countreys, (as Ammonius the philosopher sometimes did in Alexandria) ^k *cum humanitate literas, et sapientiam cum prudentiâ: antistes sapientiæ*, he shall be *sapientum octavus*. The pope is more than a man, as ^l his parrots often make him—a demi-god; and besides his holiness cannot err, *in cathedrâ* belike: and yet some of them have been magicians, hereticks, atheists, children; and, as Platina saith of John 22, *Et si vir literatus, multa stoliditatem et levitatem præ se ferentia egit, stolidi et socordis vir ingenii*: a scholar sufficient; yet many things he did foolishly. Lightly I can say no more in particular, but in general terms to the rest, they are all mad, their wits are evaporated, and (as Ariosto feigns, l. 34) kept in jars above the moon.

Some lose their wits with love, some with ambition,
Some, following ^m lords and men of high condition,
Some, in fair jewels rich and costly set,
Others in poetry, their wits forget,
Another thinks to be an alchymist,
Till all be spent, and that his number's mist.

Convict fools they are, mad men upon record; and, I am afraid, past cure, many of them; ⁿ *crepunt ingenia*; the symptoms are manifest; they are all of Gotam parish: ^o *Quum furor haud dubius, quum sit manifesta phrenesis*, what remains then ^p but to send for *lorarios*, those officers to carry them all together for company to Bedlam, and set Rabelais to be their physician.

^a Illam contendunt non injuriâ affici, non insanîâ, non inebriari, quia virtus non eripitur ob constantes comprehensiones. Lips. Phys. Stoic. lib. 3. diff. 18. ^b Tarreus Hebus, epig. 102. l. 8. ^c Hor. J. Fratres sanct. Rosem Crucis. ^d An sint, quales sint, unde nomen illud asceverint. ^e Turri Babel. ^f Omnium artium et scientiarum instaurator. ^g Divinus ille vir. auctor notarum in ep. Rog. Bacon. ed. Hambur. 1608. ^h Sapientiam desponsati. ⁱ Solus hic est sapiens, alii volitant velut umbrae. ^j In ep. ad Balthas. Moretum. ^k Rejectione ad Patavum Felinus cum reliquis. ^l Magnum virum sequi est sapere, some think; others desipere. Catul. ^m Plaut. Menæch. ⁿ In Sat. 14. ^o Or to send for a cook to the Anticyræ, to make hellebor pottage, settle-brain pottage.

If any man shall ask in the mean time, who I am, that so boldly censure others, *tu nullane habes vitia?* Have I no faults? ^wYes, more than thou hast, whatsoever thou art. *Nos numerus sumus:* I confess it again, I am as foolish, as mad as any one.

^z *Insanus vobis videor; non deprecor ipse.*
^{Quo minus insanus}

I do not deny it; *demens de populo dematur.* My comfort is, I have more fellows, and those of excellent note. And though I be not so right or so discreet as I should be, yet not so mad, so bad neither, as thou perhaps takest me to be.

To conclude, this being granted, that all the world is melancholy, or mad, dotes, and every member of it, I have ended my task, and sufficiently illustrated that which I took upon me to demonstrate at first. At this present I have no more to say. *His sanam mentem Democritus;* I can but wish my self and them a good physician, and all of us a better mind.

And although, for the abovenamed reasons, I had a just cause to undertake this subject, to point at these particular species of dotage, that so men might acknowledge their imperfections, and seek to reform what is amiss; yet I have a more serious intent at this time; and—to omit all impertinent digressions—to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition, as stupid, angry, drunken, silly, sottish, sullen, proud, vain-glorious, ridiculous, beastly, pievish, obstinate, impudent, extravagant, dry, doting, dull, desperate, hairbrain'd, &c. mad, frantick, foolish, heteroclites, which no new ^y hospital can hold, no physick help—my purpose and endeavour is, in the following discourse to anatomize this humour of melancholy, through all his parts and species, as it is an habit, or an ordinary disease, and that philosophically, medicinally—to shew the causes, symptoms, and several cures of it, that it may be the better avoided; moved thereunto for the generality of it, and to do good, it being a disease so frequent, as ^z *Mercurialis* observes, in these our dayes; so often happening, saith ^a *Laurentius*, in our miserable times, as few there are that feel not the smart of it. Of the same mind as *Ælian Montaltus*, ^b *Melancthon*, and others; ^c *Julius Cæsar Claudinus* calls it the fountain of all other diseases, and so common in this crazed age of ours, that scarce one of a thousand is free from it; and that splenetick hypochondriacal wind especially, which proceeds from the spleen and short ribs. Being then it is a disease so grievous, so common, I know not wherein to do a more general service, and spend my time better, than to prescribe means how to prevent and cure so universal a malady, an epidemical disease, that so often, so much, crucifies the body and mind.

If I have over-shot my self in this which hath been hitherto said, or that it is (which I am sure some will object) too phantastical, too light and comical for a divine, too satyirical for one of my profession, I will presume to answer with ^d *Erasmus*, in like case, 'Tis not I, but Democritus: *Democritus dixit*: you must consider what it is to speak in ones own or anothers person, an assumed habit and name; a difference betwixt him that affects or acts a princes, a philosophers, a magistrates, a fools part, and him that is so indeed; and what liberty those old satyrists have had: it is a cento collected from others: not I, but they, that say it.

Dixero si quod forte jocosius, hoc mihi juris
Cum venia dabis

^a Aliquantulum tamen inde me solabor, quod unâ cum multis et sapientibus et celeberrimis viris ipse insipiens sim; quod de se, Menippus Luciani in *Necyomantiâ*. ^z *Petronius*, in *Catalect.* ^y That, I mean, of *Andr. Vale. Apolog. mancip. l. 1. et 26. Apol.* ^b Hæc affectio nostris temporibus frequentissima. ^c Cap. 15. de *Mel.* ^d De animâ. Nostro hoc sæculo morbus frequentissimus. ^e Consult. 98. Adeo nostris temporibus frequenter ingruit, ut nullus fere ab ejus labe immunis reperiat, et omnium fere morborum occasio existat. ^f Mor. *Encom.* Si quis calumniatur levius esse quam deceat theologum, aut mordacius quam deceat Christianum.

Take heed you mistake me not. If I do a little forget my self, I hope you will pardon it. And to say truth, why should any man be offended, or take exceptions at it ?

—————* Licuit, semperque licebit,
Parcere personis, dicere de vitiis.
It lawful was of old, and still will be,
To speak of vice, but let the name go free.

I hate their vices, not their persons. If any be displeased or take ought unto himself, let him not expostulate or cavil with him that said it (so did Erasmus excuse himself to Dorpius, *si parva licet componere magnis*; and so do I): but let him be angry with himself, that so betrayed and opened his own faults in applying it to himself. ² If he be guilty and deserve it, let him amend, whosoever he is, and not be angry. He that hateth correction is a fool, Prov. 12. 1. If he be not guilty, it concerns him not; it is not my freeness of speech, but a guilty conscience, a gauled back of his own, that makes him winch.

Suspicionem si quis errabit sua
Et rapiet ad se, quod erit commune omnium,
Stulte nudabit animi conscientiam.

I deny not, this, which I have said, savours a little of Democritus. ^h *Quamvis ridentem, dicere verum quid vetat?* one may speak in jest, and yet speak truth. It is somewhat tart, I grant it: *acriora orexim excitant embammata*, as he said; sharp sauces increase appetite; ⁱ *Nec cibis ipse juvat, morsu fraudatus aceti*. Object then and cavil what thou wilt, I ward all with ^j Democritus buckler; his medicine shall salve it; strike where thou wilt, and when: *Democritus dixit*; Democritus will answer it. It was written by an idle fellow, at idle times, about our Saturnalian or Dionysian feast, when, as he said, *nullum libertati periculum est*, servants in old Rome had liberty to say and do what them list. When our countrey-men sacrificed to their goddess ^k Vacuna, and sat tipling by their Vacunal fires, I writ this, and published this. Οὐτις ἔλεγεν, it is *neminis nihil*. The time, place, persons, and all circumstances, apologize for me; and why may I not then be idle with others? speak my mind freely? If you deny me this liberty, upon these presumptions I will take it: I say again, I will take it.

^l Si quis est, qui dictum in se inelementius
Existimabit esse, sic existimet.

If any man take exceptions, let him turn the buckle of his girdle; I care not. I owe thee nothing, reader: I look for no favour at thy hands; I am independent; I fear not.

No, I recant; I will not; I care; I fear; I confess my fault, acknowledge a great offence; — *motos præstat componere fluctus*: I have overshot my self; I have spoken foolishly, rashly, unadvisedly, absurdly; I have anatomized my own folly. And now, methinks, upon a sudden I am awaked as it were out of a dream; I have had a raving fit, a phantastical fit, ranged up and down, in and out; I have insulted over most kind of men, abused some, offended others, wronged my self; and now, being recovered, and perceiving mine error, cry with ^m Orlando, *Solvete mi. Pardon (O boni!)* that which is past; and I will make you amends in that

* Hor. Sat. 4. l. 1. ¹ Epi. ad Dorpium de Moriâ. Si quispiam offendatur, et sibi vindicet, non habet quod expostulet cum eo qui scripsit; ipse, si volet, secum agat injuriam, utpote sui proditor, qui declaravit hoc ad se proprie pertinere. ² Si quis se læsum clamabit, aut conscientiam prodit suam, aut certe metum. Phæd. l. 3. Æsop. Fab. ³ Hor. ⁴ Mart. l. 7. 22. ⁵ Ut lubet, feriat: abstergam hos ictus Democriti pharmaco. ⁶ Rusticorum dea præesse vacantibus et otiosis putabatur, cui post labores agricola sacrificabat. Plin. l. 3. c. 12. Ovid. l. 6. Fast. Jam quoque cum sunt antiquæ sacra Vacuna, Ante Vacinales stantque sedentque focos. Rosinus. ⁷ Ter. prol. Eunuch. ⁸ Ariost. l. 39. st. 58.

which is to come: I promise you a more sober discourse in my following treatise.

If, through weakness, folly, passion, ^adiscontent, ignorance, I have said amiss, let it be forgotten and forgiven. I acknowledge that of ^oTacitus to be true, *Asperæ facetiæ, ubi nimis ex vero traxère, acrem sui memoriam relinquunt*: a bitter jeast leaves a sting behind it; and as an honourable man observes, ^p*They fear a satyrist's wit, he their memories*. I may justly suspect the worst; and, though I hope I have wronged no man, yet, in Medea's words, I will crave pardon,

—Ilud jam voce extremâ peto,
Ne, si qua noster dubius effudit dolor,
Mænant in animo verba: sed melior tibi
Memoria nostri subeat; hæc iræ data
Obliterentur—

And, in my last words, this I do desire,
That what in passion I have said, or ire,
May be forgotten, and a better mind
Be had of us, hereafter as you find.

I earnestly request every private man, as Scaliger did Cardan, not to take offence. I will conclude in his lines, *Si me cognitum haberes, non solum donares nobis has facetias nostras, sed etiam indignum duceres, tam humanum animum, lene ingenium, vel minimam suspicionem deprecari oportere*. If thou knewest my ^qmodesty and simplicity, thou wouldst easily pardon and forgive what is here amiss, or by thee misconceived. If hereafter, anatomizing this surly humour, my hand slip, and, as an unskilful prentice, I launch too deep, and cut through skin and all at unawares, make it smart, or cut awry, ^rpardon a rude hand, an unskilful knife; 'tis a most difficult thing to keep an even tone, a perpetual tenor, and not sometimes to lash out; *difficile est satyram non scribere*; there be so many objects to divert, inward perturbations to molest; and the very best may sometimes err; *aliquando bonus dormitat Homerus*: it is impossible not in so much to overshoot: —*opere in longo fas est obrepere somnum*. But what needs all this? I hope there will no such cause of offence be given; if there be, ^s*Nemo aliquid recognoscat: nos mentimur omnia*. I'll deny all (my last refuge), recant all, renounce all I have said, if any man except, and with as much facility excuse, as he can accuse: but I presume of thy good favour, and gracious acceptance, gentle reader. Out of an assured hope and confidence thereof, I will begin.

^a Ut enim ex studiis gaudium, sic studia ex hilaritate proveniunt. Plinius Maximo suo, ep lib. 8.
^o Annal. 15. ^p Sir Francis Bacon in his Essayes, now Viscount S. Albanes. ^q Quod Probus Persii
Bucyphætos virginali verecundia Persium fuisse dicit, ego, &c. ^r Quas aut incuria fudit, aut humana
parum cavita natura. Hor. ^s Prol. Plaut.

LECTORI MALE FERIATO.



Tu vero cavesis, edico, quisquis es, ne temere sugilles authorem hujusce operis, aut cavillator irrideas. Imo ne vel ex aliorum censurâ tacite obloquaris, (vis dicam verbo?) nequid nasutulus inepte improbes, aut falso fingas. Nam si talis reverâ sit, qualem præ se fert, *Junior Democritus*, seniori *Democrito* saltem affinis, aut ejus genium vel tantillum sapiat; actum de te; censorem æque ac delatorem ^a aget e contra (*petulanti splene cum sit*); sufflabit te in jocos, comminuet in sales, addo etiam, et deo *Risui* te sacrificabit.

Iterum moneo, ne quid cavillere, ne (dum *Democritum Junio*rem conviciis infames, aut ignominiose vituperes, de te non male sentientem) tu idem audias ab amico cordato, quod olim vulgus *Abderitanum* ab ^b *Hippocrate*, concivem bene meritum et popularem suum *Democritum* pro insano habens: *Nec tu, Democrite, sapias; stulti autem et insani Abderitæ.*

^a Abderitanæ pectora plebis habes.

Hæc te paucis admonitum volo, male feriate Lector. Abi.

^a Si me commôrit, melius non tangere, clamo. Hor. ^b Hippoc. epist. Damageto. Accersitus sum, ut Democritum, tamquam insanum, curarem: sed postquam conveni, non, per Jovem, desipientie negotium, sed rerum omnium receptaculum deprehendi; ejusque ingenium deiratus sum. Abderitanus vero tamquam non sanos accusavi, veratri potione ipsos potius eguisse dicens. ^c Mart.



HERACLITE, fleas! misero sic convenit ævo:

Nil nisi turpe vides, nil nisi triste vides.

Ride etiam, quantumque lubet, Democrite, ride:

Non nisi vana vides, non nisi stulta vides.

Is fletu, hic risu, modo gaudeat; unus utrique

Sit licet usque labor, sit licet usque dolor.

Nunc opus est (nam totus, eheu! jam desipit orbis)

Mille Heraclitis, milleque Democritis.

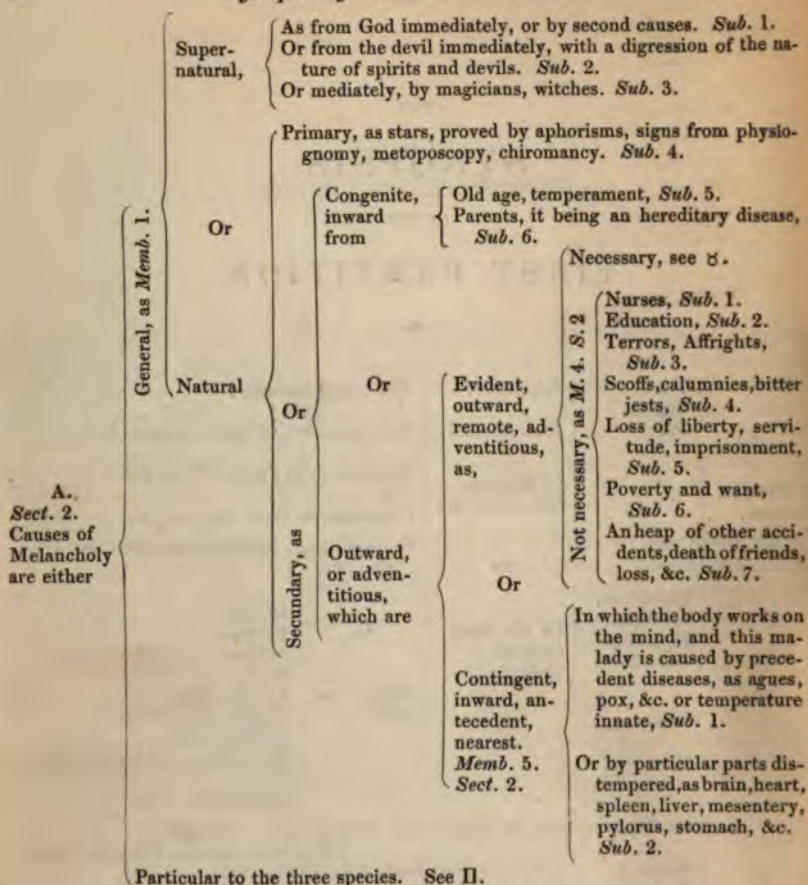
Nunc opus est (tanta est insania) transeat omnis

Mundus in Anticyras, gramen in Helleborum.

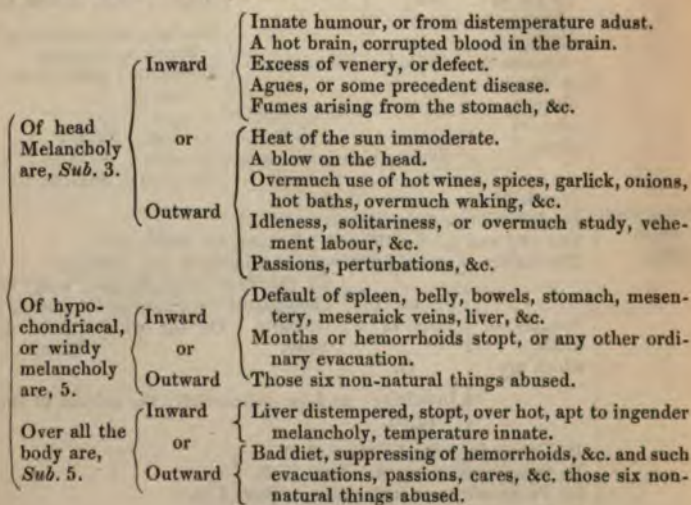
THE
SYNOPSIS
OF THE
FIRST PARTITION.

| | | |
|---|---|---|
| In diseases, consider, <i>Sect. 1.</i> <i>Mem. 1.</i> | Their Causes. <i>Subs. 1.</i> | <div>Impulsive; { Sin, concupiscence, &c.</div> <div>Instrumental; { Intemperance, all second causes, &c.</div> |
| | Or | <div>Of the body 300, which are { Epidemical, as Plague, Plica, &c. or Particular, as Gout, Dropsie, &c.</div> <div>Or { In disposition; as all perturbations, evil affec- tion, &c.</div> |
| | Definition, Member, Division, <i>Subs. 2.</i> | <div>Of the head or mind. <i>Subs. 3.</i></div> <div>Or { Dotage. Phrensie. Madness. Ecstasie, Lycanthropia. Chorus sancti Viti. Hydrophobia. Possession or obsession of De- vils. Melancholy, See <i>γ</i>.</div> |
| | | Habits, as <i>Subs. 4,</i> |
| <i>γ</i> Melancholy: in which consider | <div>Its Æquivocations, in Disposition, Improper, &c. <i>Subsect. 5.</i></div> <div><i>Mem. 2.</i> To its ex- plication, a digression of anatomy, in which observe parts of <i>Subs. 1.</i></div> | <div>contained, as { Humours, Blood, Phlegm, Choler, Melancholy.</div> <div>or { Spirits; vital, natural, animal.</div> <div>containing { Similar; spermatical, or flesh, bones, nerves, &c. Dissimilar; brain, heart, liver, &c. <i>Subs. 4.</i></div> |
| | | Soul and his faculties, as { Vegetal. <i>Subs. 5.</i> Sensible. <i>Subs. 6, 7, 8.</i> Rational. <i>Subs. 9, 10, 11.</i> |
| | <i>Mem. 3.</i> | |
| | <div>Its definition, name, difference. <i>Sub. 1.</i></div> <div>The part and parties affected, affection, &c. <i>Subs. 2.</i></div> <div>The matter of melancholy, natural, unnatural, &c. <i>Subs. 4.</i></div> | <div>Proper, to { Of the head alone, Hypo- chondriacal, or windy me- lancholy. Of the whole { with their several causes, symptoms, prognosticks, cures.</div> <div>Or { Indefinite; as Love-melancholy, the subject of the third Par- tition.</div> |
| <div>Its Causes in general. <i>Sect. 2. A.</i></div> <div>Its Symptoms or signs. <i>Sect. 3. B.</i></div> <div>Its Prognosticks or indications. <i>Sect. 4. 4.</i></div> <div>Its Cures; the subject of the second Partition.</div> | | |

Synopsis of the First Partition.



II.
Particular causes
Sect. 2.
Memb. 5.



| | | | | |
|--|--|--|--|---|
| Diet offend- ing in Sub. 3. | Sub- stance | Bread ; coarse and black, &c. Drink ; thick, thin, sowre, &c. Water unclean, milk, oyl, vinegar, wine, spices, &c. | | |
| | | Flesh | { Parts ; heads, feet, entrails, fat, bacon, blood, &c. Kinds { Bief, pork, venison, hares, goats, pigeons, peacocks, fen-fowl, &c. Herbs, { Of fish ; all shell-fish, hard and slimy fish, &c. Fish, { Of herbs ; pulse, cabbage, mellons, garlick, onions, &c. &c. { All roots, raw fruits, hard and windy meats. | |
| | Quali- ty, as in | Preparing, dressing, sharp sauces, salt meats, indurate, sowced, fried, broiled, or made-dishes, &c. | | |
| | Quan- tity | Disorder in eating, immoderate eating, or at unseasonable times, &c. Subsec. 2. Custom ; delight, appetite, altered, &c. Subs. 3. | | |
| Retention and eva- cuation, Subs. 4. | | { Costiveness, hot baths, sweating, issues stopped, Venus in excess, or in defect, phlebotomy, purging, &c. | | |
| Air ; hot, cold, tempestuous, dark, thick, foggy, moorish, &c. Subs. 5. | | | | |
| Exercise, Sub. 6. | | { Unseasonable, excessive, or defective, of body or minde, solitari- ness, idleness, a life out of action, &c. | | |
| Sleep and waking, | | unseasonable, inordinate, over much, over little, &c. Sub. 7. | | |
| Mem. 3. Sect. 2. Passions and perturbations of the mind, Subs. 2. With a digression of the force of imagination. Sub. 2. and divi- sion of passions into Sub. 3. | Irascible or concupi- scible. | Sorrow, cause and symptome, Sub. 4. Fear, cause and symptome, Sub. 5. Shame, repulse, dis- grace, &c. Sub. 6. Envy and malice, Sub. 7. Emulation, hatred, faction, desire of revenge, Sub. 8. Anger a cause, Sub. 9. Discontents, cares, miseries, &c. Sub. 10. Vehement desires, ambition, Sub. 11. Covet- ousness, φιλαργυριαν, Sub. 12. Love of plea- sures, gaming in excess, &c. Sub. 14. Love of learning, study in excess, with a digression of the misery of scholars, and why the Muses are melancholy, Sub. 15. | | |
| | | | | |
| General, as of Memb. 1. | Common to all or most, | Body, as ill digestion, crudity, wind, dry brains, hard belly, thick blood, much waking, heaviness and palpitation of heart, leaping in many places, &c. Sub. 1. | | |
| | | { Fear and sorrow without a just cause, suspicion, jealousy, discontent, solitariness, irksomeness, continual cogita- tions, restless thoughts, vain imaginations, &c. Subs. 2. | | |
| | or | Or | Celestial influences, as η υ ζ, &c. parts of the body, heart, brain, liver, spleen, stomach, &c. | |
| | | | Humours | { Sanguine are merry still, laughing, pleasant, meditat- ing on playes, women, musick, &c. Phlegmatick, slothful, dull, heavy, &c. Cholerick, furious, impatient, subject to hear and see strange apparitions, &c. Black, solitary, sad ; they think they are bewitcht, dead, &c. |
| Mind | Partic- ular to private pers- ons, accord- ing to Sub. 3. 4. | Or mixt of these four humours adust, or not adust, infinitely varied. | | |
| | | { Their sever- al customs, conditions, discipline, &c. Continu- ance of time as the hu- mor is in- tended or re- mitted, &c. | | |
| | | { Ambitious, thinks himself a king, a lord ; co- vetous runs on his money ; lascivious on his mistris ; religious hath revelations, visions, is a prophet, or troubled in mind ; a scholar on his book, &c. Pleasant at first, hardly discerned ; afterwards harsh and intolerable, if inveterate. Hence some make { 1. Falsa cogitatio. three degrees, { 2. Cogitata loqui. 3. Exsequi loquutum. By fits, or continue, as the object varies, pleasing or displeasing. | | |
| Simple, or as it is mixt with other diseases, apoplexies, gout, caninus appetitus, &c. so the symptoms are various. | | | | |

Synopsis of the First Partition.

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| Particular symptoms to the three distinct species. <i>Sect. 3.</i> <i>Mem. 2.</i> | Head melancholy. <i>Sub. 1.</i> | <div>In body { Head-ach, binding, heaviness, vertigo, lightness, ringing of the ears, much waking, fixed eyes, high colour, red eyes, hard belly, dry body; no great sign of melancholy in the other parts.</div> <div>Or</div> <div>In mind. { Continual fear, sorrow, suspicion, discontent, superfluous cares, solicitude, anxiety, perpetual cogitation of such toys they are possessed with, thoughts like dreams, &c.</div> |
| | Hypochondriacal or windy melancholy. <i>Sub. 2.</i> | <div>In body { Wind, rumbling in the guts, belly-ake, heat in the bowels, convulsions, crudities, short wind, sour and sharp belchings, cold sweat, pain in the left side, suffocation, palpitation, heaviness of the heart, ringing in the ears, much spittle, and moist, &c.</div> <div>Or</div> <div>In mind. { Fearful, sad, suspicious, discontent, anxiety, &c. Lascivious by reason of much wind, troublesome dreams, affected by fits, &c.</div> |
| | Over all the body. <i>Sub. 3.</i> | <div>In body { Black, most part lean, broad veins, gross, thick blood, their hemorrhoids commonly stopped, &c.</div> <div>Or</div> <div>In mind. { Fearful, sad, solitary, hate light, averse from company, fearful dreams, &c.</div> |
| | Symptomes of nuns, maids, and widows melancholy, in body and mind, &c. | |
| C. Prognosticks of melancholy. <i>Sect. 4.</i> | A reason of these symptoms. <i>Memb. 3.</i> | <div>Why they are so fearful, sad, suspicious without a cause, why solitary, why melancholy men are witty, why they suppose they hear and see strange voices, visions, apparitions.</div> <div>Why they prophesie, and speak strange languages; whence comes their crudity, rumbling, convulsions, cold sweat, heaviness of heart, palpitation, cardiaca, fearful dreams, prodigious phantasies.</div> |
| | Tending to good, as | <div>Morphew, scabs, itch, breaking out, &c.</div> <div>Black jaundise.</div> <div>If the hemorrhoids voluntarily open.</div> <div>If varices appear.</div> |
| | Tending to evil, as | <div>Leanness, driness, hollow-eyed, &c.</div> <div>Inveterate melancholy is incurable.</div> <div>If cold, it degenerates often into epilepsie, apoplexy, dotage, or into blindness.</div> <div>If hot, into madness, despair, and violent death.</div> |
| | Corollaries and questions. | <div>The grievousness of this above all other diseases.</div> <div>The diseases of the mind are more grievous than those of the body.</div> <div>Whether it be lawful, in this case of melancholy, for a man to offer violence to himself. <i>Neg.</i></div> <div>How a melancholy or mad man, offering violence to himself, is to be censured.</div> |

THE
FIRST PARTITION.

THE FIRST { SECTION.
MEMBER.
SUBSECTION.

Excellency, Fall, Miseries, Infirmities; The causes of them.

[*Excellency.*] MAN, the most excellent and noble creature of the principal and mighty work of God, wonder of nature, as Zoroastrian; *audacis naturæ miraculum*, the ^amarvail of marvails, as the ^babridgement and epitome of the world, as Pliny; *microcosmus*, world, a model of the world, ^csoveraign lord of the earth, viceroy of it, sole commander and governour of all the creatures in it; to whose eyes are subject in particular, and yield obedience; far surpassing all not in body only, but in soul; ^d*imaginis imago*, ^ecreated to Gods image, to that immortal and incorporeal substance, with all the faculties and powers belonging unto it; was at first pure, divine, perfect, happy, after God in true holiness and righteousness; *Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorify him, to do his will, *Ut dis consimiles parturiat deos*, (as an old poet says) to propagate the church.

[*fall and misery.*] But this most noble creature, *Heu tristis, et a commutatio* (^bone exclaims) O pitiful change! is fallen from that high and forfeited his estate, become *miserabilis homuncio*, a castaway, a creature of the most miserable creatures of the world, if he be considered in nature, an unregenerate man, and so much obscured by his fall, (few reliques excepted) he is inferiour to a beast: ^c*man in honour understandeth not, is like unto beasts that perish*; so David esteems a monster by stupend metamorphosis, ^da fox, a dog, a hog; what *tantum mutatis ab illo!* How much altered from that he was; blessed and happy, now miserable and accursed; ^e*he must eat his sorrow*, subject to death and all manner of infirmities, all kinds of

[*description of melancholy.*] Great travel is created for all men, and yoke on the sons of Adam, from the day that they go out of their womb, unto that day they return to the mother of all things; their thoughts, and fear of their hearts, and their imagination of what they wait for, and the day of death. From him that sitteth in the throne, to him that sitteth beneath in the earth and ashes—from

^a *miraculum*. ^b *Mundi epitome, naturæ deliciae*. ^c *Finis rerum omnium, cui sublimatur*.
^d *Scallig. exercit. 365. sec. 3. Vales. de sacr. Phil. c. 5.* ^e *Ut in numismate Caesaris nomine Del.* ^f *Gen. 1.* ^g *Imago mundi in corpore, Dei in animâ. Exemplumque est in imagine parvâ.* ^h *Eph. 4. 24.* ⁱ *Palanterius.* ^j *Ps. 49. 20.* ^k *Lasciviam, impudentiâ canem, astu vulpem, furore leonem.* ^l *Chrys. 23. Gen.* ^m *Gen. 3. 17.*

him that is clothed in blue silk, and weareth a crown, to him that is clothed in simple linnen—wrath, envy, trouble, and unquietness, and fear of death, and rigour and strife, and such things, come to both man and beast, but sevenfold to the ungodly¹. All this befalls him in this life, and peradventure eternal misery in the life to come.

Impulsive cause of mans misery and infirmities.] The impulsive cause of these miseries in man, this privation or destruction of God's image, the cause of death and diseases, of all temporal and eternal punishments, was the sin of our first parent Adam, in eating of the forbidden fruit, by the devil's instigation and allurements—his disobedience, pride, ambition, intemperance, incredulity, curiosity; from whence proceeded original sin, and that general corruption of mankind—as from a fountain, flowed all bad inclinations, and actual transgressions, which cause our several calamities, inflicted upon us for our sins. And this, belike, is that which our fabulous poets have shadowed unto us in the tale of a Pandoras box, which, being opened through her curiosity, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sins of ours, which pull these several plagues of miseries upon our heads. For *ubi peccatum, ibi procella*, as ^o Chrysostom well observes. ^p *Fools, by reason of their transgression, and because of their iniquities, are inflicted.* ^q *Fear cometh like sudden desolation, and destruction like a whirlwinde, affliction and anguish, because they did not fear God.*

Are you shaken with wars? (as Cyprian well urgeth to Demetrius,) *are you molested with dearth and famine? is your health crushed with rage, diseases? is mankind generally tormented with epidemical maladies?* ^r *all for your sins*, Hag. 1. 9, 10. Amos 1. Jer. 7. God is angry, punisheth and threateneth, because of their obstinacy and stubbornness, they will not turn unto him. ^s *If the earth be barren then for want of rain; if, dry and squalid, it yield no fruit; if your fountains be dried up, your wine, corn, and oyle blasted; if the air be corrupted, and men troubled with diseases 'tis by reason of their sins*, which (like the blood of Abel) cry loud for heaven for vengeance, Lam. 5. 15. *That we have sinned, therefore our hearts are heavy*, Isa. 59. 11, 12. *We roar like bears, and mourn like doves, and want health, &c. for our sins and trespasses.* But this we cannot endure to hear, or to take notice of. Jer. 2. 30. *We are smitten in wrath, and receive no correction; and cap. 5. 3. Thou hast stricken them; yet they have not sorrowed; they have refused to receive correction; they have not returned.* *Pestilence he hath sent; but they have not turned to him*, Amos 4. ^t Herod could not abide John Baptist, nor ^u Domitian endure Apollonius to tell the causes of the plague at Ephesus, his injustice, incest, adultery, and the like.

To punish therefore this blindness and obstinacy of ours, as a concomitant cause and principal agent, is Gods just judgement in bringing these calamities upon us, to chastise us, (I say) for our sins, and to satisfy Gods wrath: for the law requires obedience or punishment, as you may read in large, Deut. 28. 15. *If they will not obey the Lord, and keep his commandments and ordinances, then all these curses shall come upon them.* ^v *Cursed in the town, and in the field, &c.* ^w *Cursed in the fruit of the body, &c.* ^x *The Lord shall send thee trouble and shame, because of thy wickedness.*

¹ Ecclus. 40. 1, 2, 3, 4, 5, 8. ² Gen. 3. 16. ³ Illa cadens tegmen manibus decussit, et una Peccati immisit miseris mortalibus atram. Hesiod. 1. oper. ⁴ Hom. 5. ad pop. Antioch. ⁵ Psal. 17. ⁶ Prov. 1. 27. ⁷ Quod autem crebrius bella concutiant, quod sterilitas et fames sollicitum nem emulent, quod sapientibus morbis valetudo frangitur, quod humanum genus suis populat vastatur; ob peccatum omnia. Cypr. ⁸ Si raro desuper pluvia descendat, si terra situ pulvis squalent, si vix jejuna et pallida herbas sterilis gleba producat, si turbo vineam debilitet, &c. Cy. ⁹ Mat. 14. 3. ¹⁰ Philostratus, lib. 8. vit. Apollonii. Injustitiam ejus, et sceleras nuptias, et cetera quae præter rationem fecerat, morborum causas dixit. ¹¹ 16. ¹² 18. ¹³ 20.

de after, ¹ *The Lord shall smite thee with the botch of Ægypt, and
ods, and scab, and itch; and thou canst not be healed; ² with mad-
ness, and astonishing of heart.* This Paul seconds, Rom. 2. 9.
ion and anguish on the soul of every man that doth evil. Or else
stisements are inflicted upon us for our humiliation, to exercise and
atience here in this life, to bring us home, to make us know God and
to inform and teach us wisdom. ³ *Therefore is my people gone
city, because they had no knowledge; therefore is the wrath of
kindled against his people, and he hath stretched out his hand
m.* He is desirous of our salvation, ⁴ *nostræ salutis avidus*, saith
and for that cause pulls us by the ear many times, to put us in mind
ties, *that they which erred might have ⁵ understanding*, (as Isay
9. 24.) *and so to be reformed.* I am afflicted and at the point of
David confesseth of himself, Psal. 88. 15. v. 9. *Mine eyes are
through mine affliction*: and that made him turn unto God. Great
r, in the midst of all his prosperity, by a company of parasites deified,
made a god, when he saw one of his wounds bleed, remembered that
t a man, and remitted of his pride. *In morbo recolligit se animus*,
well perceived: *in sickness the mind reflects upon itself, with
t surveys itself, and abhors its former courses*; insomuch that he
to his friend Maximus, ⁶ *that it were the period of all philosophy,*
ld so continue, sound, or perform but a part of that which we pro-
do, being sick. Who so is wise then, will consider these things, as
d. (Psal. 144. verse last) and, whatsoever fortune befall him, make
-if he be in sorrow, need, sickness, or any other adversity, seriously
t with himself, why this or that malady, misery, this or that incu-
se, is inflicted upon him; it may be for his good; ⁷ *sic expedit*, as
of his daughter's ague. Bodily sickness is for his soul's health;
nisi periisset; had he not been visited he had utterly perished; for
correcteth him whom he loveth, even as a father doth his child in
delighteth. If he be safe and sound on the other side, and free
anner of infirmity; ⁸ *et cui*

Gratia, forma, valetudo contingat abunde,
Et mundus victus, non deficiente crumena—
And that he have grace, beauty, favour, health,
A cleanly diet, and abound in wealth—

in midst of his prosperity, let him remember that caveat of Moses, ¹ *be-
t he do not forget the Lord his God*; that he be not puffed up, but
dge them to be his good gifts and benefits, and ² *the more he hath,
e thankful*, (as Agapetianus adviseth) and use them aright.

mental causes of our infirmities.] Now the instrumental causes of
infirmities are as diverse, as the infirmities themselves. Stars,
elements, &c. and all those creatures which God hath made, are
ainst sinners. They were indeed once good in themselves; and
are now, many of them, pernicious unto us, is not in their nature,
corruption which hath caused it. For, from the fall of our first
lam, they have been changed, the earth accursed, the influence of
red; the four elements, beasts, birds, plants, are now ready to offend
principal things for the use of man are water, fire, iron, salt, meal,

¹ 28. Deus, quos diligit, castigat. ² Isa. 5. 13. vers. 15. ³ Nostræ salutis avidus,
urres rellicat, ac calamitate subinde nos exercet. Levinus Lemn. l. 2. c. 29. de occult. nat.
ratio dat intellectum. Essay 28. 19. ⁴ Lib. 7. Cum judicio, mores et facta recognoscit,
r.—Dum fero languorem, fero religionis amorem: Expers languoris, non sum memor
t. ⁵ Summam esse totius philosophiæ, ut tales esse sani perseveremus, quales nos fu-
firmi profitemur. ⁶ Petrarch. ⁷ Prov. 3. 12. ⁸ Hor. Epist. lib. 1. 4. ⁹ Deut. 8. 11.
cat ne cadat. ¹⁰ Quanto majoribus beneficiis a Deo cumulatur, tanto obligationem se
teri.

wheat, hony, milk, oile, wine, clothing, good to the godly, to the sinners turned to evil, Ecclus. 39. 26. Fire, and hail, and famine, and dearth, all these are created for vengeance, Ecclus. 39. 29. The heavens threaten us with their comets, stars, planets, with their great conjunctions, eclipses, oppositions, quartiles, and such unfriendly aspects; the air with his meteors, thunder and lightning, intemperate heat and cold, mighty winds, tempests, unseasonable weather; from which proceed dearth, famine, plague, and all sorts of epidemical diseases, consuming infinite myriads of men. At Cayro in Ægypt, every third year, (as is related by ^k Boterus, and others) 300000 dye of the plague; and 200000 in Constantinople, every fifth or seventh at the utmost. How doth the earth terrifie and oppress us with terrible earthquakes, which are most frequent in ^l China, Japan, and those eastern climes, swallowing up sometimes six cities at once! How doth the water rage with his inundations, irruptions, flinging down towns, cities, villages, bridges, &c. besides shipwracks; whole islands are sometimes suddenly over-whelmed with all their inhabitants, as in ^m Zeland, Holland, and many parts of the continent drowned, as the ⁿ lake Erne in Ireland! ^o *Nihilque præter arcium cadavera patenti cernimus freto.* In the fens of Freesland, 1230, by reason of tempests, ^p the sea drowned *multa hominum millia, et jumenta sine numero*, all the country almost, men and cattle in it. How doth the fire rage, that merciless element, consuming in an instant whole cities! What town, of any antiquity or note, hath not been once, again and again, by the fury of this merciless element, defaced, ruined, and left desolate? In a word,

† Ignis pepercit? unda mergit; aëris
Vis pestilentis aequori ereptum necat;
Bello superstes, tabidus morbo perit.
Whom fire spares, sea doth drown; whom sea,
Pestilent ayre doth send to clay;
Whom war scapes, sickness takes away.

To descend to more particulars, how many creatures are at deadly feud with men! Lions, wolves, bears, &c. some with hoofs, horns, tusks, teeth, nails: how many noxious serpents and venomous creatures, ready to offend us with sting, breath, sight, or quite kill us! How many pernicious fishes, plants, gums, fruits, seeds, flowers, &c. could I reckon up on a sudden, which by their very smell, many of them, touch, taste, cause some grievous malady, if not death it self! Some make mention of a thousand several poysons: but these are but trifles in respect. ^r The greatest enemy to man is man, who, by the devils instigation, is still ready to do mischief—his own executioner, a wolf, a devil to himself and others. We are all brethren in Christ, or at least should be—members of one body, servants of one Lord, and yet no fiend can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall, therefore, (saith David, when wars, plague, famine were offered) into the hands of men, merciless and wicked men:

————— Vix sunt homines hoc nomine digni;
Quamque lupi, savæ plus feritatis habent.

We can, most part, foresee these epidemical diseases, and likely, a them. Dearth, tempests, plagues, our astrologers foretell us: earth-quake inundations, ruines of houses, consuming fires, come by little and little, make some noise before-hand; but the knaveries, impostures, injuries, villanies of men no art can avoid. We can keep our professed enemies from our cities, by gates, walls and towers, defend our selves from thieves robbers by watchfulness and weapons: but this malice of men, and pernicious endeavours, no caution can divert, no vigilancy foresee, we

^k Boterus de Inst. Urbium. ^l Lege hist. relationem Lod. Frois de rebus Japonicis ad annum 1491. ^m Goucciard. descript. Belg. an. 1491. ⁿ Giralduus Cambrensis. ^o Janus Douss, ep. lib. 1. cap. 1. ^p Munster. l. 3. Cos. cap. 462. ^r Buchanan. Baptist. ^s Homo homini lupus; homo homini decem.

ere be several members in a mans body, as Cyprian well observes.
e nearer yet, our own parents, by their offences, indiscretion, and in-
ance, are our mortal enemies. ^v *The fathers have eaten sower grapes;*
childrens teeth are set on edge. They cause our grief many times,
upon us hereditary diseases, inevitable infirmities: they torment us;
are ready to injure our posterity, — ^w *mox daturi progeniem vitio-*
; and the latter end of the world, as ^x Paul foretold, is still like to be
We are thus bad by nature, bad by kind, but far worse by art, every
e greatest enemy unto himself. We study many times to undo our
abusing those good gifts which God hath bestowed upon us, health,
strength, wit, learning, art, memory, to our destruction: ^y *Perditio*
te. As ^z Judas Maccabæus killed Apollonius with his own weapons,
ourselves to our own overthrows: and use reason, art, judgement, all
ould help us, as so many instruments to undo us. Hector gave
a sword, which, so long as he fought against enemies, served for his
and defence; but after he began to hurt harmless creatures with it,
to his own hurtless bowels. Those excellent means, God hath be-
on us, well imployed, cannot but much avail us: but, if otherwise
ed, they ruine and confound us; and so, by reason of our indiscretion
eakness, they commonly do: we have too many instances. This
tin acknowledgeth of himself in his humble Confessions; *promptness*
memory, eloquence, they were Gods good gifts; but he did not use
his glory. If you will particularly know how, and by what means,
physicians; and they will tell you, that it is in offending some of those
e-natural things, of which I shall after ^a dilate more at large: they are
ses of our infirmities, our surfeiting, and drunkenness, our immode-
satiable lust, and prodigious riot. *Plures crapula, quam gladius,*
e saying—the board consumes more than the sword. Our intempe-
it is, that pulls so many incurable diseases upon our heads, ^b that
s old age, perverts our temperature, and brings upon us sudden death.
last of all, that which crucifies us most, is our own folly, madness,
Jupiter perdit, dementat; by subtraction of his assisting grace, God
ts it) weakness, want of government, our facility, and proneness in
ng to several lusts, in giving way to every passion and perturbation of
und: by which means we metamorphose our selves, and degenerate into

beasts, transform our selves, overthrow our constitutions, ^d provoke God to anger, and heap upon us this of melancholy, and all kinds of incurable diseases, as a just and deserved punishment of our sins.

SUBJECT. II.—*The Definition, Number, Division of Diseases.*

WHAT a disease is, almost every physician defines. * Fernelius calleth it an *affection of the body contrary to nature*—^f Fuchsius and Crato, an *hindrance, hurt, or alteration of any action of the body, or part of it*—^g Tholosanus, a *dissolution of that league which is between body and soul, and a perturbation of it*; as health the perfection, and makes to the preservation of it—^h Labeo in Agellius, an *ill habit of the body, opposite to nature, hindering the use of it*—others otherwise, all to this effect.

Number of diseases.] How many diseases there are, is a question not yet determined. ⁱ Pliny reckons up 300, from the crown of the head, to the sole of the foot: elsewhere he saith, *morborum infinita multitudo*, their number is infinite. Howsoever it was in those times, it boots not; in our days, I am sure the number is much augmented:

—^j macies, et nova febrium
Terris incubuit cohors:

for, besides many epidemical diseases unheard of, and altogether unknown to Galen and Hippocrates, as *scorbutum*, *small pox*, *plica*, *sweating sickness*, *morbus Gallicus*, &c. we have many proper and peculiar almost to every part.

No man free from some disease or other.] No man amongst us so sound, of so good a constitution, that hath not some impediment of body or mind. *Quisque suos patimur manes*; we have all our infirmities, first or last, more or less. There will be, peradventure, in an age, or one of a thousand, like Zenophilus the musician in ^k Pliny, that may happily live 105 years without any manner of impediment; a Pollio Romulus, that can preserve himself ^l with wine and oyle; a man as fortunate as Q. Metellus, of whom Valerius so much brags; a man as healthful as Otto Herwardus, a senator of Ausborow in Germany, (whom ^m Leovitus the astrologer brings in for an example and instance of certainty in his art) who, because he had the significatours in his geniture fortunate, and free from the hostile aspects of Saturn and Mars, being a very old man, ⁿ could not remember that ever he was sick. ^o Paracelsus may brag, that he could make a man live 400 years or more, if he might bring him up from his infancy, and diet him as he list; and some physicians hold, that there is no certain period of mans life, but it may still, by temperance and physick, be prolonged. We find in the mean time, by common experience, that no man can escape, but that of ^p Hesiod is true:

Πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα
Νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρην, ἥδ' ἐπὶ νυκτί,
Ἄντοματοι φοιτῶσι.
Th' earth's full of maladies, and full the sea,
Which set upon us both by night and day.

Division of diseases.] If you require a more exact division of these ordinary diseases which are incident to men, I refer you to physicians: ^q they will tell you of *acute* and *chronick*, *first* and *secondary*, *lethales*, *salutares*, *errant*, *fixed*, *simple*, *compound*, *connexed*, or *consequent*, belonging to parts

^a Intemperantia, luxus, ingluviæ, et infinita hujusmodi flagitia, quæ divinas penas merentur. Crato. ^b Fern. Path. 1. c. 1. Morbus est affectus contra naturam corpori insidens. ^c Fuchs. Instit. 1. 3. Sect. 1. c. 3. a quo primum vitiatum actio. ^d Dissolutio fœderis in corpore, ut sanita consummatio. ^e Lib. 4. cap. 2. Morbus est habitus contra naturam, qui usum ejus, &c. ^f 11. lib. 7. ^g Horat. ^h Cap. 50. lib. 7. Centum et quinque vixit annos sine ullo incommodi. ⁱ Intus mulso, foras oleo. ^j Exemplis genitur, præfixis Ephemer. cap. de infirmitat. ^k Qui, quæ pueritiæ ultimam memoriam recordari potest, non meminit se agrotum decubuisse. ^l Lib. de vita longa. ^m Oper. et dies. ⁿ See Fernelius, Path. lib. 1. cap. 9, 10, 11, 12. Fuchsius, instit. 1. 1. sect. 1. c. 7. Wecker. Synt.

the whole, in *habit* or in *disposition*, &c. My divison at this time (as at befitting my purpose) shall be into those of the body and mind. For of the body (a brief catalogue of which Fuchsius hath made, *Institut.* 3. sect. 1. *cap.* 11.) I refer you to the voluminous tomes of Galen, Aretæus, Rhasis, Avicenna, Alexander, Paulus, Aëtius, Corderius, and those of neotericks, Savonarola, Cappivaccius, Donatus Altomarus, Hercules Saxonia, Mercurialis, Victorius Faventinus, Wecker, Piso, &c. that have methodically and elaborately written of them all. Those of the mind and I will briefly handle, and apart.

SUBJECT. III.—*Division of the Diseases of the Head.*

THESE diseases of the mind, forasmuch as they have their chief seat and are in the head, are commonly repeated amongst the diseases of the head, and are divers, and vary much according to their site: for in the head, as there be several parts, so there be divers grievances, which, according to that of ¹Heurnius, (which he takes out of Arculanus) are inward or outward (to omit all others which pertain to eyes and ears, nostrils, gums, mouth, palate, tongue, wesel, chops, face, &c.) belonging properly to the brain, as baldness, falling of hair, fufair, lice, &c. ²Inward belonging to the skins next to the brain, called *dura* and *pia mater*, as all head aches, and to the ventricles, caules, kells, tunicles, creeks, and parts of it, and passions, as *caros*, *vertigo*, *incubus*, *apoplexie*, *falling sickness*. The diseases of the *nerves*; *crampes*, *stupor*, *convulsion*, *tremor*, *palsie*; or belonging to the excrements of the brain, *catarrhes*, *sneezing*, *rheumes*, *distillations*; or else those that pertain to the substance of the brain it self, in which are conceived, *phrensie*, *lethargie*, *melancholy*, *madness*, *weak mesopospor*, or *coma vigilia* and *vigil coma*. Out of these again I will such as properly belong to the *phantasie*, or *imagination*, or *reason* it which ³Laurentius calls the diseases of the mind; and Hildesheim, *imaginationis, aut rationis læsæ*, which are three or four in number, *madness*, *melancholy*, *dotage*, and their kinds, as *hydrophobia*, *thropia*, *chorus sancti Viti*, *morbi dæmoniæ*; which I will briefly and point at, insisting especially in this of *melancholy*, as more emblematic than the rest, and that through all his kinds, causes, symptomes, prognosticks, cures; as Locinerus hath done *de Apoplexiâ*, and many other of particular diseases. Not that I find fault with those which have written on this subject before, as Jason Pratensis, Laurentius Montaltus, T. Bright, they have done very well in their several kinds and methods: yet that if one omits, another may haply see; that which one contracts, another enlarge. To conclude with ⁴Scribanus, *that which they had neglected, if functionally handled, we may more thoroughly examine; that which is rarely delivered in them, may be perspicuously dilated and amplified by so made more familiar and easie for every mans capacity, and the more on good; which is the chief end of my discourse.*

SUBJECT. IV.—*Dotage, Phrensie, Madness, Hydrophobia, Lycanthropia, Chorus sancti Viti, Extasis.*

[*Irrium, dotage.*] DOTAGE, fatuity, or folly, is a common name to all flowing species, as some will have it. ⁵Laurentius and ⁶Altomarus comended *madness*, *melancholy*, and the rest, under this name, and call it *unum genus* of them all. If it be distinguished from them, it is *natural*

ut de morbis capitis. In capite ut variae habitant partes, ita variae querelæ ibi eveniunt. ¹ read Heurnius, Montaltus, Hildesheim, Quercetan, Jason Pratensis, &c. ² Cap. 3. de *de*. ³ Cap. 2. de Physiologiâ sagarum. Quod alii minus recte fortasse dixerint, nos examini- bus dijudicare, corrigere, studeamus. ⁴ Cap. 4. de mel. ⁵ Art. med. c. 7.

or *ingenite*, which comes by some defect of the organs, and over-moist as we see in our common fools; and is for the most part intended or remitted in particular men, and thereupon some are wiser than other; or else *acquisite*, an appendix or symptome of some other disease, which comes by degrees; or, if it continue, a sign of *melancholy* it self.

Phrensie.] *Phrenitis* (which the Greeks derive from the word φρενιτις) is a disease of the mind, with a continual madness or dotage, which hath an acute fever annexed, or else an inflammation of the brain, or the membranes of it, with an acute fever, which causeth madness and dotage. It differs from *melancholy* and *madness*, because their dotage is without an ague: this is continual, with waking, or memory decayed, &c. *Melancholy* is most part of this clamorous; and many such like differences are assigned by physicians.

Madness.] *Madness*, *phrensie*, and *melancholy*, are confounded by some, and many writers; others leave out *phrensie*, and make *madness* and *melancholy* but one disease; which * Jason Pratensis especially labours to show that they differ only *secundum majus* or *minus*, in quantity alone, there being a degree to the other, and both proceeding from one cause. They differ *intenso et remisso gradu*, saith † Gordonius, as the humour is intended or remitted. Of the same mind is ‡ Aretæus, Alexander Tertullianus, Guianus, Savanarola, Heurnius; and Galen himself writes promiscuously of them by reason of their affinity; but most of our neotericks do handle them as if they were different, whom I will follow in this treatise. *Madness* is therefore defined to be a continual *dotage*; or raving without a fever, far more violent than *melancholy*, full of anger and clamour, horrible looks, actions, gestures, troubling patients with far greater vehemency both of body and mind, without any intermission of sorrow, with such impetuous force and boldness, that sometimes two or four men cannot hold them; differing only in this from *phrensie*, that without a fever, and their memory is, most part, better. It hath the same causes as the other, as choler adust, and blood incensed, brains inflamed. § Fracastorius adds, *a due time and full age* to this definition, to distinguish it from children, and will have it *confirmed impotency*, to separate it from such as *accidentally come and go again, as by taking henbane, opium, shade, wine, &c.* Of this fury there be divers kinds, ¶ *ecstasie*, which is found in some persons, as Cardan saith of himself, he could be in one when he was in another, in which the Indian priests deliver their oracles, and the witches in Lapland. Olaus Magnus writeth, l. 3. cap. 18. *extasi omnia prædicere*) answer all questions in an extasis you will ask; what your friends do, where they are, how they fare, &c. The other *species* of this fury are *enthusiasms, revelations*, and visions, so often mentioned by Gregory and Bede in their works; obsession or possession of devils, *Sibylline prophets*, and poetical *Furies*; such as come by the use of noxious herbs, tarantulas stinging, &c. which some reduce to this. The most famous known are *lycanthopia, hydrophobia, chorus sancti Viti*.

Lycanthopia.] *Lycanthopia*, which Avicenna calls *cucubuth, lupinam insaniam*, or wolf-madness, when men run howling about the streets and fields in the night, and will not be perswaded but that they are wolves or some such beasts—^c Aëtius and ^d Paulus call it a kind of *melancholy*, but I should rather refer it to *madness*, as most do. Some make a doubt of it, whether there be any such disease. ^e Donat. ab Altomari saith, that he saw two of them in his time: ^f Wierus tells a story of such a one at Florence.

* Plerique medici uno complexu perstringunt hos duos morbos, quod ex eadem causâ et quodque magnitudine et modo solum distent, et alter gradus ad alterum existat. Jason Pratensis l. 1. lib. Med. * Pars manie mihi videtur. † Insanus est, qui ætate debita, et tempore debite, non momentaneam et fugacem, ut vini, solani, hyoseyami, sed confirmatam habet impotentiam operandi circa intellectum. l. 2. de intellectione. ‡ Of which read Felix Plater, cap. de mentis alienatione. § Lib. 6. cap. 11. ¶ Lib. 3. cap. 16. * Cap. 9. Art. med. † De Demonum. l. 3. cap. 21.

1541, that would not believe to the contrary, but that he was a wolf. He hath another instance of a Spaniard, who thought himself a bear. ^a Forestus confirms as much by many examples; one, amongst the rest, of which he was an eye witness, at Alcaer in Holland—a poor husbandman that still hunted about graves, and kept in church-yards, of a pale, black, ugly, and fearful look. Such, belike, or little better, were king Prætus ^b daughters, that thought themselves kine; and Nebuchadnezzar, in Daniel, as some interpreters hold, was only troubled with this kind of madness. This disease perhaps gave occasion to that bold assertion of ^c Pliny, *some men were turned into wolves in his time, and from wolves to men again*; and to that fable of Pausanias, of a man that was ten years a wolf, and afterwards turned to his former shape: to ^d Ovid's tale of Lycaon, &c. He that is desirous to hear of this disease, or more examples, let him read Austin in his eighteenth book *de Civitate Dei*, cap. 5; Mizaldus, cent. 5. 77; *Sckenkius*, lib. 1; *Hildesheim*, spicil. 2. *de Mania*; *Forestus*, lib. 10. *de Morbis Cerebri*; *Olaus Magnus*; *Vincentius Bellavicensis*, spec. met. lib. 31. c. 122; *Pierius*, Bodine, *Zwinger*, *Zeilgur*, *Peucer*, *Wierus*, *Spranger*, &c. This malady, saith Avicenna, troubleth men most in February, and is now a dayes frequent in Bohemia and Hungary, according to ^e Heurnius. Schernitzius will have it common in Livonia. They lye hid, most part, all day, and go abroad in the night, barking, howling, at graves and deserts; ^f *they have usually hollow eyes, scabbed legs and thighs, very dry and pale*, saith ^g Altomarus: he gives a reason there of all the symptomes, and sets down a brief cure of them.

Hydrophobia is a kind of madness, well known in every village, which comes by the biting of a mad dog, or scratching (saith ^h Aurelianus), touching, or smelling alone sometimes (as ⁱ Sckenkius proves), and is incident to many other creatures as well as men; so called, because the parties affected cannot endure the sight of water, or any liquor, supposing still they see a mad dog in it. And (which is more wonderful) though they be very dry, (as in this malady they are) they will rather die than drink. ^j Cœlius Aurelianus, an ancient writer, makes a doubt whether this hydrophobia be a passion of the body or the mind. The part affected is the brain: the cause, poyson that comes from the mad dog, which is so hot and dry, that it consumes all the moisture in the body. ^k Hildesheim relates of some that dyed so mad, and, being cut up, had no water, scarce blood, or any moisture left in them. To such as are so affected, the fear of water begins at fourteen dayes after they are bitten, to some again not till forty or sixty dayes after: commonly, saith Heurnius, they begin to rave, flye water, and glasses, to look red, and swell in the face, about twenty dayes after, (if some remedy be not taken in the mean time), to lye awake, to be pensive, sad, to see strange visions, to bark and howl, to fall into a swoon, and oftentimes fits of the falling sickness. ^l Some say, little things like whelps will be seen in their urines. If any of these signs appear, they are past recovery. Many times these symptomes will not appear till six or seven moneths after, saith ^m Codronchus; and some times not till seven or eight years, as Guianerius; twelve, as Albertus; six or eight moneths after, as Galen holds. Baldus the great lawyer dyed of it: an Augustin frier, and a woman in Delph, that were ⁿ Forestus patients were miserably consumed with it. The common cure in the countrey (for such at least as dwell near the sea side) is to duck them over head and ears in sea water; some use charms; every good wife can prescribe medicines. But the best cure to be

^a Observat. lib. 10. de morbis cerebri, c. 15. ^b Hippocrates, lib. de insaniâ. ^c Lib. 8. cap. 22. ^d Hæmæ interdom lupos fieri; et contra. ^e Met. l. 1. ^f Cap. de Man. ^g Ulcerata crura; sitis ipsa adest immodica; lingua sicca. ^h Cap. 9. art. Hydrophobia. ⁱ Lib. 3. cap. 9. ^j Lib. 7. de Venenis. ^k Lib. 3. cap. 13. de morbis acutis. ^l Spicil. 2. ^m Sckenkius, 7. lib. de Venenis. ⁿ Lib. de Hydrophobia. ^o Observat. lib. 10. 25.

had in such cases, is from the most approved physicians. They that will read of them, may consult with Dioscorides, *lib. 6. cap. 37.* Heurnius, Hildesheim, Capiuaccius, Forestus, Sckenkius, and, before all others, Codronchus an Italian, who hath lately written two exquisite books of this subject.

Chorus sancti Viti.] *Chorus sancti Viti*, or S. Vitus dance; the lascivious dance, ^u Paracelsus calls it, because they that are taken with it, can do nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled were wont to go to S. Vitus for help; and, after they had danced there a while, they were ^v certainly freed. 'Tis strange to hear how long they will dance, and in what manner, over stools, forms, tables: even great-bellied women sometimes (and yet never hurt their children) will dance so long that they can neither stir hand nor foot, but seem to be quite dead. One in red cloaths they cannot abide. Musick, above all things, they love; and therefore magistrates in Germany will hire musicians to play to them, and some lusty sturdy companions to dance with them. This disease hath been very common in Germany, as appears by those relations of ^w Sckenkius, and Paracelsus in his book of Madness, who brags how many several persons he hath cured of it. Felix Platerus (*de Mentis Alienat. cap. 3.*) reports of a woman in Basil whom he saw, that danced a whole moneth together. The Arabians call it a kind of *palsie*. Bodine, in his fifth book *de Repub. cap. 1.* speaks of this infirmity; Monavius, in his last epistle to Scoltiziis, and in another to Dudithus, where you may read more of it.

The last kind of madness or melancholy is that demoniacal (if I may so call it) obsession or possession of devils, which Platerus and others would have to be præternatural: stupend things are said of them, their actions, gestures, contortions, fasting, prophesying, speaking languages they were never taught, &c. many strange stories are related of them, which because some will not allow, (for Deacon and Darrel have written large volumes on this subject *pro et con.*) I voluntarily omit.

^x Fuchsius, *Institut. lib. 3. sec. 1. cap. 11.* Felix Plater, ^y Laurentius, add to these another *fury* that proceeds from *love*, and another from *study*, another divine or *religious fury*; but these more properly belong to *melancholy*; of all which I will speak ^z apart, intending to write a whole book of them.

SUBJECT. V.—*Melancholy in Disposition, improperly so called.*
Æquivocations.

MELANCHOLY, the subject of our present discourse, is either in disposition, or habit. In disposition is that transitory *melancholy* which comes and goes upon every small occasion of sorrow, need, sickness, trouble, fear, grief, passion, or perturbation of the mind, any manner of care, discontent, or thought, which causeth anguish, dulness, heaviness and vexation of spirit, any wayes opposite to pleasure, mirth, joy, delight, causing frowardness in us, or a dislike. In which equivocal and improper sense, we call him melancholy, that is dull, sad, sower, lumpish, ill disposed, solitary, any way moved, or displeased. And from these melancholy dispositions ^a no man living is free, no Stoick, none so wise, none so happy, none so patient, so generous, so godly, so divine, that can vindicate himself; so well composed, but more or less, some time or other, he feels the smart of it. Melancholy, in this sense, is the character of mortality. ^b *Man, that is born of a woman, is of short continuance, and full of trouble.* Zeno, Cato, Socrates himself,—whom

^u Lascivam choream. To. 4. de morbis amentium. Tract. 1. ^v Eventu, ut plurimum, rem ipsam comprobante. ^w Lib. 1. cap. de Mania. ^x Cap. 3. de mentis alienat. ^y Cap. 4. de mel. ^z PART. 3. ^a De quo homine securitas? de quo certum gaudium? Quocunque se convertit, in terrenis rebus amaritudinem animi inveniet. Aug. in Psal. 8. 3. ^b Job 1. 14.

^c *Ælian* so highly commends for a moderate temper, that *nothing could disturb him; but, going out, and coming in, still Socrates kept the same serenity of countenance, what misery soever befell him*—(if we may believe *Plato* his disciple) was much tormented with it. *Q. Metellus*, in whom ^d *Valerius* gives instance of all happiness, *the most fortunate man then living, born in that most flourishing city of Rome, of noble parentage, a proper man of person, well qualified, heathful, rich, honourable, a senator, a consul, happy in his wife, happy in his children, &c.* yet this man was not void of melancholy; he had his share of sorrow. ^e *Polycrates Samius*, that flung his ring into the sea, because he would participate of discontent with others, and had it miraculously restored to him again shortly after by a fish taken as he angled, was not free from melancholy dispositions. No man can cure himself: the very gods had bitter pangs, and frequent passions, as their own ^f poets put upon them. In general, ^g *as the heaven, so is our life, sometimes fair, sometimes overcast, tempestuous, and serene; as in a rose, flowers and prickles; in the year itself, a temperate summer sometimes, a hard winter, a drowth, and then again pleasant showers; so is our life intermixt with joyes, hopes, fears, sorrows, calumnies: Invicem cedunt dolor et voluptas*: there is a succession of pleasure and pain.

— medio de fonte leporum
Surgit amari aliquid, quod in ipsis floribus angat.

Even in the midst of laughing there is sorrow (as ^h *Solomon* holds): even in the midst of all our feasting and jollity (as ⁱ *Austin* infers in his Com. on *Psal.* 41) there is grief and discontent. *Inter delicias, semper aliquid savi nos strangulat*: for a pint of honey, thou shalt here likely find a gallon of gaul; for a dram of pleasure, a pound of pain; for an inch of mirth, an ell of moan: as ivy doth an oak, these miseries encompass our life: and 'tis most absurd and ridiculous for any mortal man to look for a perpetual tenour of happiness in his life. Nothing so prosperous and pleasant, but it hath ^k some bitterness in it, some complaining, some grudging; 'tis all *γλυκύπικρον*, a mixt passion, and, like a chequer table, black and white; men, families, cities, have their falls and wanes, now trines, sextiles, then quartiles and oppositions. We are not here, as those angels, celestial powers and bodies, sun and moon, to finish our course without all offence, with such constancy, to continue for so many ages; but subject to infirmities, miseries, interrupt, tossed and tumbled up and down, carried about with every small blast, often molested and disquieted upon each slender occasion, ^l uncertain, brittle; and so is all that we trust unto. ^m *And he that knows not this, and is not armed to endure it, is not fit to live in this world* (as one condolees our time); *he knows not the condition of it, where, with a reciprocal tie, pleasure and pain are still united, and succeed one another in a ring. Exi e mundo*; get thee gone hence, if thou canst not brook it: there is no way to avoid it, but to arm thy self with patience, with magnanimity, to ⁿ oppose thy self unto it, to suffer affliction as a good souldier of Christ, as

^a *Omni tempore Socratem eodem vultu videri, sive domum rediret, sive domo egrederetur.* ^b *Lib. 2. cap. 1. Natus in florentissima totius orbis civitate, nobilissimis parentibus, corporis vires habuit, et rarissimas animi dotes, uxorem conspicuam, pudicam, felices liberos, consulare decus, sequentes triumphus, &c.* ^c *Ælian.* ^d *Homer. Iliad.* ^e *Lipsius, cent. 3. ep. 45. Ut cœlum, sic nos homines somos: illud ex intervallo nubibus obducitur et obscuratur. In rosario flores spinis intermixti. Vita similis ævi: ædum modo, sudum, tempestas, serenitas: ita vices rerum sunt, præmia gaudia, et sequentes curæ.* ^f *Lucræti, l. 4. l. 1124.* ^g *Prov. 14. 3. Extremum gaudii luctus occupat.* ^h *Natalis inquit celebrantur: nuptiæ hic sunt; at ibi quid celebratur, quod non dolet, quod non transit?* ⁱ *Apuleius, 4. florid. Nihil quiddam homini tam prosperum divinitus datum, quin ei admixtum sit aliquid difficultatis, ut etiam amplissima quicquid lætitiæ, subsit quæpiam vel parva querimonia, conjugulione quidam mellis et fellis.* ^j *Caduca nimirum et fragilia, et puerilibus consentanea erepundia, sunt ista quæ vires et opes humanæ vocantur: affluunt subito; repente dilabuntur; nullo in loco, nullâ in personâ, stabilibus nixa radicibus consistunt; sed incertissimo flatu fortune, quos in sublime extulerunt, improvise recessu destitutos in profundo miseriarum valle miserabiliter immergunt.* ^k *Valerius, l. 6. c. 9.* ^l *Huic seculo parum aptus es; aut potius omnium nostrorum conditionem ignaras, quibus reciproco quodam nexu, &c. Lorchanus Gallobelgicus, lib. 3. ad annum 1598.* ^m *Horum omnia studia dirigi debent, ut humana fortiter feramus.*

° Paul adviseth, constantly to bear it. But forasmuch as so few can embrace this good counsel of his, or use it aright, but rather, as so many brut beasts, give way to their passion, voluntarily subject and precipitate themselves into a labyrinth of cares, woes, miseries, and suffer their souls to be overcome by them, cannot arm themselves with that patience as they ought to do, it falleth out oftentimes that these *dispositions* become *habits*, and *many affects contemned* (as ° Seneca notes) *make a disease*. Even as one destillation, not yet grown to custome, makes a cough, but continual and inveterate causeth a consumption of the lungs; so do these our melancholy provocations; and, according as the humour it self is intended or remitted in men, as their temperature of body or rational soul is better able to make resistance, so are they more or less affected: for that which is but a fleabiting to one, causeth unsufferable torment to another; and which one by his singular moderation and well composed carriage can happily overcome, a second is no whit able to sustain; but, upon every small occasion of mis-conceived abuse, injury, grief, disgrace, loss, cross, rumour, &c. (if solitary, or idle) yields so far to passion, that his complexion is altered, his digestion hindred, his sleep gone, his spirits obscured, and his heart heavy, his hypocondries mis-affected; wind, crudity, on a sudden overtake him, and he himself overcome with *melancholy*. As it is with a man imprisoned for debt, if once in the gaol, every creditor will bring his action against him, and there likely hold him—if any discontent seise upon a patient, in an instant all other perturbations (for, *quâ data porta, ruunt*) will set upon him: and then, like a lame dog or broken-winged goose, he droops, and pines away, and is brought at last to that ill habit or malady of *melancholy* it self: so that, as the philosophers make ° eight degrees of heat and cold, we may make eighty eight of *melancholy*, as the parts affected are diversely seised with it, or have been plunged more or less into this infernal gulf, or waded deeper into it. But all these *melancholy* fits, howsoever pleasing at first, or displeasing, violent and tyrannizing over those whom they seise on for the time—yet these fits, I say, or men affected, are but improperly so called, because they continue not, but come and go, as by some objects they are moved. This *melancholy*, of which we are to treat, is an habit, *morbus santicus*, or *chronicus*, a cronick or continue disease, a settled humour, as † Aurelianus and ‡ others call it, not errant, but fixed; and as it was long increasing, so, now being (pleasant or painful) grown to an habit, it will hardly be removed.

MEMB. II.

SUBSECT. I.—Digression of Anatomy.

BEFORE I proceed to define the disease of *melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a brief digression of the anatomy of the body and faculties of the soul, for the better understanding of that which is to follow; because many hard words will often occur, as *myrache*, *hypochondries*, *hæmorrhoids*, &c. *imagination*, *reason*, *humours*, *spirits*, *vital*, *natural*, *animal*, *nerves*, *veins*, *arteries*, *chylus*, *pituïta*; which of the vulgar will not so easily be perceived, what they are, how sited, and to what end they serve. And, beside, it may peradventure give occasion to some men to examine more accurately, search farther into this most excellent subject, (and thereupon, with that royal † prophet, to praise God; *for a man is fearfully and wonderfully made, and curiously*

° 2 Tim. 2. 3. † Epist. 96. l. 10. Affectus frequentes contemptique morbum faciunt. Destillatio una, nec adhuc in morem adducta, tussim facit; assidua et violenta, phthisim. ‡ Calidum ad octo; frigidum ad octo. Una hirundo non facit æstatem. * Lib. 1. c. 6. * Fuchsius, l. 3. sec. cap. 7. Hildesheim, fol. 130. † Psal. 39. 13.

ght) that have time and leisure enough, and are sufficiently informed in her worldly businesses, as to make a good bargain, buy and sell, to keep make choice of a fair hawk, hound, horse, &c. but, for such matters as concern the knowledge of themselves, they are wholly ignorant and careless; know not what this body and soul are, how combined, of what parts and how they consist, or how a man differs from a dog. And what can be more ignominious and filthy (as ^u Melancthon well inveighs) *than for a man to know the structure and composition of his own body? especially the knowledge of it tends so much to the preservation of his health, and the formation of his manners.* To stir them up therefore to this study, to those elaborate works of ^v Galen, Bauhinus, Plater, Vesalius, Falopius, ^w Remelinus, &c. which have written copiously in *Latin*—or that some of our industrious countrymen have done in our mother tongue, since, as that translation of ^x Columbus, and ^y Microcosmographia, in books—I have made this brief digression. Also because, ^z Wecker, ^a Fernelius, ^b Fuchsius, and those tedious tracts *de Animâ* (which are more compendiously handled and written of this matter) are not yet ready to be had—to give them some small taste or notice of the subject his epitome suffice.

SUBJECT. II.—Division of the Body. Humours. Spirits.

parts of the Body there may be many divisions: the most approved ^c Laurentius, out of Hippocrates, which is, into parts *contained* or *egotten*. *Contained* are either *humours* or *spirits*.

[*Humours*.] A humour is a liquid or fluent part of the body, comprehended, for the preservation of it, and is either innate or born with us, or acquired and acquisite. The radical or innate is daily supplied by nourishment, which some call *cambium*, and make those secondary humours of *ros* and *melancholy*; or acquisite, to maintain these four first primary humours, and proceeding from the first concoction in the liver, by which *chylus* is excluded. Some divide them into profitable and excrementitious. But ^d Crato (out of Hippocrates) will have all four to be juices, and elements, without which no living creature can be sustained; which humours they be comprehended in the mass of blood, yet they have their distinctions, by which they are distinguished from one another, and from excrementitious, *peccant*, or *diseased humours*, as Melancthon calls them.

[*Blood*.] Blood is a hot, sweet, temperate, red humour, prepared in the liver, and made of the most temperate parts of the *chylus* in the liver; his office is to nourish the whole body, to give it strength and colour, dispersed, by the veins, through every part of it. And from it *spirits* are egotten in the heart, which afterwards, by the *arteries*, are communicated to the other parts.

[*Phlegm*.] Phlegm, is a cold and moist humour, begotten of the colder parts of the *chylus* (or white juice coming out of the meat digested in the liver; his office is to nourish and moisten the members of the body, as the tongue, are moved, that they be not over-dry.

[*Bile*.] Bile is hot and dry, bitter, begotten of the hotter parts of the *chylus*, and sent to the gall: it helps the natural heat and senses, and serves to the digestion of excrements.

[*Melancholy*.] *Melancholy*, cold and dry, thick, black, and sower, begotten of the more feculent part of nourishment, and purged from the spleen, is

^u Turpe enim est homini ignorare sui corporis (ut ita dicam) ædificium, præsertim cum
em et mores hæc cognitio plurimum conducit. ^v De usu part. ^w History of man.
^x In Syntax. ^y De animâ. ^z Instit. lib. 1. ^a Physiol. l. 1, 2. ^b Anat. l. 1.
^c Micro. Succos, sine quibus animal sustentari non potest. ^d Morbosos humores.

a bridle to the other two hot humours, *blood* and *choler*, preserving them in the blood, and nourishing the bones. These four humours have some analogy with the four elements, and to the four ages in man.

Serum, Sweat, Tears.] To these humours you may add *serum*, which is the matter of urine, and those excrementitious humours of the third concoctions, sweat and tears.

Spirits.] Spirit is a most subtle vapour, which is expressed from the *blood*, and the instrument of the soul, to perform all his actions; a common tye or *medium* betwixt the body and the soul, as some will have it; or (as ^f Paracelsus) a fourth soul of it self. Melancthon holds the fountain of these spirits to be the *heart*; begotten there, and afterward conveyed to the brain, they take another nature to them. Of these spirits there be three kinds, according to the three principal parts, *brain, heart, liver*; *natural, vital, animal*. The *natural* are begotten in the *liver*, and thence dispersed through the veins, to perform those natural actions. The *vital spirits*, are made in the heart of the *natural*, which, by the arteries, are transported to all the other parts: if these *spirits* cease, then life ceaseth, as in a *syncope* or swooning. The *animal spirits*, formed of the *vital*, brought up to the brain, and diffused by the nerves, to the subordinate members, give sense and motion to them all.

SUBJECT. III.—*Similar Parts.*

Similar parts.] CONTAINING parts, by reason of their more solid substance, are either *homogeneous* or *heterogeneous*, *similar* or *dissimilar*; (so Aristotle divides them, *lib. 1. cap. 1. de Hist. Animal.* Laurentius, *cap. 20. lib. 1.*) *Similar*, or *homogeneous*, are such as, if they be divided, are still severed into parts of the same nature, as water into water. Of these some be *spermatical*, some *fleshy*, or carnal. ^g *Spermatical* are such as are immediately begotten of the seed, which are *bones, gristles, ligaments, membranes, nerves, arteries, veins, skins, fibers or strings, fat*.

Bones.] The bones are dry and hard, begotten of the thickest of the seed, to strengthen and sustain other parts: some say there be three hundred and four, some three hundred and seven, or three hundred and thirteen, in mans body. They have no nerves in them, and are therefore without sense.

A *gristle* is a substance softer than bone, and harder than the rest, flexible, and serves to maintain the parts of motion.

Ligaments are they that tye the bones together, and other parts to the bones, with their subserving tendons. *Membranes* office is to cover the rest.

Nerves, or sinews, are membranes without, and full of marrow within: they proceed from the brain, and carry the animal spirits for sense and motion. Of these some be harder, some softer: the softer serve the senses; and there be seven pair of them. The first be the optick *nerves*, by which we see; the second move the eyes; the third pair serve for the tongue to taste; the fourth pair for the taste in the palat; the fifth belong to the ears; the sixth pair is most ample, and runs almost over all the bowels; the seventh pair moves the tongue. The harder sinews serve for the motion of the inner parts, proceeding from the marrow in the back, of whom there be thirty combinations—seven of the neck, twelve of the breast, &c.

Arteries.] *Arteries* are long and hollow, with a double skin to convey the vital spirits; to discern which the better, they say that Vesalius the anatomist was wont to cut up men alive. ^h They arise in the left side of the heart, and are principally two, from which the rest are derived, *aorta*, and *venosa*. *Aorta* is the root of all the other, which serves the whole body; the other goes to the lungs, to fetch ayr to refrigerate the heart.

^f *Spiritalls anima.* ^g Laurentius, c. 20, l. 1. Anat. ^h In these they observe the beating of the pulse.

inward—*semital* or *emulgent*—*outward*, in the head, arms, feet, and have several names.

α, Fat, Flesh.] *Fibræ* are strings, white and solid, dispersed through the whole member, and right, oblique, transverse, all which have their several names. *Fat* is a similar part, moist, without blood, composed of the most thick and stitious matter of the blood. The ¹skin covers the rest, and hath *cutis*, or a little skin under it. *Flesh* is soft and ruddy, composed of the mingling of blood, &c.

SUBJECT. IV.—*Dissimilar parts.*

Similar parts are those which we call *organical*, or *instrumental*; and are *inward*, or *outward*. The chiefest outward parts are situate forward and backward. *Forward*, the crown and foretop of the head, skull, face, forehead, temples, chin, eyes, ears, nose, &c. neck, breast, chest, upper and lower part of the belly, hypochondries, navel, groin, flank, &c. *Backward*, the back part of the head, back, shoulders, sides, loins, hip-bones, *os sacrum*, buttocks, &c. Or joints, arms, hands, feet, legs, thighs, knees, &c. Common to both, which, because they are obvious and well known, I have not repeatedly repeated, *eaque præcipua et grandiora tantum: quod reliquum, est de animâ, qui volet, accipiat.*

Inward organical parts, which cannot be seen, are divers in number, and have several names, functions, and divisions: but that of ¹Laurentius is most commonly divided into *noble*, or *ignoble* parts. Of the *noble* there be three principal to which all the rest belong, and whom they serve—*brain, heart, liver*; according to whose site, three regions, or a threefold division is made of the body: as, first, of the *head*, in which the animal organs are contained, wherein it self, which by his nerves gives sense and motion to the rest, and (it were) a privy counsellour, and chancellor, to the *heart*. The second region is the chest, or middle *belly*, in which the heart as king keeps seat, and by his arteries communicates life to the whole body. The third is the lower *belly*, in which the liver resides as a legate *a latere*, with some of those natural organs, serving for concoction, nourishment, expelling excrements. This lower region is distinguished from the upper by the *drift*, or *diaphragma*, and is subdivided again by ²some into three common regions, upper, middle, and lower—the upper, of the hypochon-

The lower region. Natural Organs.] But you that are readers, in the mean time, suppose you were now brought into some sacred temple, or majestic palace, (as ¹ Melancthon saith) to behold not the matter only, but the singular art, workmanship, and counsel of this our great Creator. And 'tis a pleasant and profitable speculation, if it be considered aright. The parts of this region, which present themselves to your consideration and view, are such as serve to *nutrition* or *generation*. Those of *nutrition* serve to the first or second concoction, as the *œsophagus* or gullet, which brings meat and drink into the *stomach*. The *ventricle* or stomach, which is seated in the midst of that part of the belly beneath the *midriff*, the kitchen (as it were) of the first concoction, and which turns our meat into *chylus*. It hath two mouths, one above, another beneath. The upper is sometimes taken for the stomach it self: the lower and nether door (as Wecker calls it) is named *pylorus*. This stomach is sustained by a large kell or kaul, called *omentum*; which some will have the same with *peritonæum*, or rim of the belly. From the *stomach* to the very *fundament*, are produced the *guts* or *intestina*, which serve a little to alter and distribute the *chylus*, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker: the slender is *duodenum*, or whole gut, which is next to the stomach, some twelve inches long (saith ^m Fuchsius). *Jejunum*, or empty gut, continue to the other, which hath many *mesaraick veins* annexed to it, which take part of the *chylus* to the liver from it. *Ilion*, the third, which consists of many crinkles, which serves with the rest to receive, keep, and distribute the *chylus* from the *stomach*. The thick guts are three, the *blind gut*, *colon*, and *right gut*. The *blind* is a thick and short gut, having one mouth in which the *ilion* and *colon* meet: it receives the excrements, and conveys them to the *colon*. This *colon* hath many windings, that the excrements pass not away too fast: the *right gut* is straight, and conveys the excrements to the *fundament*, whose lower part is bound up with certain *muscles*, called *sphincteres*, that the excrements may be the better contained, until such time a man be willing to go to the stool. In the midst of these guts is situated the *mesenterium* or *midriff*, composed of many veins, arteries, and much fat, serving chiefly to sustain the guts. All these parts serve the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging the liver, like in colour to congealed blood, the shop of blood, situate in the right *hypochondry*, in figure like to an half moon; *generosum membrum*, Melancthon stiles it; a generous part; it serves to turn the *chylus* to blood, for the nourishment of the body. The excrements of it are either *choleric* or *watery*, which the other subordinate parts convey. The *gall*, placed in the concave of the *liver*, extracts *choler* to it: the *spleen*, *melancholy*; which is situate on the left side, over against the *liver*, a spongy matter that draws this black *choler* to it by a secret vertue, and feeds upon it, conveying the rest to the bottom of the stomach, to stir up appetite, or else to the guts as an excrement. That watery matter the two kidneys expurgate by those emulgent veins, and *ureters*. The emulgent draw this superfluous moisture from the blood; the two *ureters* convey it to the *bladder*, which, by reason of his site in the lower belly, is apt to receive it, having two parts, neck and bottom: the bottom holds the water; the neck is constringed with a muscle, which, as a porter, keeps the water from running out against our will.

Members of generation are common to both sexes, or peculiar to one; which, because they are impertinent to my purpose, I do voluntarily omit.

Middle Region.] Next in order is the *middle region*, or chest, which

¹ Vos vero veluti in templum ac sacrarium quoddam vos duci putetis, &c. Suavis et utilis cognitio.
^m Lib. 1. cap. 12. sect. 5.

comprehends the vital faculties and parts; which (as I have said) is separated from the lower belly by the *diaphragma* or *midriff*, which is a skin consisting of many nerves, membranes; and, amongst other uses it hath, is the instrument of laughing. There is also a certain thin membrane, full of sinews, which covereth the whole chest within, and is called *pleura*, the seat of the disease *pleurisie*, when it is inflamed. Some add a third skin, which is termed *viscus*, which divides the chest into two parts, right and left. Of this the principal part is the *heart*, which is the seat and fountain of life, the seat of spirits, of pulse, and respiration: the sun of our body, the king and commander of it: the seat and organ of all passions and affections; *in vivens, ultimum moriens*: it lives first, and dies last in all creatures) conical form, and not much unlike to a pine-apple; a part worthy admiration, that can yield such variety of affections, by whose motion dilated or contracted, to stir and command the humours in the body; in sorrow, melancholy; in anger, choler; in joy, to send the blood out; in sorrow, to call it in; moving the humours, as horses do a chariot. The *heart*, though it be one sole member, yet it may be divided into two creeks, the *right* and *left*. The *right* is like the moon increasing, bigger than the other; it receives blood from *vena cava*, distributing some of it to the *lungs*, and sheweth them, the rest to the left side, to engender spirits. The *left creek* is of the form of a *cone*, and is the seat of life, which (as a torch doth oyl) sends blood unto it, begetting of it spirits and fire; and, as fire in a torch, sends spirits in the blood; and, by that great *artery* called *aorta*, it sends spirits over the body, and takes aire from the *lungs*, by that *artery* which is called *venosa*; so that both creeks have their vessels; the right two veins; the left two arteries, besides those two common anfractuons ears, which serve the *heart*; the one to hold blood, the other aire, for several uses. The *lungs* are a spongy part, like an ox's hoof, (saith ^o Fernelius) the town-clark or one terms it), the instrument of voice, as an orator to a king; annexed to the *heart*, to express his thoughts by voice. That it is the instrument of voice is manifest, in that no creature can speak or utter any voice, which is without these lights. It is, besides, the instrument of respiration, or breathing; its office is to cool the *heart*, by sending ayre unto it by the *venosal* *artery*, which vein comes to the *lungs* by that *aspera arteria*, which consists of gristles, membranes, nerves, taking in ayre at the nose and mouth, and likewise, exhales the fumes of the *heart*.

In the upper region serving the animal faculties, the chief organ is the *brain*, which is a soft, marrowish, and white substance, engendered of the purest part of blood and spirits, included by many skins, and seated within the skull or cranium; and it is the most noble organ under heaven, the dwelling house of the soul, the habitation of wisdom, memory, judgement, reason, which man is most like unto God: and therefore nature hath covered it with a skull of hard bone, and two skins or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next the skull, above the other, which includes and protects the brain. When taken away, the *pia mater* is to be seen, a thin membrane, the next and inner cover of the brain, and not covering only, but entering into it. The *brain* itself is divided into two parts, the *fore* and *hinder part*. The *fore part* is bigger than the other, which is called the *little brain* in respect of it. The *hinder part* hath many concavities, distinguished by certain ventricles, which are the receptacles of the spirits, brought hither by the arteries from the

es est principue digna admiratione, quod tantâ affectuum varietate cietur eor, quod omnes
et læte statim corda feriunt et movent. * Physio. l. 1. c. 8. * Ut orator regi, sic pulmo,
argumentum, annectitur cordi, &c. Melaneth.

heart, and are there refined to a more heavenly nature, to perform the actions of the soul. Of these ventricles there be three, *right, left, and middle*. The *right* and *left* answer to their site, and beget animal spirits; if they be any way hurt, sense and motion ceaseth. These ventricles, moreover, are held to be the seat of the common sense. The *middle ventricle* is a common concourse and cavity of them both, and hath two passages; the one to receive *pituita*; and the other extends itself to the fourth creek; in this they place *imagination* and *cogitation*; and so the three ventricles of the fore part of the *brain* are used. The fourth creek, behind the head, is common to the *cerebel* or little brain, and marrow of the back-bone, the least and most solid of all the rest, which receives the animal spirits from the other ventricles, and conveys them to the marrow in the back, and is the place where they say the memory is seated.

SUBJECT. V.—Of the Soul and her Faculties.

ACCORDING to ^a Aristotle, the soul is defined to be *ἐντελέχεια, perfectio et actus primus corporis organici, vitam habentis in potentia*—the perfection or first act of an organical body, having power of life; which most ^c philosophers approve. But many doubts arise about the *essence, subject, seat, distinction*, and subordinate faculties, of it. For the essence and particular knowledge, of all other things it is most hard (be it of man or beast) to discern, as ^a Aristotle himself, ^d Tully, ^e Picus Mirandula, ^f Tolet, and other neoterick philosophers, confess. ^g We can understand all things by her; but what she is we cannot apprehend. Some therefore make one soul, divided into three principal faculties; others, three distinct souls; (which question of late hath been much controverted by Picolomineus, and Zarabel) ^h Paracelsus will have four souls, adding to the three granted faculties, a *spiritual soul*; (which opinion of his, Campanella, in his book de *Sensu rerum*, much labours to demonstrate and prove, because carcases bleed at the sight of the murderer; with many such arguments;) and ⁱ some, again, one soul of all creatures whatsoever, differing only in organs; and that beasts have reason as well as men, though, for some defect of organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part; which is amply discussed in Zabarel among the rest. The ^k common division of the soul is into three principal faculties, *vegetal, sensitive, and rational*, which make three distinct kind of living creatures—*vegetal plants, sensible beasts, rational men*. How these three principal faculties are distinguished and connected, *humano ingenio inaccessum videtur*, is beyond humane capacity, as ^l Taurellus, Philip, Flavius, and others suppose. The inferior may be alone; but the superiour cannot subsist without the other; so *sensible* includes *vegetal, rational*, both which are contained in it, (saith Aristotle) *ut trigonus in tetragono*, as a triangle in a quadrangle.

Vegetal soul.] *Vegetal*, the first of the three distinct faculties, is defined to be *a substantial act of an organical body, by which it is nourished, augmented, and begets another like unto it self*: in which definition, three several operations are specified, *altrix, auctrix, procreatrix*. The first is ^m nutrition, whose object is nourishment, meat, drink, and the like; his organ the liver, in sensible creatures; in plants, the root or sap. His office is to turn the nutriment into the substance of the body nourished, which he performs

^a De anim. c. 1. ^b Scalig. exerc. 307. Tolet. in lib. de animâ, cap. 1. &c. ^c De animâ, cap. 1. ^d Tuscul. quæst. ^e Lib. 6. Doct. Val. Gentil. c. 13. pag. 1216. ^f Aristot. ^g Animâ quæque intelligimus; et tamen, quæ sit ipsa, intelligere non valeamus. ^h Spirituale animam a reliquis distinctam tuetur, etiam in cadavere inhaerentem post mortem per aliquot menses. ⁱ Lib. 3. cap. 11. ^j Celius, lib. 2. c. 31. Plutarch. in Gryllo. Lips. cen. 1. ep. 50. Jossius de Risu et Fletu, Averroes, Campanella, &c. ^k Philip de Animâ, ca. 1. Celius, 20. antiq. cap. 3. Plutarch. de placit. Philo. ^l De vit. et mort. part. 2. c. 3. prop. 1. de vit. et mort. 2. c. 22. ^m Nutritio est alimenti transmutatio viro naturalis. Scalig. exerc. 101. sect. 17.

ural heat. The nutritive operation hath four other subordinate functions powers belonging to it—*attraction, retention, digestion, expulsion.*

Attraction.] *Attraction* is a ministring faculty, which (as a loadstone iron) draws meat into the stomach, or as a lamp doth oyle; and this five power is very necessary in plants, which suck up moisture by the another mouth, into the sap, as a like stomach.

Retention.] *Retention* keeps it, being attracted unto the stomach, until me it be concocted; for, if it should pass away straight, the body ot be nourished.

Digestion.] *Digestion* is performed by natural heat; for, as the flame of a consumes oyle, wax, tallow, so doth it alter and digest the nutritive

Indigestion is opposite unto it, for want of natural heat. Of this there be three differences, *maturation, elixation, assation.*

Maturation.] *Maturation* is especially observed in the fruits of trees, which said to be ripe, when the seeds are fit to be sown again. *Crudity* is to it, which gluttons, Epicures, and idle persons are most subject t use no exercise to stir up natural heat, or else choke it, as too much s out a fire.

Elixation.] *Elixation* is the seething of meat in the stomach, by the said eat, as meat is boyled in a pot; to which corruption or putrefaction e.

Assation.] *Assation* is a concoction of the inward moisture by heat; his is *semitustulation*.

of concoction four-fold.] Besides these three several operations of there is a fourfold order of concoction; *mastication*, or chewing in s; *chylification* of this so chewed meat in the stomach; the third is er, to turn this *chylus* into blood, called *sanguification*; the last tion, which is in every part.

Expulsion.] *Expulsion* is a power of *nutrition*, by which it expells all supercrements and reliques of meat and drink, by the guts, bladders, s by purging, vomiting, spitting, sweating, urine, hairs, nails, &c.

Augmentation.] As this *nutritive faculty* serves to nourish the body, so *augmenting faculty* (the second operation or power of the *vegetal* to the increasing of it in quantity, according to all dimensions, long, thick, and to make it grow till it come to his due proportion and perpe; which hath his period of augmentation, as of consumption, and st certain, as the poet observes:

Stat sua culque dies; breve et irreparabile tempus
Omnibus est vitæ—

A term of life is set to every man,
Which is but short; and pass it no one can.

Generation.] The last of these *vegetal faculties* is *generation*, which begets by means of seed, like unto it self, to the perpetual preservation of ies. To this faculty they ascribe three subordinate operations: the turn nourishment unto seed, &c.

and death concomitants of the vegetal faculties.] Necessary conits or affections of this *vegetal faculty* are life, and his privation, To the preservation of life the natural heat is most requisite, though and humidity, and those first qualities, be not excluded. This heat is in plants, as appears by their increasing, fructifying, &c. though not perceived. In all bodies it must have radical * moisture to preserve t be not consumed; (to which preservation our clime, countrey, tem- and the good or bad use of those six non-natural things, avail much)

* more of attraction in Scal. exerc. 343.

* Vita consistit in calido et humido.

for, as this natural heat and moisture decays, so doth our life it self: and, not prevented before by some violent accident, or interrupted through our own default, is in the end dried up by old age, and extinguished by death for want of matter, as lamp, for defect of oyl to maintain it.

SUBJECT. VI.—Of the sensible Soul.

NEXT in order is the *sensible faculty*, which is as far beyond the other in dignity, as a beast is preferred to a plant, having those vegetal powers included in it. 'Tis defined an *act of an organical body, by which it lives, hath sense, appetite, judgement, breath, and motion*. His object, in general, is sensible or passible quality, because the sense is affected with it. The general organ is the brain, from which principally the sensible operations are derived. The *sensible soul* is divided into two parts, *apprehending* or *moving*. By the *apprehensive* power, we perceive the species of sensible things, present, absent, and retain them as wax doth the print of a seal. By the *moving*, the body is outwardly carried from one place to another, or inwardly moved by spirits and pulse. The *apprehensive* faculty is subdivided into two parts, *inward* or *outward*—*outward*, as the five senses, of *touching, hearing, seeing, smelling, tasting*; to which you may add Scaligers sixth sense of *titillation* if you please, or that of *speech*, which is the sixth external sense, according to Lullius. *Inward* are three, *common sense, phantasie, memory*. Those five outward senses have their object in outward things only, and such as are present, as the eye sees no colour except it be at hand, the ear sound. Three of these senses are of commodity, *hearing, sight, and smell*; two of necessity, *touch and taste*, without which we cannot live. Besides, the *sensitive* power is *active* or *passive*—*active*, as, in sight, the eye sees the colour; *passive*, when it is hurt by his object, as the eye by the sun beams, (according to that axiom, *visibile forte destruit sensum*) or if the object be not pleasing, as a bad sound to the ear, a stinking smell to the nose, &c.

Sight.] Of these five senses, *sight* is held to be most precious, and the best, and that by reason of his object; it sees the whole body at once; by which we learn, and discern all things—a sense most excellent for use. To the *sight* three things are required; the *object*, the *organ*, and the *medium*. The *object* in general is *visible*, or that which is to be seen, as colours, and all shining bodies. The *medium* is the illumination of the air, which comes from light, commonly called *diaphanum*; for, in dark, we cannot see. The *organ* is the eye, and chiefly the apple of it, which, by those optick nerves concurring both in one, conveys the sight to the common sense. Between the organ and the object, a true distance is required, that it be not too near or too far off. Many excellent questions appertain to this sense, discussed by philosophers; as, whether this sight be caused *intra mittendo, vel extra tendendo, &c.* by receiving in the visible species, or sending of them out; as Plato, ^b Plutarch, ^c Macrobius, ^d Lactantius, and others, dispute. Besides, it is the subject of the *perspectives*, of which Alhazen the Arab, Vitellio, Roger Bacon, Baptista Porta, Guidus Ubaldus, Aquilonius, &c. have written whole volumes.

Hearing.] Hearing, a most excellent outward sense, *by which we learn and get knowledge*. His object is sound, or that which is heard; the *medium*, ayre; the *organ*, the ear. To the sound, which is a collision of air, three things are required; a body to strike, as the hand of a musician the body stricken, which must be solid and able to resist; as a lute-string; not wooll, or sponge; the *medium*, the air, which is *inward*

^a Lumen est actus perspicui. Lumen a luce provenit; lux est in corpore lucido. ^b In Ph.
^c Satur. 7. c. 14. ^d Lac. cap. 8. de opif. Dei, l. ^e De pract. Philos. 4.

Pindarus, Pherecydes Syrius, Epictetus, with the Chaldees and Egyptians affirmed the soul to be immortal, as did those Britan^t Druides of old^u Pythagoreans defend *metempsychosis* and *palingenesia*—that souls of one body to another, *epotâ prius Lethes undâ*, as men into wolves, dogs, hogs, as they were inclined in their lives, or participated in con-

^u inque ferinas
Possumus ire domos, pecudamque in pectora condi.

^w Lucians cock was first Euphorbus, a captain :

Ille ego, (nam memini) Trojani tempore belli,
Panthoïdes Euphorbus eram,

a horse, a man, a sponge. ^x Julian the Apostate thought Alexander was descended into his body : Plato, in *Timæo*, and in his *Phædo* (ought I can perceive) differs not much from this opinion, that it was God at first, and knew all ; but, being inclosed in the body, it forgot to learn anew, which he calls *reminiscentia*, or *recalling* : and that it returned into the body for a punishment, and thence it goes into a beasts, (as appears by his pleasant fiction *de sortitione animarum*, lib. 10.) and, after ^y ten thousand years, is to return into the former body again.

^y post varios annos, per mille figuras,
Rursus ad humanæ fertur primordia vitæ.

Others deny the immortality of it, which Pomponatus of Padua decried of Aristotle not long since, *Plinius Avunculus*, cap. 7. lib. 2. et lib. 55. *Seneca*, lib. 7. *epist. ad Lucilium*, epist. 55. *Dicæarchus*, *Tusc. Epicurus*, *Aratus*, *Hippocrates*, *Galen*, *Lucretius*, lib. 1.

(Præterea gigni pariter cum corpore, et unâ
Crescere sentimus, pariterque senescere, mentem)

Averroes, and I know not how many neotericks. ^a *This question of the mortality of the soul is diversely and wonderfully impugned and especially amongst the Italians of late*, saith Jab. Colerus, lib. de *animæ*, cap. 1. The Popes themselves have doubted of it. Leo the 11th that Epicurean Pope, as ^b some record of him, caused this question to be discussed *pro* and *con* before him, and concluded at last, as a proper atheistical moderator, with that verse of Cornelius Gallus, *Et redit in quod fuit ante nihil* ; it began of nothing, and in nothing it ends. The Stoicks (as ^c Austin quotes him) supposed the soul so long to continue in the body was fully putrified, and resolved into *materia prima* ; but, as ^d in *fumos evanescere*, to be extinguished and vanish ; and in the mean whilst the body was consuming, it wandred all abroad, *et e longinq. annunciare*, and (as that Clazomenian Hermotimus averred) saw prettily and suffered I know not what. ^e *Errant exsangues sine corpore e umbræ*. Others grant the immortality thereof ; but they make many fictions in the mean time of it, after the departure from the body—like the Elysian fields, and the Turkie paradise. The souls of good men they say the bad (saith ^f Austin) *became devils*, as they supposed ; with many absurd tenents, which he hath confuted. Hierom, Austin, and others of the church, hold that the soul is immortal, created of nothing and infused into the child or *embrio* in his mothers womb, six months ^g after conception ; not as those of brutes, which are *ex traduce*, and, dying, they themselves, I rejoin all such atheistical spirits, as Tully did

^a Casar. 6. com. ^b Read Æneas Gazeus dial. of the immortality of the soul. ^c Ovid. ^d In Gallo, Idem. ^e Nicephorus, hist. l. 10. c. 35. ^f Phæd. ^g Claudian. lib. 1. de rapta Proserpina. ^h Hæc questio multis per annos varie ac mirabiliter impugnata, &c. ⁱ Colerus, ibid. dog. cap. 16. ^j Ovid. 4. Met. ^k Bonorum lares malorum vero larvas et lemures, at three days, some six weeks, others otherwise.

ting of this point, to Platos Phædon : or, if they desire philosophical
s and demonstrations, I refer them to *Niphus, Nic. Faventinus* Tracts
s subject, to *Fran. and John Picus in digress. sup. 3. de Animâ, Tho-*
us, Eugubinus, To Soto, Canas, Thomas, Peresius, Dandinus, Colerus,
at elaborate Tract in Zanchius, to Tolets Sixty Reasons, and Lessius
ity-two Arguments, to prove the immortality of the soul. Campanella,
de sensu rerum is large in the same discourse, Albertinus the Schoolman,
n. Nactantus, tom. 2. op. handleth it in four questions—Antony Brunus,
is Palearius, Marinus Marcennus, with many others. This *reasonable*
which Austin calls a spiritual substance moving it self, is defined by
ophers to be the *first substantial act of a natural, humane, organical*
by which a man lives, perceives, and understands, freely doing all
s, and with election : out of which definition we may gather, that this
natural soul includes the powers, and performs the duties, of the two other,
are contained in it ; and all three faculties make one soul, which is
anical of it self (although it be in all parts), and incorporeal, using their
s, and working by them. It is divided into two chief parts, differing
ce only, not in essence—the *understanding*, which is the *rational power*
hending ; the *will*, which is the *rational power moving* ; to which two,
e other rational powers are subject and reduced.

SUBJECT. X.—*Of the Understanding.*

Understanding is a power of the soul, by which we perceive, know,
number, and judge, as well singulars as universals, having certain innate
ess or beginnings of arts, a reflecting action, by which it judgeth of his
doings, and examines them. Out of this definition, (besides his chief
s, which is to apprehend, judge all that he performs, without the help
y instruments or organs) three differences appear betwixt a man and a
: as, first, the sense only comprehends *singularities*, the understanding
rsalities : secondly, the sense hath no innate notions : thirdly, brutes
ot reflect upon themselves. Bees indeed make neat and curious works,
many other creatures besides ; but when they have done, they cannot
of them. His object is God, *Ens*, all nature, and whatsoever is to be
stood ; which successively it apprehends. The object first moving the
standing, is some sensible thing ; after, by discoursing, the mind finds
he corporeal substance, and from thence the spiritual. His actions
e say) are *apprehension, composition, division, discoursing, reasoning,*
ory, (which some include in *invention*), and *judgement*. The common
ons are of the understanding, *agent*, and *patient* ; *speculative*, and
ick ; in *habit*, or in *act* ; *simple*, or *compound*. The *agent* is that which
led the *wit* of man, *acumen* or subtlety, *sharpness* of invention, when
th invent of himself without a teacher, or learns anew—which abstracts
intelligible species from the phantasie, and transfers them to the passive
standing, *because there is nothing in the understanding, which was*
first in the sense. That which the imagination hath taken from the
s, this agent judgeth of, whether it be true or false ; and, being so
ed, he commits it to the *passible* to be kept. The *agent* is a doctor or
ier ; the *passive* a scholar ; and his office is to keep and farther judge
ch things as are committed to his charge ; as a bare and rased table at
capable of all forms and notions. Now these notions are two-fold,
ns or habits ; actions, by which we take notions of, and perceive things :
s, which are durable lights and notions, which we may use when we

¹ Some reckon up eight kinds of them, *sense, experience, intelligence,*

¹ Melanct.

² Nihil in intellectu, quod prius fuerat in sensu.

³ Velcurio.

faith, suspicion, error, opinion, science; to which are added *art, prudence, wisdom*; as also ¹ *synteresis, dictamen rationis, conscience*; so that, in all, there be fourteen species of the *understanding*, of which some are *innate*, as the three last mentioned; the other are gotten by doctrine, learning, and use. Plato will have all to be innate: Aristotle reckons up but five intellectual habits: two *practick*, as *prudence*, whose end is to practise, to fabricate; *wisdom*, to comprehend the use and experiments of all notions and habits whatsoever: which division of Aristotle (if it be considered aright) is all one with the precedent: for, three being innate, and five acquire, the rest are improper, imperfect, and, in a more strict examination, excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them I will only point at, as more necessary to my following discourse.

Synteresis, or the purer part of the conscience, is an innate habit, and doth signifie a *conservation of the knowledge of the law of God and Nature, to know good or evil*: and (as our divines hold) it is rather in the *understanding*, than in the *will*. This makes the *major* proposition in a *practick syllogism*. The *dictamen rationis* is that which doth admonish us to do good or evil, and is the *minor* in the *syllogism*. The conscience is that which approves good or evil, justifying or condemning our actions, and is the conclusion of the *syllogism*; as in that familiar example of Regulus the Roman, taken prisoner by the Carthaginians, and suffered to go to Rome, on that condition he should return again, or pay so much for his ransom. The *synteresis* proposeth the question; his word, oath, promise, is to be religiously kept, although to his enemy, and that by the law of nature—² *do not that to another, which thou wouldest not have done to thy self*. *Dictamen* applies it to him, and dictates this or the like: Regulus, thou wouldest not another man should falsifie his oath, or break his promise with thee: *conscience* concludes, Therefore, Regulus, thou dost well to perform thy promise, and oughtest to keep thine oath. More of this, in *Religious Melancholy*.

SUBJECT. XI.—Of the Will.

Will is the other power of the *rational soul*, ¹ *which covets or avoids such things as have been before judged and apprehended by the understanding*. If good, it approves; if evil, it abhors it: so that his object is either good or evil. Aristotle calls this our *rational appetite*; for as, in the *sensitive*, we are moved to good or bad by our *appetite*, ruled and directed by sense; so, in this, we are carried by *reason*. Besides, the *sensitive appetite* hath a particular object, good or bad; this, an universal immaterial: that respects only things delectable and pleasant; this, honest. Again, they differ in liberty. The *sensual appetite* seeing an object, if it be a convenient good, cannot but desire it; if evil, avoid it: but this is free in his essence,—³ *much now depraved, obscured, and fallen from his first perfection, yet, in some of his operations, still free*, as to go, walk, move at his pleasure, and to choose whether it will do, or not do, steal, or not steal. Otherwise in vain were laws, dehortations, exhortations, counsels, precepts, rewards, promises, threats, and punishments: and God should be the author of sin. But in ⁴ *spiritual things*, we will no good; prone to evil, (except we be regenerate, and led by the Spirit,) we are egged on by our natural concupiscence, and there is *ἀραξία*, a confusion in our powers; ⁵ *our whole will is averse from God and*

¹ The pure part of the conscience. ² Quod tibi fieri non vis, alteri ne feceris. ³ Res ab intellectu monstratis recipit, vel rejicit; approbat, vel improbat. Philip.—Ignoti nulla cupido. ⁴ Melanethon. ⁵ Operaciones pierumque ferat, etsi libera sit illa in essentia sua. ⁶ In civilibus libera, sed non in spiritualibus. Osiander. ⁷ Tota voluntas aversa a Deo. Omnis homo mendax.

are, not in natural things only, as to eat and drink; lust, to which we are led headlong by our temperature and inordinate appetite :

¶ Nec nos obniti contra, nec tendere tantum, Sufficimus,——

cannot resist; our concupiscence is originally bad, our heart evil; the will of our affections captivates and enforceth our will: so that, in voluntary actions, we are averse from God and goodness, bad by nature, by ignorance; by art, discipline, custome, we get many bad habits, suffering them to oppress and tyrannize over us; and the devil is still ready at hand with evil suggestions, to tempt our depraved will to some ill disposed action, to precipitate us to destruction, except our will be swayed and counterpoised with some divine precepts, and good motions of the Spirit, which may restrain, hinder and check us, when we are in the full career of our carnal courses. So David corrected himself when he had Saul at a vantage. Revenge and malice were as two violent oppugners on the one side; honesty, religion, fear of God, withheld him on the other.

The actions of the will are *velle* and *nolle*, to will and nill (which two words comprehend all; and they are good or bad, accordingly as they are directed) and some of them freely performed by himself; although the *Stoicks* utterly deny it, and will have all things inevitably done by *destiny*, imposing a fatal necessity upon us, which we may not resist: yet we say our will is free in respect of us, and things contingent, howsoever, in respect of Gods determinate counsel, they are inevitable and necessary. The other actions of the will are performed by the inferiour powers, which obey him, as the *sensitive* and *moving appetite*; as to open our eyes, to go near and thither, not to touch a book, to speak fair or foul: but this appetite is many times rebellious in us, and will not be contained within the bounds of sobriety and temperance. It was (as I said) once well agreeing with reason; and there was an excellent consent and harmony betwixt them: but that is now dissolved, they often jar; *reason* is overborne by *passion*, *ut equis auriga; neque audit currus habenas*) as so many wild horses run away with a chariot, and will not be curbed. We know many times that it is good, but will not do it, as she said,

———Trahit invitam nova vis; aliudque cupido,
Mens aliud, suadet:

reason counsels one thing, reason another; there is a new reluctancy in men; *neque possum, cupiens, non esse, quod odi*. We cannot resist; but, as Medea confessed to her nurse, *quæ loqueris, vera sunt; sed furor suggerit pejora*: she said well and true (she did acknowledge it); but headstrong passion and fury made her to do that which was opposite. So David, at the filthiness of his fact, what a loathsome, foul, crying sin adultery was; yet, notwithstanding, he would commit murder, and take away another mans wife—enforced, against reason, religion, to follow his appetite. These *natural* and *vegetal* powers are not commanded by will at all; for *can aid one cubit to his stature?* These other may, but are not: and they become all those head-strong passions, violent perturbations of the mind, and many times vitious habits, customs, feral diseases, because we give such way to our appetite, and follow our inclination, like so many beasts. The principal habits are two in number, *virtue* and *vice*, whose peculiar definitions, descriptions, differences, and kinds, are handled at large in the *Books*, and are indeed the subject of *moral philosophy*.

z. ¶ Vel propter ignorantiam, quod bonis studiis non sit instructa mens, ut debuit, aut divitiis exulta. *Medea, Ovid. *Ovid. *Seneca, Hipp.

MEMB. III.

SUBJECT. I.—Definition of Melancholy, Name, Differen

HAVING thus briefly anatomized the body and soul of man, as
 tive to the rest—I may now freely proceed to treat of my intended
 most mens capacity: and, after many ambages, perspicuously d
 this *melancholy* is, shew his *name*, and *differences*. The *name*
 from the matter, and disease denominated from the material cause
 observes) *Μελαγχολία*, *quasi* *Μελαινχόλη*, from black choler. An
 it be a cause or an effect, a disease, or symptome, let Donatus Alto
 Salvianus, decide; I will not contend about it. It hath several de
 notations, and definitions. ^u Fracastorius, in his second book of int
 those *melancholy*, *whom abundance of that same depraved humou*
choler hath so misaffected, that they become mad thence, and do
things, or in all, belonging to election, will, or other manifest ope
the understanding. ^v Melanelius out of Galen, Ruffus, Aëtius, de
 be a bad and pievish disease, which makes men degenerate in
 Galen, a privation or infection of the middle cell of the head, &c.
 from the part affected; which ^w Hercules de Saxoniâ approves, *lib. 1*
 calling it a deprivation of the principal function: Fuchsius, *lib. 1*
 Arnoldus Breviar, *lib. 1. cap. 18.* Guianerius, and others. By reaso
 choler, Paulus adds. Halyabbas simply calls it, a commotion of
 Aretæus ^z a perpetual anguish of the soul, fastned on one thing, *1*
 ague; which definition of his, Merriallis (*de affect. cap. lib. 1. cap. 1*
 but Ælianus Montaltus, defends, (*lib. de morb. cap. 1. de Melan. fo*
 and good. The common sort define it to be a kind of dotage witho
 having, for his ordinary companions, fear and sadness, without any
 occasion. So doth Laurentius, *cap. 4.* Piso, *lib. 1. cap. 43.*
 Altomarus, *cap. 7. art. medic.* Jacchinus, *in com. in lib. 9.*
 Almansor, *cap. 15.* Valesius, *exerc. 17.* Fuchsius, *institut. 3. se*
 &c. which common definition, howsoever approved by most, ¹H
 Saxoniâ will not allow of, nor David Crusius, *Theat. morb. Herm.*
 6: he holds it unsufficient, ²as rather shewing what it is not, than
 as omitting the specifical difference, the phantasie and brain: but I
 particulars. The *summum genus* is dotage, or anguish of the
 Aretæus;—of a principal part, Hercules de Saxoniâ adds, to dis
 from cramp and palsie, and such diseases as belong to the outward
 motions; “depraved,” ³to distinguish it from folly and madness, (w
 taltus makes *angor animi*, to separate) in which those functions a
 praved, but rather abolished; “without an ague” is added by all,
 from *phrensie*, and that *melancholy* which is a pestilent fever. “
 sorrow” make it differ from madness: “without a cause” is lastly i
 specifie it from all other ordinary passions of “fear and sorrow.”

sonia (Tract. postumo de Melancholiâ, cap. 2.) well excepts; for, to some, is most pleasant, as to such as laugh most part; some are bold again, and free from all manner of fear and grief, as hereafter shall be declared.

SUBJECT. II.—*Of the parts affected. Affection. Parties affected.*

SOME difference I find amongst writers, about the principal part affected in this disease, whether it be the *brain* or *heart*, or some other member. Most are of opinion that it is the *brain*; for, being a kind of *dotage*, it cannot otherwise be, but that the *brain* must be affected, as a similar part, be it by *consent* or *essence*, not in his ventricles, or any obstructions in them, (for then it would be an apoplexie, or epilepsie, as ^dLaurentius well observes) but in a cold dry distemperature of it in his substance, which is corrupt and become too cold, or too dry, or else too hot, as in madmen, and such as are inclined to it; and this ^eHippocrates confirms, Galen, Arabians, and most of our new writers. Marcus de Oddis (in a consultation of his, quoted by Hildesheim), and five others there cited, are of the contrary part, because fear and sorrow, which are passions, be seated in the heart. But this objection is sufficiently answered by ^fMontaltus, who doth not deny that the heart is affected (as ^gMalanellius proves out of Galen) by reason of his vicinity; and so is the *midriff* and many other parts. They do *compati*, and have a fellow-feeling by the law of nature: but, for as much as this malady is caused by precedent *imaginations*, with the *appetite*, to whom spirits obey, and are subject to those principal parts; the *brain* must needs primarily be mis-affected, as the seat of *reason*; and then the *heart*, as the seat of *affection*. ^hCapivaccius and ⁱMercurialis have copiously discussed this question; and both conclude the subject is the inner *brain*, and from thence it is communicated to the *heart*, and other inferior parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the *stomach* or *myrache* (as the Arabians term it), or whole body, liver, or ^jspleen, which are seldom free, *pylorus*, *mesaraick veins*, &c. For our body is like a clock; if one wheel be amiss, all the rest are disordered; the whole fabrick suffers: with such admirable art and harmony is a man composed, such excellent proportion, as Lodovicus Vives, in his *Fable of man*, hath elegantly declared.

As many doubts almost arise about the ^k*affection*, whether it be *imagination* or *reason* alone, or both. Hercules de Saxonîa proves it out of Galen, ^lActius, and Altomarus, that the sole fault is in ^m*imagination*: Bruel is of the same mind: Montaltus (in his 2 cap. of *Melancholy*) confutes this tenet of theirs, and illustrates the contrary by many examples, as of him that thought himself a shell-fish: of a nun, and of a desperate monk that would not be persuaded but that he was damned. *Reason* was in fault (as well as *imagination*), which did not correct this error. They make away themselves sometimes, and suppose many absurd and ridiculous things. Why doth not *reason* detect the fallacy, settle, and persuade, if she be free? ⁿAvicenna therefore holds both corrupt; to whom most Arabians subscribe. The same is maintained by ^oAræteus, Gorgonius, ^pGuianerius, &c. To end the controversy, no man doubts of *imagination*, but that it is hurt and misaffected here. For the other, I determine (with ^qAlbertinus Bottonus, a doctor of

^a Per consensum, sive per essentiam. ^b Cap. 4. de mel. ^c Sec. 7. de mor. vulgar. lib. 6. ^d Spiritus melancholicus. ^e Cap. 3. de mel. Pars affecta cerebrum, sive per consensum, sive per cerebrum contrahitur; et procerum auctoritate et ratione stabilitur. ^f Lib. de mel. Cor vero, vicinitatis ratione, non afficitur, ac septum transversum, ac stomachus, cum dorsali spinâ, &c. ^g Lib. 1. cap. 10. ^h Raro quisquam tumorem effugit lienis qui hoc morbi affector. ⁱ Quis affectus. ^j See Donat ab Altomar. ^k Facultas imaginandi, non cogitandi, nec memorandi, laesâ hinc. ^l Lib. 3. Fen. 1. Tract. 4. cap. 8. ^m Lib. 3. cap. 3. ⁿ Lib. Med. cap. 19. part. 2. ^o Hildesheim, specil. 2. de Melanc. fol. 207, et fol. 127. Quandoque etiam rationis affectus inveteratus sit.

Padua) that it is first in *imagination*, and afterwards in *rears disease be inveterate, or as it is more or less of continuance*; but dent, as ^a Herc. de Saxoniâ adds: *faith, opinion, discourse, rati are all accidentally depraved by the default of imagination.*

Parties affected.] To the part affected, I may here add the part shall be more opportunely spoken of elsewhere, now only signified. have the *Moon, Saturn, Mercury* mis-affected in their genitures—s in over-cold or over-hot climes—such as are born of *melancholy* offend in those six non-natural things, are black, or of an high sanguine plexion, ^c that have little heads, that have a hot heart, moist brain and cold stomach, have been long sick—such as are solitary by nature, students, given to much contemplation, lead a life out of action—subject to *melancholy*. Of sexes both, but men more often; yet mis-affected are far more violent, and grievously troubled. Of seasons, the *autumn* is most melancholy. Of peculiar times, old age, ^d natural melancholy is almost an inseparable accident; but this art lady is more frequent in such as are of a ^e middle age. Some years; Gariopontus, 30; Jubertus excepts neither young nor old adventitious. ^f Daniel Sennertus involves all of all sorts, out of experience; in *omnibus omnino corporibus, cujuscunque constitutione natur.* Aëtius and Aretæus ascribe into the number not only ^g *dispassionate, and miserable persons, swarthy, black, but such as merry and pleasant, scoffers, and high coloured.* Generally, ^h *sa* ⁱ *the finest wits, and most generous spirits, are, before other, of it.* I cannot except any complexion, any condition, sex, or age, and *Stoicks*, which (according to ^j Synesius) are never troubled in manner of passion, but (as Anacreon's *cicada, sine sanguine et dolore diu sunt.* Erasmus vindicates fools from this melancholy because they have most part moist brains and light hearts; ^k *the from ambition, envy, shame, and fear; they are neither troubled with science, nor macerated with cares, to which our whole life is most*

SUBJECT. III.—Of the matter of Melancholy.

OF the matter of *melancholy*, there is much question betwixt Galen, as you may read in ^b Cardans Contradictions, ^c Valesius comes Montanus, Prosper Calenus, Capivaccius, ^d Bright, ^e Ficinus, written either whole tracts, or copiously of it, in their several treatise subject. ^f *What this humour is, or whence it proceeds, how it is in the body, neither Galen, nor any old writer, hath sufficiently as Jacchinus thinks: the neotericks cannot agree.* Montanus, in his *de sultationibus*, holds *melancholy* to be *material* or *immaterial*; as Arculanus. The *material* is one of the four humours before mentioned; the *immaterial* or adventitious, exquisite, redundant, artificial, which ^g Hercules de Saxoniâ will have reside in the spleen and to proceed from an *hot, cold, dry, moist distemperature, which*

^a Lib. postumo de Melanc. edit. 1620. Depravatur fides, discursus, opinio, &c. per visionem, ex accidenti. ^b Qui parvum caput habent, insensati plerique sunt. Arist. in ^c Aretæus, lib. 3. c. 5. ^d Qui prope statum sunt. Aret. Mediis convenit ætatibus. ^e Quartano. ^f Pronus ad melancholiam non tam mæstus, sed et hilares, jocosus, eadæm ratione, et qui plerumque prærubri sunt. ^g Lib. 1. part. 2. cap. 11. ^h Qui sunt sub multa perspicacitate, de facili incident in melancholiam. lib. 4. cont. tract. 9. ⁱ Nunc mentis excidit, aut dolore capitur. Erasm. ^j In laud. calvit. ^k Vacant conscientia nec pudeant, nec verentur, nec dilacerantur millibus curarum, quibus tota vita obnoxia. 1. tract. 3. contradic. 18. ^l Lib. 1. cont. 21. ^m Bright, cap. 16. ⁿ Lib. 1. cap. 6. de Quisve aut qualis sit humor, aut quæ istius differentia, et quomodo gignatur in corpore hæc enim in re multi veterum laboraverunt; nec facile accipere ex Galeno sententiam, oportet. Leon. Jac. com. in 9. Rhasis, cap. 15, cap. 16. in 9. Rhasis. ^o Tract. post edit. Venetiis, 1620. cap. 7. et 8. Ab intemperie calida, humida, &c.

matter, alters the brain and functions of it. Paracelsus wholly rejects and derides this division of four humours and complexions; but our Galenists generally approve of it, subscribing to this opinion of Montanus.

This material *melancholy* is either simple or *mixt*—offending in *quantity* or *quality*, varying according to his place, where it setleth, as brain, spleen, mesaraick veins, heart, womb, and stomach—or differing according to the mixture of those natural humours amongst themselves, or four unnatural adust humours, as they are diversly tempered and mingled. If natural *melancholy* abound in the body, which is cold and dry, so that it be more ^h than the body is well able to bear, it must needs be distempered (saith Faventinus) and diseased: and so the other, if it be depraved, whether it arise from that other *melancholy* of *choler* adust, or from *blood*, produceth the like effects, and is, as Montaltus contends, if it come by adustion of humours, most part hot and dry. Some difference I find, whether this *melancholy* matter may be ingendred of all four humours, about the colour and temper of it. Galen holds it may be ingendred of three alone, excluding *flegm*, or *pituia*; whose true assertion ¹Valesius and Menardus stiffly maintain: and so doth ²Fuchsius, Montaltus, ³Montanus. How (say they) can white become black? But Ieracles de Saxoniâ (*l. post. de melâ. c. 8.*) and ⁴Cardan are of the opposite art (it may be ingendred of *flegm*, *etsi raro contingat*, though it seldom come to pass); so is ⁵Guianerius, and Laurentius (*c. 1.*), with Melancthon, (in his book *de Animâ*, and chapter of humours; he calls it *asininam*, dull, swinish *melancholy*, and saith that he was an eye witness of it); so is ⁶Wecker. From *melancholy* adust ariseth one kind, from *choler* another, which is most brutish; another from *flegm*, which is dull; and the last from *blood*, which is best. Of these, some are cold and dry, others hot and dry, ⁷varying according to their mixtures, as they are intended and remitted. And indeed, as Rodericus a Fons. (*cons. 12. l.*) determines, ichorous, and those serous matters, being thickned, become *flegm*; and *flegm* degenerates into *choler*; *choler* adust becomes *æruiginosa melancholia*, as vinegar out of purest wine putrified, or by exhalation of purer spirits, is so made, and becomes sour and sharp; and, from the sharpness of this humour, proceed much waking, troublesome thoughts and dreams, &c. so that I conclude as before. If the humour be cold, it is (saith ⁸Faventinus) a cause of dotage, and produceth milder symptoms: if hot, they are rash, raving mad, or inclining to it. If the brain be hot, the animal spirits are hot, much madness follows, with violent actions: if cold, fatuity and sottishness (⁹Capivaccius.) ¹⁰The colour of this mixture varies likewise according to the mixture, be it hot or cold; 'tis sometimes black, sometimes not (Altomarus). The same ¹¹Melanelius proves out of Galen: and Hippocrates, in his book of *Melancholy* (if at least it be his) giving instance in a burning coal, which, when it is hot, shines; when it is cold, looks black; and so doth the humour. This diversity of *melancholy* matter produceth diversity of effects. If it be within the ¹²body, and not putrified, it causeth black jaundise; if putrified, a quartan ague; if it break out to the skin, leprosie; if to parts, several maladies, as scurvy, &c. If it trouble the mind, as it is diversly mixt, it produceth several kinds of madness and dotage; of which in their place.

¹Secundum magis aut minus: si in corpore fuerit ad intemperiem, plusquam corpus salubriter ferre potest; inde corpus morbosum efficitur. ²Lib. 1. controversa. cap. 21. ³Lib. 1. sect. 4. c. 4. ⁴Conell. 26. ⁵Lib. 2. contradic. cap. 11. ⁶De feb. tract. diff. 2. c. 1. Non est negandum ex hac teri melancholicos. ⁷In Syntax. ⁸Varie aduritur et miscetur, unde variae amentium species. ⁹Humor frigidus delirii causa: furoris calidus, &c. ¹⁰Lib. 1. cap. 10. de affect. cap. ¹¹Nigrescit hic humor, aliquando supercalefactus, aliquando superfrigeffectus, cap. 7. ¹²Humor hic diger aliquando præter modum calefactus, et alias refrigeratus evadit: nam recentibus carbonibus ei addit strale accendit, qui, durante flammâ, pellucidissime candent, eâ extinctâ prorsus nigrescent. Hippocrates. ¹³Guianerius, diff. 2. cap. 7.

SUBJECT. IV.—Of the species or kinds of Melancholy.

WHEN the matter is divers and confused, how should it otherwise be, that the species should be divers and confused? Many new and old writers have spoken confusedly of it, confounding *melancholy* and *madness*.^a Heurnius, Guianerius, Gordonius, Sallustius, Salvianus, Jason Prætorius, Savanarola, that will have *madness* no other than *melancholy* in extent, differing (as I have said) in degrees. Some make two distinct species. Ruffus Ephesius an old writer, Constantinus Africanus, Aretæus, ^aAurelianus, ^bPaulus Ægineta: others acknowledge a multitude of kinds, and leave it indefinite, as Aëtius (in his *Tetrabiblos*), ^cAvicenna, (*lib. 3. Fen. 1. 4. cap. 18*), Arculanus (*cap. 16. in 9*), Rhasis, Montanus (*med. p. 4*).^d If natural melancholy be adust, it maketh one kind; if blood, another, a third, differing from the first; and so many several opinions are about the kinds, as there be men themselves. ^eHercules de Saxo divides down two kinds, *material* and *immaterial*; one from spirits alone, the other from humours and spirits. Savanarola (*Rub. 11. Tract. 6. cap. 1. de affectu capitis*) will have the kinds to be infinite; one from the *myrache*, called *rachialis* of the Arabians; another *stomachalis* from the stomach; another from the liver, heart, womb, hæmorrhoids; ^fone beginning, another continuing. Melancthon seconds him; ^gas the humour is diversely adust and so are the species divers. But what these men speak of species, I think ought to be understood of symptoms; and so doth Arculanus interpret himself finite species, *id est*, symptoms: and, in that sense, (as Jo. Gorrhæus acknowledged in his medicinal definitions) the species are infinite; but they may be reduced to three kinds, by reason of their seat—*head, body, and hypochondria*. This threefold division is approved by Hippocrates in his book of Melancholy (if it be his, which some suspect) by Galen (*lib. 3. de loc. affectis*, cited by Alexander (*lib. 1. cap. 16*), Rhasis (*lib. 1. Continent. Tract. 9. cap. 16*), Avicenna, and most of our new writers, Th. Erastus makes three kinds: one perpetual, which is *head melancholy*; the other interrupt, which comes and goes by fits, which he subdivides into the other two kinds, as all comes to the same pass. Some again make four or five kinds with Rod. à Castro (*de morbis mulier, lib. 2. c. 3.*) and Lod. Mercatus, who in his second book *de mulier. affect. cap. 4.*) will have that melancholy in nuns, widows, and more antient maids, to be a peculiar species of melancholy differing from the rest. Some will reduce enthusiasts, extatic, dæmoniack persons, to this rank, adding ^hlove melancholy to the first, *lycanthropia*. The most received division is into three kinds. The first proceeds from the sole fault of the brain, and is called *head melancholy*; the second sympathetically proceeds from the whole body, when the whole temperature is melancholy: the third ariseth from the bowels, liver, spleen, and membrane called *mesenterium*, named *hypochondriack*, or *windy melancholy*, which ⁱLaurentius subdivides into three parts, from those three members, *hepatick, splenetick, mesenterick*. Love melancholy (which Avicenna calls *illishi*) and *lycanthropia* (which he calls *cucubuthe*) are commonly included in head melancholy: but of this last (which Gerardus de Solano calls *amoreus*, and most *knight melancholy*), with that of *religious melancholy*, *et viduarum* (maintained by Rod. à Castro and Mercatus

^a Non est mania, nisi extensa melancholia. ^b Cap. 6. lib. 1. ^c 2 Ser. 2. cap. 9. Morbum omnifarium. ^d Species indefinitæ sunt. ^e Si aduratur naturalis melancholia, alia sit spiritus sanguis, alia; si flava bilis, alia, diversa a primis. Maxima est inter has differentia; et tota differentia, quot ipsi numero sunt. ^f Tract. de mel. cap. 7. ^g Quædam insipiens, quædam materia. ^h Cap. de humor. lib. de animâ. Varie aduritur et miscetur ipsa melancholia: unum amentium species. ⁱ Cap. 16. in 9. Rhasis. ^j Laurentius, cap. 4. de mel. ^k Cap. 13.

er kinds of *love melancholy*, I will speak apart by themselves in my partition. The three precedent species are the subject of my present treatise, which I will anatomize, and treat of, through all their causes, cures, together, and apart; that every man, that is in any measure affected with this malady, may know how to examine it in himself, and apply remedies unto it.

hard matter, I confess, to distinguish these three species one from another, to express their several causes, symptoms, cures, being that they are so confounded amongst themselves, having such affinity, that they can scarcely be discerned by the most accurate physicians; and so often mixed with other diseases, that the best experienced have been plunged. *(consil. 26.)* names a patient that had this disease of melancholy, with *inappetitus*, both together; and *(consil. 23.)* with *vertigo*—*Cæsar Claudinus*, with stone, gout, jaundice—*Trincavellius*, with jaundice, *caninus appetitus*, &c. * *Paulus Regoline*, a great doctor of Padua, consulted in this case, was so confounded with a confusion of ideas, that he knew not to what kind of melancholy to refer it. *Trincavellius*, *Fallopianus*, and *Francanzanus*, famous doctors in Italy, all conferred with about one party at the same time, gave three different opinions; and, in another place, *Trincavellius* being demanded what he thought of a melancholy young man, to whom he was sent for, ingenuously confessed that he was indeed melancholy, but he knew not to what to reduce it. In his seventeenth consultation, there is the like disagreement about a melancholy monk. Those symptoms, which others ascribe to the different parts and humours, *Herc. de Saxoniâ* attributes wholly to disordered spirits, and those immaterial, as I have said. Sometimes they can well discern this disease from others. In *Reinerus Solinanders* *lib. 5. sect. consil. 5.* he and *Dr. Brande* both agreed, that the patients were hypochondriacal melancholy. *Dr. Matholdus* said it was *asthma*, nothing else. *† Solinander* and *Guarionius*, lately sent for to the melancholy Duke of Cleve, with others, could not define what species it was, or distinguish amongst themselves; the species are so confounded; as in *Cæsar* *his forty fourth consultation* for a *Polonian count*: in his judgment, *he laboured of head melancholy, and that which proceeds from the temperature, both at once.* I could give instance of some that have three kinds *semel et simul*, and some successively. So that I conclude melancholy species, as many politicians do of their pure forms of commonwealths—monarchies, aristocracies, democracies, are most famous in relation; but, in practice, they are temperate and usually mixt, (so *thus enformeth us*) as the *Lacedæmonian*, the *Roman of old*, *German* and many others. What physicians say of distinct species in their patients much matters not, since that in their patients bodies they are commonly mixt. In such obscurity therefore, variety and confused mixture of causes, symptoms, cures, how difficult a thing is it to treat of several kinds apart; and to any certainty or distinction among so many casualties, distractions, seldom two men shall be like affected *per omnia*! 'Tis hard, I confess; nevertheless I will adventure through the midst of these perplexities, and, by the clue or thread of the best writers, extricate my self out of a labyrinth of doubts and errors, and so proceed to the causes.

* *Trincavellius*, tom. 1. consil. 23. *†* *Guarionius*, cons. med. 2. *‡* *Cap. 13. tract. post. de melan.* *§* *Hildesheim, spicil. 2. fol. 166.* *||* *Buscaldus, discurs. polit. lib. 6. cap. 7.* *¶* *Arist. 1. 3. polit. cap. ult.* *⋈* *Keckerm. alii, &c.* *⋉* *Lib. 6.*

SECT. II.—MEMB. I.

SUBJECT. I.—Causes of Melancholy. God a cause.

It is in vain to speak of cures, or think of remedies, until such time as we have considered of the causes; so ^a Galen prescribes (Glauco); and the common experience of others confirms, that those cures must be imperfect, and to no purpose, wherein the causes have not first been searched, as ^o Prosper Calenius well observes in his tract *de atrâ bile* to Cardinal Cæsarius: insomuch that ^p Fernelius puts a kind of necessity in the knowledge of the causes, and, without which, it is impossible to cure or prevent any manner of disease. Empericks may ease, and sometimes help, but not thoroughly root out: *sublatâ causa tollitur effectus*, as the saying is; if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confess) to be able to discern these causes, whence they are, and, in such ^a variety, to say what the beginning was. ^r He is happy that can perform it aright. I will adventure to guess as near as I can, and rip them all up, from the first to the last: general and particular, to every species, that so they may the better be described.

General causes are either supernatural or natural. Supernatural are from God and his angels, or, by God's permission, from the devil and his ministers. That God himself is a cause for the punishment of sin, and satisfaction of his justice, many examples and testimonies of holy Scriptures make evident unto us: Psal. 107. 17. *Foolish men are plagued for their offence, and by reason of their wickedness*: Gehazi was stricken with leprosie (2 Reg. 5. 27). Jehoram with dysentery and flux, and great diseases of the bowels (2 Chron. 21. 15), David plagued for numbering his people (1 Par. 21), Sodom and Gomorrah swallowed up. And this disease is peculiarly specified, Psal. 127. 12. *He brought down their heart through heaviness*. Deut. 28. 28. *He stroke them with madness, blindness, and astonishment of heart*. *An evil spirit was sent by the Lord upon Saul, to vex him*. *Nebuchadnezzar did eat grass like an ox; and his heart was made like the beasts of the field*. Heathen stories are full of such punishments. Lycurgus, because he cut down the vines in the country, was by Bacchus driven into madness; so was Pentheus, and his mother Agave, for neglecting their sacrifice. ^u Censor Fulvius ran mad for untiling Juno's temple, to cover a new one of his own, which he had dedicated to Fortune, *and was confounded to death with grief and sorrow of heart*. When Xerxes would have spoiled ^v Apollos temple at Delphos of those infinite riches it possessed, a terrible thunder came from heaven, and struck 4000 men dead; the rest ran mad. ^x A little after, the like happened to Brennus (lightning, thunder, earthquakes) upon such a sacrilegious occasion. If we may believe our pontifical writers, they will relate unto us many strange and prodigious punishments in this kind, inflicted by their saints;—how ^y Clodoveus, sometime king of France, the son of Dagobert, lost his wits for uncovering the body of S. Denis; and how a ^z sacrilegious Frenchman, that would have stolen away a silver image of S. John, at Birgburge, became frantick on a suddain, raging and tyrannizing over his own flesh;—of a ^a lord of Rhadnor,

^a Primo artis curativæ. ^o Nostri primum sit propositi affectionum causas indagare. Res ipsa hortari videtur; nam aliqui earum curatio manca et inutilis esset. ^p Path. lib. 1. cap. 11. ^r Rem cognoscere causas, medicis imprimis necessarium; sine quo, nec morbum curare, nec præcavere, licet. ^s Tanta enim morbi varietas ac differentia, ut non facile dignoscatur, unde initium morbus sumpserit. Melanclius, e Galeno. ^t Felix, qui potuit rerum cognoscere causas! ^u 1 Sam. 16. 14. ^v Dan. 5. 21. ^w Lactant. instit. lib. 2. cap. 8. ^x Mente captus, et summo animi mœrore consumptus. ^y Munster. cosmog. lib. 4. cap. 43. De cælo subternebantur; tanquam insani, de saxis præcipitabant. ^z Livius, lib. 38. ^a Gaguin. l. 3. c. 4. Quod Dionysii corpus disceperat, in Tuscaniam iniecit. ^b Idem, lib. 9. sub Carol. 6. Sacrorum contemptor, templi foribus effractus, dom D. Johannis argenteum simulacrum rapere contendit, simulacrum aversâ facie dorsum ei versat; nec mora, sacrilegus mentis inops, atque in semet insaniens, in proprios artus deservit. ^c Giraldus Cambrensis, lib. 1. cap. 1. Itinerar. Cambria.

it, coming from hunting late at night, put his dogs into S. Avans church, (an Avan they called it) and, rising betimes next morning, as hunters use to do, found all his dogs mad, himself being suddenly stricken blind;—of Ardates, an * Armenian king, for violating some holy nuns, that was punished in like sort, with loss of his wits. But poets and papists may go together for fabulous tales; let them free their own credits. Howsoever they win of their Nemesis, and of their saints, or, by the devils means, may be healed; we find it true, that *ultor a tergo Deus*, ^c *He is God the avenger*, who David stiles him; and that it is our crying sins that pull this and many other maladies on our own heads; that he can, by his angels, which are his ministers, strike and heal (saith ^d Dionysius) whom he will; that he can plague us by his creatures, sun, moon, and stars, which he useth as his instruments, as a husbandman (saith Zanchius) doth an hatchet. Hail, snow, winds, &c. * *Et conjurati veniunt in classica venti*; as in Joshuas time, as Pharaohs reign in Ægypt) they are but as so many executioners of his justice. He can make the proudest spirits stoop, and cry out, with Julian Apostate, *Vicisti, Galilæe!* or, with Apollos priest in ^e Chrysostome, *O terra! o terra! unde hostis hic?* What an enemy is this? and pray with David, acknowledging his power, *I am weakned and sore broken; I roar with the grief of mine heart; mine heart panteth, &c.* (Psal. 38. 8.) *O Lord, rebuke me not in thine anger, neither chastise me in thy wrath.* (Psal. 38. 1.) *Make me to hear joy and gladness, that the bones which thou hast broken, may rejoice.* (Psal. 51. 8. and verse 12.) *Restore to me the joy of thy salvation, and stablish me with thy free spirit.* For these causes, belike ^f Hippocrates would have a physician take special notice whether the disease come not from a divine supernatural cause, or whether it be of the course of nature. But this is farther discussed by Fran. Valesius (*med. philos. cap. 8.*), ^g Fernelius, and ^h J. Cæsar Claudinus, to whom I refer, how this place of Hippocrates is to be understood. Paracelsus is of opinion, that such spiritual diseases (for so he calls them) are spiritually to be cured, and otherwise. Ordinary means in such cases will not avail: *non est reluctandum in Deo*. When that monster-taming Hercules overcame all in the Olympicks, and at last, in an unknown shape, wrestled with him; the victory was uncertain, till at length Jupiter descried himself, and Hercules yielded. No striving with supream powers: *Nil juvat immensos Cratere promittere montes*; physicians and physick can do no good; ⁱ *we must submit ourselves under the mighty hand of God*, acknowledge our offences, call to him for mercy. If he strike us, *una eademque manus vulnus opemque feret*, as it is with them that are wounded with the spear of Achilles; he alone must help; otherwise our diseases are incurable, and we not to be relieved.

SECT. II.—*A Digression of the nature of Spirits, bad Angels, or Devils, and how they cause Melancholy.*

How far the power of spirits and devils doth extend, and whether they can cause this or any other disease, is a serious question, and worthy to be considered: for the better understanding of which, I will make a brief digression of the nature of spirits. And, although the question be very obscure, (according to ^k Postellus) *full of controversie and ambiguity*, beyond the reach of humane capacity—(*fateor excedere vires intentionis meæ*), saith ^l Austin; I confess I am not able to understand it; *finitum de infinito non potest statui*: we can sooner determine with Tully, (*de nat. deorum*), *quid non sint*,

^a Deeds, tom. 3. lib. 8. sect. 3. quest. 3. ^b Psal. 44. 1. ^c Lib. 8. cap. de Hierar. ^d Claudian. ^e De Basilii martyre. ^f Lib. cap. 5. prog. ^g Lib. 1. de abditis rerum. ^h Respons. med. 19. resp. ⁱ Pet. 2. 6. ^j Lib. 1. c. 7. de orbis concordia. ^k In nulla re major fuit altercatio, major obscuritas, minor opinionum concordia, quam de demonibus et substantiis separatim. ^l Lib. 3. de Trinit. cap. 1.

and dye (which Martianus Capella likewise maintains, but our Christian philosophers explode); that ¹ they are nourished, and have excrements; that they feel pain, if they be hurt (which Cardan confirms, and Scaliger justly laughs him to scorn for; *si pascantur aëre, cur non pugnant ob puriorem aëra? &c.*) or stroken: and, if their bodies be cut, with admirable celerity they come together again. Austin (in *Gen. lib. 3. lib. arbit.*) approves as much; *mutata casu corpora in deteriorem qualitatem aëris spissioris*: so doth Hierom (*Comment. in epist. ad Ephes. cap. 3.*), Origen, Tertullian, Lactantius, and many ancient fathers of the church, that, in their fall, their bodies were changed into a more aërial and gross substance. Bodine (*lib. 4. Theatri Naturæ*), and David Crusius (*Hermetica Philosophia, lib. 1. cap. 4.*) by several arguments proves angels and spirits to be corporeal: *quidquid continetur in loco, corporeum est: at spiritus continetur in loco, ergo. Si spiritus sunt quanti, erunt corporei: at sunt quanti, ergo. Sunt finiti, ergo quantus, &c.* ² Bodine goes further yet, and will have these *animæ separatae*, *genia*, spirits, angels, devils, and so likewise souls of men departed, if corporeal (which he most eagerly contends), to be of some shape, and that absolutely round, like sun and moon, because that is the most perfect form, *quæ nihil habet asperitatis, nihil angulis incisum, nihil anfractibus involutum, nihil emicans, sed inter corpora perfecta est perfectissimum*: therefore all spirits are corporeal (he concludes), and in their proper shapes round. That they can assume other aërial bodies, all manner of shapes at their pleasures, appear in what likeness they will themselves; that they are most swift in motion, can pass many miles in an instant, and so likewise ³ transform bodies of others into what shape they please, and with admirable celerity remove them from place to place; as the angel did Habakkuk to Daniel, and as Philip the deacon was carried away by the spirit, when he had baptized the eunuch; so did Pythagoras and Apollonius remove themselves and others, with many such feats) that they can represent castles in the ayre, pallaces, armies, spectrums, prodigies, and such strange objects to mortal mens eyes, ⁴ cause smells, savours, &c. deceive all the senses; most writers of this subject credibly believe; and that they can predict future events, and do many strange miracles. Junos image spake to amillius, and Fortunes statue to the Roman matrons, with many such. Zanzarius, Bodine, Spondanus, and others, are of opinion that they cause a true metamorphosis, (as Nabuchadnezzar was really translated into a beast, Lots wife into a pillar of salt, Ulysses companions into hogs and dogs by Circes charms) turn themselves and others, as they do witches into cats, dogs, hares, &c. (Strozzius Cicogna hath many examples, *lib. 3. omnif. mag. cap. 4.*), which he there confutes, as Austin likewise doth, *de civ. Dei lib. 18.*)—that they can be seen when and in what shape, and to whom they will (saith ellus, *Tametsi nil tale viderim, nec optem videre*, though he himself never ⁵ them nor desired it), and use sometimes carnal copulation (as elsewhere I ⁶ prove more at large) with women and men. Many will not believe they can be seen; and, if any man shall say, swear, and stiffly maintain, (though he be discreet and wise, judicious and learned) that he hath seen them, they count him a timorous fool, a melancholy dizard, a weak fellow, a dreamer, or a mad man; they condemn him, laugh him to scorn; and yet Mark of his credit, told Psellus that he had often seen them. And Leo Suaresius a Frenchman, (c. 8. in *Commentar. l. 1. Paracelsi de vitâ longâ*, out

eruntur, et excrementa habent; quod pulsata doleant, solido percussa corpore. ⁷ Lib. 4. nat. fol. 555. ⁸ Cyprianus, in Epist. Montes etiam et animalia transferri possunt: as the did Christ to the top of the pinnacle; and witches are often translated. See more in Strozzius *lib. 3. cap. 4. omnif. mag.* Per aëra subducere, et in sublime corpora ferre possunt. Biarpus—Percussus doleant, et uruntur in conspicuos cineres. Agrippa, *lib. 3. cap. de ocul. Philos. de occult. Philos. lib. 3. cap. 18.* ⁹ Part. 3. sect. 2. Mem. 1. Subs. 1. ¹⁰ Love Melancholy.

pany, very affable, and familiar with them, as dogs are; others
 or as serpents, and care not for them. The same, belike, Trithe-
 neos et sublunares, qui nunquam demergunt ad inferiora, aut vix
 in terris commercium: ² generally they far excel men in worth,
 the meanest worm; though some of them are inferiour to those of
 rank in worth, as the black guard in a princes court, and to men
 some degenerate, base, rational creatures are excelled of brute beasts.
 they are mortal, besides those testimonies of Cardan, Martianus, &c.
 her divines and philosophers hold (*post prolixum tempus moriuntur*
 the ³ Platonists, and some Rabbines, Porphyrius and Plutarch, as
 by that relation of Thamuz: ¹ *The great god Pan is dead*: Apollo
 is ceased; and so the rest. S. Hierome, in the life of Paul the eremite,
 story, how one of them appeared to S. Antony in the wilderness, and
 him as much. ⁴ Paracelsus, of our late writers, stily maintains that they
 mortal, live and die, as other creatures do. Zosimus (1. 2.) farther adds
 religion and policy dies and alters with them. The ⁵ Gentiles gods, he
 th, were expelled by Constantine; and, together with them, *imperii Ro-*
ni majestas et fortuna interiit, et profligata est; the fortune and majesty
 the Roman empire decayed and vanished; as that heathen in ⁶ Minutius
 mainly begged, when the Jews were overcome by the Romans, the Jews
 and was likewise captivated by that of Rome; and Rabsakeh to the
 acraites, no god should deliver them out of the hands of the Assyrians.
 But these paradoxes of their power, corporeity, mortality, taking of shapes,
 transposing bodies, and carnal copulations, are sufficiently confuted by Zanch.
 (c. 10. l. 4) Pererius, (in his comment) and Tostatus (questions on the sixth
 of Gen.) Th. Aquin. S. Austin, Wierus, Th. Erastus, Delrio, (tom. 2. l. 2.
 quest. 29.) Sebastian Michaelis (cap. 2. *de spiritibus*), D. Reinolds (lect. 47).
 They may deceive the eyes of men, yet not take true bodies, or make a real
 metamorphosis: but, as Cicogna proves at large, they are ⁷ *illusoriae et*
vanitruces transformationes (omnif. mag. lib. 4. cap. 4.), meer illusions
 and cozenings, like that tale of *Pasetis obulus* in Suidas, or that of Autolycus,
 Mercuries son, that dwelt in Parnassus, who got so much treasure by cozenage
 of stealth. His father Mercury, because he could leave him no wealth,
 ight him many fine tricks to get means; ⁸ for he could drive away mens
 tel, and, if any pursued him, turn them into what shapes he would, and
 ed mightily enrich himself; *hoc astu maximam prædam est adsequutus*.
 is, no doubt, is as true as the rest; yet thus much in general, Thomas Du-
 d, and others grant, that they have understanding far beyond men can
 ibly conjecture, and ⁹ foretell many things; they can cause and cure most
 ices, deceive our senses; they have excellent skill in all arts and sciences;
 that the most illiterate devil is *quovis homine scientior*, as ¹⁰ Cicogna main-
 out of others. They know the vertues of herbs, plants, stones, minerals, &c.
 creatures, birds, beasts, the four elements, stars, planets; can aptly apply
 make use of them as they see good, perceiving the causes of all meteors, and
 ce: *Dant se coloribus*, (as ¹¹ Austin hath it) *accommodant se figuris, adhæ-*
onis, subficiunt se odoribus, infundunt se saporibus, omnes sensus, etiam
intelligentiam, demones fallunt: they deceive all our senses, even
 homine plus distant, quam homo ab ignobilissimo vernâ; et tamen quidam ex his ab hominibus
 star, ut homines a feris, &c. ¹² Cibo et potu uti, et Venere cum hominibus, ac tandem mori.
 1. part. lib. 2. c. 3. ¹³ Plutarch, de defect. oraculorum. ¹⁴ Lib. de Zilphis et Pygmæis.
 allum a Constantino profligati sunt, &c. ¹⁵ Octavian. dial. Judæorum deum fuisse Roma-
 numisbus una cum gente captivum. ¹⁶ Omnia spiritibus plena; et ex eorum concordia et
 ia omnes boni et mali effectus promanant, omnia humana reguntur. Paradox. veterum, de quo
 c. omnif. mag. 1. 2. c. 3. ¹⁷ Oves, quas abacturus erat, in quascunque formas vertebat. Pau-
 Hyginus. ¹⁸ Austin. in 1. 2. de Gen. a literam, cap. 17. Partim quia subtilioris sensûs acu-
 rtin scientiâ callidiorè vigent, et experientiâ propter magnam longitudinem vitæ, partim a
 discunt, &c. ¹⁹ Lib. 3. omnif. mag. cap. 3. ²⁰ Lib. 18. quest.

our understanding itself, at once. *They can produce miraculous in the ayre, and most wonderful effects, conquer armies, give victo further, hurt, cross, and alter humane attempts and projects (*Deip* they see good themselves. * When Charles the great intended to m nel betwixt the Rhine and Danubius, look, what his workmen did these spirits flung down in the night; *ut conatu rex desisteret, perv* feats can they do. But that which Bodine (*l. 4. Theat. nat.*) think Tyrius belike and the Platonists) they can tell the secrets of a man *cogitationes hominum*, is most false: his reasons are weak, and confuted by Zanch. (*lib. 4. cap. 9.*) Hierom, (*lib. 2. com. in Mat. c. 13.*) Athanasius (*quæst. 27. ad Antiochum Principem*), and others.

Orders.] As for those orders of good and bad devils—which tonists hold, is altogether erroneous; and those Ethnicks *boni* and are to be exploded. These heathen writers agree not in this p themselves, as Dandinus notes; *an sint 'mali, non conveniunt* have all spirits good or bad to us by a mistake: as, if an oxe or discourse, he would say the butcher was his enemy because he killed his friend because he fed him; an hunter preserves and game; and is hated nevertheless of his game; *nec piscatorem p potest*, &c. But Jamblicus, Psellus, Plutarch, and most Platonists ledge bad, *et ab eorum maleficiis cavendum*, for they are enemy kind; and this Plato learned in Egypt, that they quarrelled w and were driven by him down to hell. That which * Apuleius, and Plato contend of Socrates *dæmonium*, is most absurd; that tinus of his, that he had likewise *Deum pro dæmonio*; and Porphyry concludes of them all in general, if they be neglected in fice, they are angry; nay more, as Cardan in his Hyperchen w on mens souls: *elementa sunt plantis elementum, animalibus pl nibus animalia, erunt et homines diis, non autem diis; nimis est eorum natura a nostrâ; qua propter dæmonibus*: and so, bel have so many battels fought in all ages, countries, is to make t and their sole delight. But to return to that I said before—if dis fret and chafe, (for they feed, belike, on the souls of beasts, as we bodies) and send many plagues amongst us: but, if pleased, then t good; is as vain as the rest, and confuted by Austin (*l. 9. c. 8. de Euseb. (l. 4. præpar. Evang. c. 6.)*, and others. Yet thus much our school-men and other * divines make nine kinds of bad spirit sius hath done of angels. In the first rank, are those false gods tiles, which were adored heretofore in several idols, and gave ora phos, and elsewhere; whose prince is Beelzebub. The second ran and æquivocators, as Apollo Pythius, and the like. The third ar sels of anger, inventers of all mischief; as that Theutus in Plato them * vessels of fury; their prince is Belial. The fourth ar revenging devils; and their prince is Asmodeus. The fift cozeners, such as belong to magicians and witches; their prin The sixth are those aerial devils, that * corrupt the aire, and ca thunders, fires, &c. spoken of in the Apocalyps, and Paul to sians names them the princes of the ayre; Meresin is t

* Quam tanta sit et tam profunda spirituum scientia, mirum non est tot tantasque biles ab ipsis patrari, et quidem rerum naturalium ope, quas multo melius intelligunt tuis suis locis et temporibus applicare norunt quam homo. Cicogna. * Aveni interdum exhaurebatur, nocte explebatur. Inde pavefacti curatores, &c. * In li text. 29. Homerus indiscriminatim omnes spiritus dæmones vocat. * A Jove ad i * De Deo Socratis. Adest mihi divina sorte dæmonium quoddam, a primâ pueritiâ saepe dissuadet; impellit nonnunquam, instat vocis. Plato. * Agrippa, lib. 3. de Zanch. Pictorius, Pererius, Cicogna, l. 3. cap. 1. * Vasa iræ, c. 13. * Quibus i terræ et mari, &c.

seventh is a destroyer, captain of the Furies, causing wars, tumults, combustions, uproars, mentioned in the Apocalyps, and called Abaddon.

The eighth is that accusing or calumniating devil, whom the Greeks *Διάβολος*, that drives men to despair. The ninth are those tempters in all kinds; and their prince is Mammon. Psellus makes six kinds, yet above the moon. Wierus, in his *Pseudomonarchiâ Dæmonis*, out of an book, makes many more divisions and subordinations, with their several numbers, offices, &c. but Gazæus (cited by ^a Lipsius) will have all full of angels, spirits, and devils, above and beneath the moon, æthereal and aerial, which Austin cites out of Varro, l. 7. *de Civ. Dei*, c. 6. *æthereal devils above, and aerial beneath*, or as ^a some will, gods above, *dei* or half gods beneath, *lares, heroes, genii*, which clime higher, if they well (as the Stoicks held), but grovel on the ground, as they were baser for lives, nearer to the earth; and are *manes, lemures, lamie*, &c. ^b They leave no place void, but all full of spirits, devils, or some other inhabitants; *Plenum celum, aer, aqua, terra, et omnia sub terrâ*, saith Gazæus; ^c Anthony Rusca (in his book *de Inferno*, lib. 5. cap. 7.) would confine them to the middle region, yet they will have them every where; ^e not so as an hair breadth empty in heaven, earth, or waters, above or under earth. The air is not so full of flies in summer, as it is at all times of the devils: this ^d Paracelsus stily maintains, and that they have every their several *chaos*: others will have infinite worlds, and each world his own spirits, gods, angels, and devils, to govern and punish it.

*Singula * nonnulli credunt quoque sidera posse
Dici orbes : terramque appellant sidus opacum,
Cui minimus divum præsit.*——

Ælius Tholosanus makes seven kinds of æthereal spirits or angels, according to the number of the seven planets, Saturnine, Jovial, Martial, &c. Cardan discourseth, lib. 20. *de subtil.* he calls them, *substantias*

Olympicos dæmones, Trithemius, *qui præsumt Zodiaco*, &c. and will them to be good angels above, devils beneath the moon; their several offices he there sets down, and (which Dionysius, of angels) will several spirits for several countreys, men, offices, &c. which live abouted as so many assisting powers, cause their operations; will have, innumerable, and as many of them as there be stars in the skies. Ficinus seems to second this opinion, out of Plato, or from himself, that, (still ruling their inferiours, as they do those under them again, all the way; and the nearest to the earth rule us; whom we subdivide into good angels, call gods or devils, as they help or hurt us, and so adore, or hate) but it is most likely from Plato, for he, relying wholly on *Socras mori potius quam mentiri voluisse scribit*, out of Socrates authority divides them into nine kinds of them: which opinion, belike, Socrates took from Pythagoras, and he from Trismegistus, he from Zoroaster—first, God, secondly, intelligences, fourthly, arch-angels, fifthly, angels, sixthly, devils, heroes, eighthly, principalities, ninthly, princes; of which some were good, as gods, some bad, some indifferent *inter deos et homines*, as *dæmones*, which ruled men, and were called *genii*, or (as ^b Proclus will) the middle betwixt God and men, principalities and princes, commanded and swayed kings and countreys, and had places in the elements; for, as every sphere is higher, so hath it more excellent in-

^a *tolecorum* c Senec. lib. 1. cap. 28. ^b *Usque ad lunam animas esse æthereas, vocarique genios.* ^c Mart. Capella. ^d *Nihil vacuum ab his, ubi vel capillum in aërem vel* ^e *Lib. de Zilp.* ^f *Palingenius.* ^g *Lib. 7. cap. 34. et 5. Syntax. art. mirab.* ^h *dial. Plat. de amore, c. 5. Ut sphaera quælibet super nos, ita præstantiores habet habitaculorum consortes, ut habet nostra.* ⁱ *Lib. de animâ et dæmone. Medii inter deos et terra ad nos, et nostra æqualiter ad deos ferunt.*

habitants; which, belike, is that Galileus a Galileo and Kepler a *Nuncio Siderio*, when he will have ¹*Saturnine* and *Jovial* inhabitant Tycho Brahe doth in some sort touch or insinuate in one of his of these things ²Zanchius justly explodes, *cap. 3. lib. 4* P. Martyr. in

So that, according to these men, the number of ætherial needs be infinite: for, if that be true that some of our mathematici if a stone could fall from the starry heaven, or eighth sphere, and every hour an hundred miles, it would be sixty-five years, or more would come to ground, by reason of the great distance of heaven which contains (as some say) one hundred and seventy millions of earth and three miles,—besides those other heavens, (whether they be ch watery, which Maginus adds) which peradventure holde as much: many such spirits may it contain? And yet, for all this, ³Thomas and most, hold that there be far more angels than devils.

Sublunary devils, and their kinds.] But, be they more or less, *nos, nihil ad nos*. Howsoever, as Martianus foolishly suppose *dæmones non curant res humanas*; they care not for us, do no actions, or look for us; those ætherial spirits have other worlds belike, or business to follow. We are only now to speak in brief of sublunary spirits or devils. For the rest, our divines determine that hath no power over stars, or heavens. ⁴*Carminibus cælo possunt lunam, &c.* Those are poetical fictions; and that they can ⁵*in fluviis, et vertere sidera retro, &c.* as Canidia in Horace, 'tis all false confined, until the day of judgement, to this sublunary world, at no further than the four elements, and as God permits them. W

these sublunary devils, though others divide them otherwise according several places and offices, Psellus makes six kinds, fiery, aerial watery, and subterranean devils, besides those fairies, satyrs, nymphs

Fiery spirits or devils are such as commonly work by blazing; drakes, or *ignes fatui*, which lead men often in *flumina, aut præ* Bodine, (*lib. 2. Theat. naturæ, fol. 221.*) *Quos, inquit, arce viatores, clarâ voce Deum appellare, aut pronâ facie terram adorare oportet: et hoc amuletum majoribus nostris acceptum habemus, &c.* Likewise they counterfeit suns and moons, stars often sit on ship masts: in *navigiorum summitatibus visuntur*; and *Discuri* (as Eusebius, *l. contra Philosophos, c. 48*, informeth us authority of Zenophanes); or little clouds, *ad motum nescio quæ* which never appear, saith Cardan, but they signifie some mischief come unto men, though some again will have them to portend good to that side they come towards in sea fights; St. Elmes fire commonly call them, and they do likely appear after a sea storm. the Polonian duke, calls this apparition *Sancti Germani sidus* moreover, that he saw the same after in a storm, as he was say

men and beasts, make it rain stones (as in Livies time), wooll, frogs, counterfeit armies in the air, strange noises, swords, &c. as at Vienna the coming of the Turks, and many times in Rome, as Scheretzius, sect. c. 1. part 1. Lavater, *de spect. part. 1. c. 17*, Julius Obsequens, Roman, in his book of prodigies, *ab urd. cond. 505*. ¶ Machiavel hath cited by many examples, and Josephus in his book *de bello Judæico*, the destruction of Jerusalem. All which Guil. Postellus (in his first book, *de orbis concordia*) useth as an effectual argument (as indeed it is) to persuade them that will not believe there be spirits or devils. They cause whirlwinds upon a sudden, and tempestuous storms; which though our meteorologists usually refer to natural causes, yet I am of Bodines mind (*Theat. Nat. l. 2.*) are more often caused by those aerial devils, in their several quarters; *pestatibus se ingerunt*, saith ¶ Rich. Argentine; as when a desperate man makes away with himself, which by hanging or drowning they frequently do, as Kommanus observes, *de mirac. mort. part. 7. c. 76.*) *tripudium* they, dancing and rejoicing at the death of a sinner. These can corrupt men, and cause plagues, sickness, storms, shipwracks, fires, inundations. In the Draconis in Italy, there is a most memorable example in ¶ Jovianus Pontanus; and nothing so familiar (if we may believe those relations of Saxo Grammaticus, Olaus Magnus, Damianus A. Goes) as for witches and sorcerers in Lapland, Lithuania, and all over Scandia, to sell winds to mariners, and cause tempests; which Marcus Paulus the Venetian relates likewise of the Turks. These kind of devils are much ¶ delighted in sacrifices, (saith Prynne) held all the world in awe, and had several names, idols, sacrifices in Greece, Ægypt, and at this day tyrannize over, and deceive, those Turks and Indians, being adored and worshipped for ¶ gods: for the Gentiles call these devils (as ¶ Trismegistus confesseth in his Asclepius; and he himself maketh them come to their images by magick spells), and are now as much ¶ deceived by our papists (saith ¶ Pictorius) *under the name of saints*. These which, Cardan thinks, desire so much carnal copulation with witches and Succubi, transform bodies, and are so very cold, if they be not warmed, and that serve magicians. His father had one of them, (¶ as he is obliged to relate) an aerial devil, bound to him for twenty and eight years. His dog had a devil tyed to his collar, some think that Paracelsus (asustus belies him) had one confined to his sword pommel; others wear rings, &c. Jannes and Jambres did many things of old by their help, as Cinops, Apollonius Tyaneus, Jamblicus, and Trithemius of late, and Maximilian the emperor his wife, after she was dead; *et verrumello ejus* (saith ¶ Godolman), so much as the wart in her neck. Deland hath divers examples of their feats; Cicogna, *lib. 3. cap. 3*, and in his book *de præstig. demonum*, Boissardus, *de magis et veneficiis*. These devils are those naiades or water nymphs which have been heretofore reported to haunt about waters or rivers. The water (as ¶ Paracelsus thinks) is their element, wherein they live. Some call them *fairies*, and say that Hecate is their queen. These cause inundations, many times shipwracks, and many other divers wayes, as *Succubæ*, or otherwise, appearing most part in womens shapes. Paracelsus hath several stories of them which have lived and been married to mortal men, and so continued for many years with them, and after, upon some dislike, have forsaken them. As Egeria, with whom Numa was so familiar, Diana, Ceres, &c.

Liv. ¶ De præstig. demonum, c. 16. Convelli culmina videmus, prosterni sata, &c. apollitano, lib. 5. ¶ Suffitibus gaudent. Idem Just. Mart. Apol. pro Christianis. ¶ In em, saith Eusebius. ¶ Diæ gentium demonia, &c. ego in eorum statuas pellexi. ¶ Et trum nomine coluntur a pontificis. ¶ Lib. 11. de rerum var. ¶ Lib. 3. cap. 3. de ficiis, &c. ¶ Lib. de Zilphis.

* Olaus Magnus hath a long narration of one Hotherus, a king o having lost his company as he was hunting one day, met with thes or fairies, and was feasted by them; and Hector Boëthius, o Banco, two Scottish lords, that, as they were wandering in w fortunes told them by three strange women. To these heretof to sacrifice, by that *ὑπομαντεία*, or divination by waters.

Terrestrial devils are those ^a *lares, genii, faunes, satyrs,* ^b foliots, fairies, *Robin Goodfellows, Trulli, &c.* which as conversant with men, so they do them most harm. Some th alone that kept the heathen people in awe of old, and had and temples erected to them. Of this range was Dagon am listins, Bel amongst the Babylonians, Astartes amongst the S amongst the Samaritans, Isis and Osiris amongst the Ægyptia put our ^c fairies into this rank, which have been in former tim much superstition, with sweeping their houses, and setting of water, good victuals, and the like; and then they should n but find money in their shoes, and be fortunate in their ente are they that dance on heaths and greens, as ^d Lavater thin mius, and, as * Olaus Magnus adds, leave that green circle, monly find in plain fields, which others hold to proceed falling, or some accidental rankness of the ground; so nature They are sometimes seen by old women and children. Hi his description of the city of Bercino in Spain, relates how t familiarly seen near that town, about fountains and hills: *nonn Trithemius in sua latibula montium simpliciores homines du mirantibus ostendentes miracula, molarum sonitus, spectacula Cambrensis* gives instance in a monk of Wales that was so de racelsus reckons up many places in Germany, where they do v little coats, some two foot long. A bigger kind there is o with us *hobgoblins*, and *Robin Goodfellows*, that would, in tious times, grind corn for a mess of milk, cut wood, or do drudgery work. They would mend old irons in those Æolian in former ages, and have been often seen and heard. ^e Th them *Trullos* and *Getulos*, and saith that in his dayes they w many places in France. Dithmarus Bleskenius, in his descrip reports for a certainty, that almost in every family they have familiar spirits; and Felix Malleolus, in his book *de crudel. c* as much, that these *Trolli* or *Telchines*, are very common in ^b *seen to do drudgery work*; to draw water, saith Wierus, (*li dress meat, or any such thing.* Another sort of these there : quent forlorn ¹ houses, which the Italians call *foliots*, most p ^d Cardan holds: *They will make strange noises in the nigh times pittifully, and then laugh again, cause great flames and fling stones, rattle chains, shave men, open doors, and shut the platters, stools, chests, sometimes appear in the likeness of black dogs, &c.* of which read ^k Pet. Thyræus the Jesuit (in his *infestis, part. 1. et cap. 4.*) who will have them to be devils, c damned men that seek revenge, or else souls out of purgat

^a Lib. 3. ^b Pro salute hominum excubare se simulant; sed in eorum perneciem Aust. ^c Dryades, Oriades, Hamadryades. ^d Elvas Olaus vocat. lib. 3. ^e Lib. 3. cap. 11. Elvarum choreas Olaus lib. 3. vocat. Saltum adeo profunde in te locus insigni deinceps virore orbicularis sit, et gramen non pereat. ^f Lib. de Olaus, 1. 3. ^g Lib. 7. cap. 14. Qui et in famulatio viris et feminis inserviant, cogant, patinas mundant, ligna portant, equos curant, &c. ^h Ad ministeria utuntur sure is hid (as some think), or some murder, or such like villany committed. ⁱ varietat. ^j Vel spiritus sunt hujusmodi damnatorum, vel e purgatorio, vel ipsi da

or such examples, peruse ¹Sigismundus Scherretzius, *lib. de spectris*, l. 1, which he saith he took out of Luther most part; there be instances. ²Plinius Secundus remembers such a house at Athens, Menodorus the philosopher hired, which no man durst inhabit for fear

Austin (*de Civ. Dei*, lib. 22. cap. 8.) relates as much of Hesperius his house at Zubeda near their city of Hippo, vexed with evil spirits great hinderance; *cum afflictione animalium et servorum suorum*. Such instances are to be read in Niderius, *Formicar. lib. 5. cap. 12. 3.* whether I may call these *Zim* and *Othim*, which Isay, cap. 13. 21. I make a doubt. See more of these in the said Scheretz. *lib. 1. de p. 4*: he is full of examples. These kind of devils many times appear and affright them out of their wits, sometimes walking at ³noon-day, as at nights, counterfeiting dead mens ghosts, as that of Caligula, (saith Suetonius) was seen to walk in Lavinias garden: where his body lay, spirits haunted, and the house where he dyed: ⁴*Nulla nox sine transacta, donec incendio consumpta*; every night this hapned, there quietness, till the house was burned. About Hecla in Island, ghosts daily walk, *animas mortuorum simulantes*, saith Jo. Anan. *lib. 4. de a. Olaus*, lib. 2, cap. 2. Natal. Tallopid. *lib. de apparit. spir.* Korn. *de mirac. mort. part. 1. cap. 44.* Such sights are frequently seen *in pulcra et monasteria*, saith Lavat. *lib. 1. cap. 19.* in monasteries and church-yards, *loco paludinoso, ampla ædificia, solitaria, et cæde* ⁵*notata*, &c. Thyreus adds, *ubi gravius peccatum est commissum, superum oppressores, et nequiter insignes habitant*. These spirits often mens deaths, by several signs, as knocking, groanings, &c. ⁶though gentine, c. 18. *de præstigiis dæmonum*, will ascribe these predictions angels, out of the authority of Ficinus and others; *prodigia in obitu sæpius contingunt*, &c. as, in the Lateran church in ⁷Rome, the sths are foretold by Sylvesters tomb. Near Rupes Nova in Finland, kingdom of Sweden, there is a lake, in which, before the governour of the s, a *spectrum*, in the habit of Arion with his harp, appears, and excellent musick, like those blocks in Cheshire, which (they say) presage the master of the family; or that ⁸oak in Lanthadran park in Cornish foreshews as much. Many families in Europe are so put in mind st, by such predictions, and many men are forewarned (if we may tracelsus) by familiar spirits, in divers shapes, as cocks, crows, owls, in hover about sick mens chambers, *vel quia morientium fæditatem* ⁹*s* Baracellus conjectures, *et ideo super tectum infirmorum crocitant*, they smell a corse; or for that (as ¹⁰Bernardinus de Bustis thinketh) God the devil to appear in the form of crows, and such like creatures, to h as live wickedly here on earth. A little before Tullies death, (starch) the crows made a mighty noise about him; *tumultuose* ¹¹*ites*, they pulled the pillow from under his head, Rob. Gaguinus, *de lib. 8.* telleth such another wonderful story at the death of Jo. Monteforti, a French lord, anno 1345. *Tanta corvorum multi- nus morientis insedit, quantam esse in Gallia nemo judicasset*. Such are very frequent in authors. See more of these in the said Lavater. *de locis infestis, part. 3. cap. 58.* Pictorius, Delrio, Cicogna, *lib. 3.* Necromancers take upon them to raise and lay them at their plea-

murres domesticis instrumentis noctu ludunt: patinas, ollas, cantharas, et alia vasa, deji- dam voces emittunt, ejulant, resum emittunt, &c. ut canes nigri, feles, variis formis, &c. ¹²Meridionales dæmones Cicogna calls them, or Alastores, l. 3. cap. 9. ¹³Sueton. ¹⁴Strozzius Cicogna, lib. 3. mag. cap. 5. ¹⁵Idem, c. 18. ¹⁶M. Cary. Survey ¹⁷lib. 2. fol. 140. ¹⁸Horto Geniali, fol. 137. ¹⁹Part. 1. c. 19. Abducunt eos a rectâ viâ, acientibus intercludunt.

sures; and so likewise those which Mizaldus calls *Ambulones*, that about midnight on great heaths and desert places, which (saith ^aLa draw men out of the way, and lead them all night a by-way, or qu^a them of their way. These have several names in several places; we monly call them *pucks*. In the desarts of Lop in Asia, such illu walking spirits are often perceived, as you may read in M. Paul Venetian his travels. If one lose his company by chance, these dev call him by his name, and counterfeit voices of his companions to him. Hieronym. Pauli, in his book of the hills of Spain, relates of ^vmount in Cantabria, where such *spectrums* are to be seen. Lava Cicogna have variety of examples of spirits and walking devils in the Sometimes they sit by the high-way side, to give men falls, and ma horses stumble and start as they ride, (if you will believe the relation holy man Ketellus, ^vin Nubrigensis,) that had an especial grace to see *gratiam divinitus collatam*, and talk with them, *et impavidus cum sp sermonem miscere*, without offence: and if a man curse or spur his stumbling, they do heartily rejoyce at it; with many such pretty feats.

Subterranean devils are as common as the rest, and do as much Olaus Magnus (*lib. 6. cap. 19.*) makes six kinds of them, some bigger less. These (saith ^vMunster) are commonly seen about mines of metal are, some of them, noxious; some again do no harm. The metal-m many places account it good luck, a sign of treasure and rich ore, they see them. Georgius Agricola (in his book *de subterraneis animan cap. 37.*) reckons two more notable kinds of them, which he calls ^vG and *Cobali*; both are *cloathed after the manner of metal-men, and many times imitate their works*. Their office, as Pictorius and Par think, is to keep treasure in the earth, that it be not all at once rev and, besides, ^vCicogna avers, that they are the frequent causes of horrible earth-quakes, *which often swallow up, not only houses, but islands and cities*: in his third book, *cap. 11*, he gives many instances.

The last are conversant about the center of the earth, to torture the of damned men to the day of judgement. Their egress and regres suppose to be about Etna, Lipara, Mons Hecla in Island, Vesuvius, del Fuego, &c. because many shreeks and fearful cryes are continually thereabouts, and familiar apparitions of dead men, ghosts, and goblins.

Their offices, operations, study.] Thus the devil reigns, in a the several shapes, *as a roaring Lyon still seeks whom he may devour*, (1 E by earth, sea, land, air, as yet unconfined, though ^vsome will ha proper place the air—all that place betwixt us and the moon, for the transgressed the least, and hell for the wickedest of them; *hic ve carcere ad finem mundi, tunc in locum funestiorum trudendi*, as Austin *de Civit. Dei, c. 22. lib. 14. cap. 3. et 23.* But, be where he will, he while he may, to comfort himself (as ^bLactantius thinks) with othe falls, he labours all he can to bring them into the same pit of perditio him: for ^c*mens miseries, calamities, and ruines, are the devils banq dishes*. By many temptations and several engines, he seeks to captiv

^a Lib. 1. cap. 44. Dæmonum cernuntur et audiuntur ibi frequentes illusiones; unde viator vendum, ne se dissociant, aut a tergo manent; voces enim fingunt sociorum, ut a recto itinere cant, &c. ^v Mons sterilis et nivosus, ubi intempesta nocte umbræ apparent. ^v Lib. 2. Offendicula, faciunt transeuntibus in viâ; et petulanter rident, cum vel hominem vel jumen pedes atterere faciant, et maxime si homo maledictis et calcaribus sæviat. ^v In cosmogr. more metallicorum, gestus et opera eorum imitantur. ^v Immisso in terræ carceres vento, h terræ motus efficiunt, quibus sæpe non domus modo et turres, sed civitates integræ et insulæ sunt. ^v Hieron. in 3 Ephes. Idem Michaelis c. 4. de spiritibus. Idem Thyreas de locis. ^v Lactantius, 2. de origine erroris, cap. 15. Hi maligni spiritus per omnem terram vagantur, tum perditionis suæ perdendis hominibus operantur. ^v Mortalium calamitates epulæ sunt demonum. Synesius.

the lord of Iyes, saith ^d Austin; as he was deceived himself, he seeks to ^e others; the ring-leader to all naughtiness; as he did by Eve and Cain, and Gomorrah, so would he do by all the world. Sometimes he tempts our sensuality, drunkenness, pleasure, pride, &c. errs, dejects, saves, kills, and rides some men, as they do their horses. He studies our overthrow, and generally seeks our destruction; and, although, he pretend many names good, and vindicate himself for a god, by curing of several diseases *sanitatem, et cæcis luminis usum restituendo*, (as Austin declares, *de civit. Dei, cap. 6.*) as Apollo, Æsculapius, Isis, of old have done; he argues, assist them in wars, pretend their happiness; yet *nihil his imbecilius, nihil humano generi infestius*; nothing so impure, nothing so vicious, as may well appear by their tyrannical and bloody sacrifices of human and Moloch (which are still in use amongst those barbarous Indians their several deceits and cozenings to keep men in obedience, their cruel sacrifices, their superstitious impositions of fasts, penury, &c. their superstitions, observations of meats, times, &c. by which they crucify of mortal men, as shall be shewed in our treatise of religious melancholy *Modico adhuc tempore sinitur malignari*, as ^f Bernard expresseth it: permission he rageth a while, hereafter to be confined to hell and *which is prepared for him and his angels*, Matt. 25.

For their power doth extend, it is hard to determine. What the field of their effects, force, and operations, I will briefly shew you. ^g Crias, and after him, his followers, gave out that these spirits or *reus governours and keepers, our lords and masters, as we are little*. ^h *They govern provinces and kingdoms by oracles, auguries, rewards, and punishments, prophecies, inspirations, sacrifices, and superstitions, varied in as many forms, as there be diversity of* they send wars, plagues, peace, sickness, health, dearth, plenty, *hic jam nobis, spectantes et arbitantes, &c.* (as appears by those Thucydides, Livius, Dionysius Halicarnasseus, with many others, all of their wonderful stratagems) and were therefore, by those Greek common-wealths, adored and worshipped for gods, with ⁱ sacrifices, &c. ^j In a word, *nihil magis quarunt, quam metum hominum*; and (as another hath it) *dici non potest, quam ardore in homines dominium, et divinos cultus, maligni spiritus*

Trithemius, in his book *de septem secundis*, assigns names to such ^k governours of particular provinces (by what authority I know gives them several jurisdictions. Asclepiades a Grecian, Rabbi a Jew, Abraham Avenezra, and Rabbi Azareel, Arabians (as I find by ^l Cicogna) farther add, that they are not our governours only, *concordiâ et discordiâ, boni et mali affectus promanant*; but free, so do we and our princes, or disagree; stand or fall. Juno our enemy to Troy, Apollo a good friend, Jupiter indifferent: *Æqua ueris, Pallas iniqua fuit*; some are for us still, some against us; *Deo, fert Deus alter opem*. Religion, policy, publick and private wars, are procured by them; and they are ^m delighted perhaps to

ⁿ fundaci, a seipso deceptus, alios decipere cupit. Adversarius humani generis. Invenit institutor, radix malitiae, scelorum caput, princeps omnium vitiorum, furit inde in animam, hominum perniciem. De horum conatibus et operationibus, lege Epiphanius, 2 Dionysium, c. 4. Ambros. Epistol. lib. 10. ep. 84. August. de civ. Dei. lib. 5. c. 9. lib. 9. Is. lib. 10. 21. Theophil. in 12. Mat. Pasil. ep. 141. Leonem Ser. Theodoret. in 11 Chrys. hom. 53. in 12. Gen. Greg. in 1. c. John. Barthol. de prop. 1. 2. c. 20. Zanch. angelis. Peter. in Gen. 1. 8. in c. 6. 2. Origen. Saepe proclis intersunt; itinera et nequaecumque dirigunt, clandestinis subsidiis optatos saepe praebent successus. Pet. Mar. in scam de Inferno. ^o Et velut mancipia circumfert. Psellus. ^p Lib. de transmut. ^q Custodes sunt hominum, ut nos animalium: tum et provinciis praepositi regunt auguraculis, praemiis, &c. ^r Lipsius, Physiol. Stoic. lib. 1. cap. 19. ^s Leo Suavis. Idem ^t Omnis. mag. lib. 2. cap. 23. ^u Ludus deorum sumus.

see men fight, as men are with cocks, bulls and dogs, bears, &c. Pleas, dearths, depend on them, our *bene* and *male esse*, and almost all our peculiar actions, (for, as Anthony Rusca contends, *lib. 5. cap. 18.* every man hath a good and a bad angel attending of him in particular, all his life which Jamblicus calls *dæmonem*) preferments, losses, weddings, rewards, and punishments, and (as ¹ Proclus will) all offices whatsoever *alii genetricem, alii opificem potestatem habent*, &c. and several names give them according to their offices, as *Lares, Indigetes, Præstites*. When the Arcades, in that battel at Chæronea, which was fought against King Philip for the liberty of Greece, had deceitfully carried themselves long after, in the very same place, *diis Graciæ ultoribus*, (saith mine author) they were miserably slain by Metellus the Roman: so likewise, in such matters, they will have things fall out, as these *boni* and *mali genii* love or dislike us. *Saturnini non conveniunt Jovialibus*, &c. He that is *Saturninus*, shall never likely be preferred. ^m That base fellows are often ad vantage undeserving *Gnathoes*, and vicious parasites, when as discreet, wise, vertuous and worthy men are neglected, and unrewarded, they refer to those sneering spirits, or subordinate *genii*: as they are inclined, or favour them, they thrive, are ruled and overcome; for (as ⁿ Libanius supposeth) in ordinary conflicts and contentions, *genius genio cedit et obtemperat*, *genius* yields and is overcome by another. All particular events almost all refer to these private spirits; and (as Paracelsus adds) they direct, inspire, and instruct men. Never was any man extraordinarily famous in any art, action, or great commander, that had not *familiarē dæmonē* to inform him, as Numa, Socrates, and many such, as Cardan *illius* *cap. 128.* *Arcanis prudentiæ civilis, speciali siquidem gratiâ, se donari asserunt magi, a genijs celestibus instrui, ab iis doceri.* But the most erroneous paradoxes, *ineptæ et fabulosæ nugæ*, rejected by our divines and Christian churches. 'Tis true, they have, by Gods permission, power over us, and we find by experience, that they can ^p hurt, not our fields only, cattle, but our bodies and minds. At Hammel in Saxony, *an. 1484, 20 Julij* a devil, in the likeness of a pied piper, carried away 130 children that were never after seen. Many times men are ^q affrighted out of their wits, and driven away quite (as Scherretzius illustrates, *lib. 1. c. 4.*) and severally molested by his means. Plotinus the Platonist, (*lib. 14. advers. Gnost.*) laughs at the scorn, that hold the devil or spirits can cause any such diseases. Many say he can work upon the body, but not upon the mind. But experience nounceth otherwise, that he can work both upon body and mind. Theophrastus is of this opinion, (*c. 22*) ^r *that he can cause both sickness and health, and can do so secretly.* ^s Taurellus adds, *by clancular poysons he can infect the body, hinder the operations of the bowels, though we perceive it not; creeping into them*, saith ^t Lipsius, and so crucifie our souls; *et nocivâ cholâ furiosos efficit.* For, being a spiritual body, he struggles with the spirits, saith Rogers, and suggests (according to ^u Cardan *verba sine specie sine visu*) envy, lust, anger, &c. as he sees men inclined.

The manner how he performs it, Biarmannus, in his oration against

¹ Lib. de animâ et dæmone. ^m Quoties fit, ut principes novitium aulicū divitiis et diis pene obruant, et multorum annorum ministrum, qui non semel pro hero periculum subit, a donent, &c. Idem. Quod philosophi non remunerentur, cum scurrâ et ineptus ob insula sæpe præmium reportet, inde fit, &c. ⁿ Lib. de cruent. cadaver. ^o Boissardus, c. 2. Godelmannus, cap. 3, lib. 1. de Magis. idem Zanehius, lib. 4. cap. 10 et 11. de malis angelis civi melancholiâ furiosos efficit, et quandoque penitus interficit. G. Piccolomineus; idemq. cap. 10. lib. 4. Si Deus permittat, corpora nostra movere possunt, alterare, quovis morborum genere afficere, imo et in ipsa penetrare et sâvire. ^p Inducere potest morbos et viscerum actiones potest inhibere latenter, et venenis nobis ignotis corpus inficere. ^q corporibus occulto morbos fingunt, mentes terrent, membra distorquent. Lips. Phys. Stoic. ^r De rerum var. l. 16. c. 93.

eclares. * He begins first with the phantasie, and moves that so it no reason is able to resist. Now the phantasie he moves by humours; although many physicians are of opinion, that the devil mind, and produce this disease, of himself. Quibusdam medico-
saith * Avicenna, quod melancholia contingat a dæmonio. Of the is Psellus, and Rhasis, the Arab, (lib. 1. Tract. 9. Cont.) ² that proceeds especially from the devil, and from him alone. Arcu-
in 9. Rhasis, Ælianus Montaltus in his 9 cap. Daniel Sennertus, 2. cap. 11, confirm as much, that the devil can cause this disease; many times, that the parties affected prophesie, speak strange lan-
guage sine interventu humoris, not without the humour, as he inter-
f; no more doth Avicenna: si contingat a dæmonio, sufficit nobis
complexionem ad choleram nigram, et sit causa ejus propinqua
ta; the immediate cause is choler adust; which ² Pomponatius like-
to make good: Galgerandus of Mantua, a famous physician, so
moniacal woman in his time, that spake all languages, by purging
; and thereupon, belike, this humour of melancholy is called bal-
i, the devils bath; the devil, spying his opportunity of such humours,
many times to despair, fury, rage, &c. mingling himself amongst
rs. This is that which Tertullian avers, corporibus infligunt acerbos
aque repentinos; membra distorquent, occulte repentes, &c. and,
us goes about to prove, immiscent se mali genii pravis humoribus,
hili, &c. and ² Jason Pratensis, that the devil, being a slender in-
visible spirit, can easily insinuate and wind himself into humane
cunningly couched in our bowels, vitiate our healths, terrifie our
fearful dreams, and shake our mind with furies. And in ano-
these unclean spirits, settled in our bodies, and now mixt with
oly humours, do triumph as it were, and sport themselves as in
ten. Thus he argues, and that they go in and out of our bodies,
a hive, and so provoke and tempt us, as they perceive our tem-
pered of itself, and most apt to be deluded. ^b Agrippa and Lavater
d that this humour invites the devil to it, wheresoever it is in ex-
l, of all other, melancholy persons are most subject to diabolical
and illusions, and most apt to entertain them, and the devil best
upon them; but, whether by obsession, or possession, or other-
not determine; 'tis a difficult question. Delrio the Jesuite, (tom.
bringer and his colleague, (mall. malef.) Pet. Thyreus the Jesuite,
oniacis, de locis infestis, de terrificationibus nocturnis) Hierony-
, (Flagel. dæm.) and others of that rank of pontifical writers, it
their exorcisms and conjurations, approve of it, having forged
to that purpose. A nun did eat a lettice ^c without grace, or
th the sign of the cross, and was instantly possessed. Durand,
mal. c. 86. num. 8.) relates that he saw a wench possessed in
h two devils, by eating an unhallowed pomegranate, as she did
onfess, when she was cured by exorcisms. And therefore our
gn themselves so often with the sign of the cross, ne dæmon in-
and exorcise all manner of meats, as being unclean or accursed
Bellarmine defends. Many such stories I find amongst ponti-
mediate decipi nequit, primum movet phantasiam, et ita obfirmat vanis conceptibus,
tati æstimatorum, rationive locum relinquit. Spiritus malus invadit animam, turbat
in conficit. Austin de vit. beat. ^a Lib. 3. Fen. 1. Tract. 4. c. 18. ² A dæmone
d, et sæpe solo. ^a Lib. de incant. ^a Cap de mania. lib. de morbis cerebri. Dæ-
t tenues et incomprehensibiles spiritus, se insinuare corporibus humanis possunt, et
ibus operti, valetudinem vitare, somnis animas terrere, et mentes furoribus quatere.
enolicorum penetralibus intus, ibique considunt et deliciantur, tamquam in regione
derum, coguntque animum furere. ^b Lib. 1. cap. 6. occult. philos. part. 1. cap. 1.
Sine cruce et sanctificatione; sic a dæmone obsessa. dial.

ficial writers, ^dto prove their assertions; let them free their own
some few I will recite in this kind out of most approved physicians. (1)
lius Gemma (*lib. 2. de nat. mirac. c. 4*) relates of a young maid,
Katherine Gualter a coopers daughter, an. 1571, that had such strang
sions and convulsions, three men could not sometimes hold her. She p
live eele, which he saw, a foot and a half long, and touched himself; l
eele afterward vanished: she vomited some twenty-four pounds of fulsor
of all colours, twice a day for fourteen dayes; and, after that, she void
balls of hair, pieces of wood, pigeons dung, parchment, goose dung,
and, after them, two pound of pure blood, and then again coals and st
which some had inscriptions) bigger than a walnut, some of them pieces o
brass, &c. besides paroxysmes of laughing, weeping, and extasies, &c.
(*inquit cum horrore vidi*, this I saw with horror. They could do r
on her by physick, but left her to the clergy. Marcellus Donatus (*li*
1. de med. mirab.) hath such another story of a countrey fellow, th
four knives in his belly, *instar serræ dentatos*, indented like a saw, ev
a span long, and a wreath of hair like a globe, with much baggage of li
wonderful to behold. How it should come into his guts, he conclude
non alio quam dæmonis astutiâ et dolo. Langius (*Epist. med. lib. 1.*
38) hath many relations to this effect, and so hath Christopherus a
Wierus, Skenkius, Scribanus, all agree that they are done by the
and illusion of the devil. If you shall ask a reason of this, 'tis to exer
patience; for as ^eTertullian holds, *Virtus non est virtus, nisi compar*
aliquem, in quo superando vim suam ostendat; 'tis to try us and o
'tis for our offences, and for the punishment of our sins, by Gods pe
they do it; *carnifices vindictæ justæ Dei*, as ^fTolosanus stiles them
tioners of his will: or rather as David, *Psal. 78. ver. 49. He ca*
them the fierceness of his anger, indignation, wrath, and vexation,
ing out of evil angels. So did he afflict Job, Saul, the lunatics and
niacal persons whom Christ cured, *Matth. 4. 8. Luke 4. 11. 1*
Mark 9. Tobit 8. 3, &c. This, I say, happeneth for a punishme
for their want of faith, incredulity, weakness, distrust, &c.

SUBJECT. III.—*Of Witches and Magicians, how they cause Mela*

You have heard what the devil can do of himself: now you s
what he can perform by his instruments, who are many times worse
possible) than he himself, and, to satisfie their revenge and lust, cau
mischief; *multa enim mala non egisset dæmon, nisi provocatus a*
^gErastus thinks: much harm had never been done, had he not b
voked by witches to it. He had not appeared in Samuels shape, if t
of Endor had let him alone; or represented those serpents in Phara
sence, had not the magicians urged him unto it: *nec morbos vel h*
vel brutis infligeret, (Erastus maintains) *si sagæ quiescerent*: men a
might go free, if the witches would let him alone. Many deny witch
or, if there be any, they can do no harm. Of this opinion is Wierus
cap. 53. de præstig. dæm.) Austin Lerchomer a Dutch writer, Bia
Ewichius, Euwaldus, our countryman Scot: with him in Horace,

Somnia, terrores magicos, miracula, sagas,
Nocturnos lemures, portentaque Thessala, risu
Exeipiunt—

they laugh at all such stories: but on the contrary are most lawyers
physicians, philosophers, Austin, Hemingius, Danaeus, Chytræus, J
Aretius, &c. Dalrio, Springer, ^hNiderius (*lib. 5. Formicar.*)

^dGreg. pag. c. 9. ^ePenult. de opific. Dei. ^fLib. 28. cap. 26. Tom. 2. ^gDe lam
quomodo venefici fiant, enarrat.

tolus, (*consil. 6. tom. 1.*) Bodine, (*dæmoniant. lib. 2. cap. 8.*) Godel-
n, Damhoderius, &c. Paracelsus, Erastus, Scribanus, Camerarius, &c. The
ties by whom the devil deals, may be reduced to these two—such as com-
and him, in shew at least, as conjurers, and magicians, (whose detestable and
rid mysteries are contained in their book called ¹ *Arbatell; dæmones enim*
coacti presto sunt, seque exorcismis et conjurationibus quasi cogi patiun-
ut miserum magorum genus in impietate detineant) or such as are com-
ided, as witches, that deal *ex parte implicate*, or *explicite*, as the ² King
well defined. Many subdivisions there are, and many several species of
ers, witches, inchanters, charmers, &c. They have been tolerated here-
re, some of them; and magick hath been publickly professed in former
s, in ³ Salamanca, ⁴ Cracovia, and other places, though after censured by
ral ⁵ universities, and now generally contradicted, though practised by
e still, maintained and excused, *tamquam res secreta, quæ non nisi viris*
nis et peculiari beneficio de cælo instructis communicatur (I use ⁶ Bois-
as his words); and so far approved by some princes, *ut nihil ausi aggredi*
litici, in sacris, in consiliis, sine eorum arbitrio; they consult still with
and dare indeed do nothing without their advice. Nero and Heliogabalus,
atius, and Julianus Apostata, were never so much addicted to magick of
s some of our modern princes and popes themselves are now adays. Er-
king of Sweden, had an ⁷ enchanted cap, by vertue of which, and some ma-
murmur or whispering terms, he could command spirits, trouble the ayre,
make the wind stand which way he would; insomuch that, when there was
reat wind or storm, the common people were wont to say, the king now
his conjuring cap. But such examples are infinite. That which they
is as much almost as the devil himself, who is still ready to satisfie their
to oblige them the more unto him. They can cause tempests, storms;
s familiarly practised by witches in Norway, Island, as I have proved.
an make friends enemies, and enemies friends, by philters; ⁸ *turpes*
conciliare, enforce love, tell any man where his friends are, about
mployed, though in the most remote places; and, if they will, ⁹ *bring*
eethearts to them by night, upon a goats back flying in the ayre,
and Scheretzius, *part. 1. cap. 9. de spect.* reports confidently, that
erred with sundry such, that had been so carried many miles, and
heard witches themselves confess as much) hurt, and infect men
asts, vines, corn, cattle, plants, make women abortive, not to con-
barren, men and women unapt and *unable*, married and unmarried,
veral ways, (saith Bodine, *l. 2. c. 2.*) flye in the ayre, meet when and
they will, as Cicogna proves, and (Lavet. *de spec. part. 2. c. 17*) *steal*
children out of their cradles, ministerio dæmonum, and put deformed
rooms, which we call changelings, (saith ¹⁰ Scheretzius, *part. 1. c. 6.*)
then victorious, fortunate, eloquent: (and therefore, in those ancient
atches and combats, they were searched of old, ¹¹ if they had no magical
s) they can make ¹² stick-frees, such as shall endure a rapiers point,
shot, and never be wounded; (of which read more in Boissardus,
de Magia, the manner of the adjuration, and by whom 'tis made,
and how to be used *in expeditionibus bellicis, præliis, duellis, &c.* with
peculiar instances and examples) they can walk in fiery furnaces,
men feel no pain on the rack, *aut alias torturas sentire*; they can
¹³ *plura legas in Boissardo, lib. 1. de præstig.* ¹⁴ Rex Jacobus, *Dæmonol. l. 1. c. 3.* ¹⁵ An
Spain, in old Castile. ¹⁶ The chief town in Poland. ¹⁷ Oxford and Paris. See finem P.
¹⁸ *Præfat. de magis et veneficis, lib.* ¹⁹ Rotatum pileum habebat, quo ventos violentos
em turbaret, et in quam partem, &c. ²⁰ Erastus. ²¹ Ministerio hirei nocturni. ²² Ste-
s et inhabiles. Vide Petrum de Palude, lib. 4. distinct. 34. Paulum Guicilandum. ²³ In-
ribus suffragantur; aliis suppositivis in locum verorum conjectis. ²⁴ Milles. ²⁵ D. Luther,
præceptum, et Leon. Varius, lib. de fascino.

stanch blood, * represent dead mens shapes, alter and turn the others into several forms at their pleasures.^w Agaberta, a far Lapland, would do as much publickly to all spectators—*modo anas, modo procera ut quercus, modo vacca, avis, coluber, &c.* now old, high, low, like a cow, like a bird, a snake, and what not represent to others what forms they most desired to see, shew the sent, reveal secrets, *maximâ omnium admiratione, &c.* And yet subtilty of theirs, (as Lipsius well observes, *Physiolog. Stoicor. li.* neither these magicians, nor devils themselves, can take away gold out of mine or Crassus chest, *et clientelis suis largiri*; for they are contemptible fellows, most part: as ^x Bodine notes, they can do *judicium decreta aut pœnas, in regum consilia vel arcana, nihil mariam aut thesauros*; they cannot give money to their clients decrees, or counsels of kings; these *minuti genii* cannot do it: *hoc sibi adservârunt*; the higher powers reserve these things to themselves. Now and then, peradventure, there may be some more famous magicians, as Simon Magus,^y Apollonius Tyaneus, Pasetes, Jamblicus, ^zOdo dorus, for a time can build castles in the ayre, represent armies, &c. (as they used to have done) command wealth and treasure, feed thousands with meats upon a sudden, protect themselves and their followers from persecutions, by removing from place to place in an instant, and foretell future events, tell what is done in far countries, make them appear long since, &c. and do many such miracles, to the worlds terror and opinion of deity to themselves:^b yet the devil forsakes them when they come to wicked ends; and *raro aut nunquam* such impostors are successful. The vulgar sort of them can work no such feats. But to my purpose, last of all, cure and cause most diseases to such as they love, this of ^d melancholy amongst the rest. Paracelsus (*tom. 4. de tium, tract. 1*) in express words affirms, *multi fascinantur in melancholiam*; many are bewitched into melancholy, out of his experience. He saith Danæus, *lib. 3. de sortiariis. Vidi, inquit, qui melancholiam gravissimos induxerunt*: I have seen those that have caused melancholy in the most grievous manner,^e *dried up womens paps, cured gout and apoplexy, falling sickness, which no physick could help, save by touch alone.* Ruland (*in his 3 Cent. Cura 91*) gives an instance in David Helde, a young man, who, by eating cakes which a witch *mox delirare cepit*, began to dote on a sudden, and was in *F. H. D.* in 'Hildesheim, consulted about a melancholy man. The disease was partly magical, and partly natural, because he vomited iron and lead, and spake such languages as he had never been heard say. Such examples are common in Scribanus, Hercules de Saxonia. The means by which they work, are usually charms, images, Hectors Boëthius, of king Duffe) characters stamped of sundry metals, at such and such constellations, knots, amulets, words, philters, &c. generally make the parties affected, melancholy; as ^g Monavius gives an instance in an epistle of his to Acolsius, giving instance in a Boy that was so troubled by a philter taken. Not that there is any power in these spells, charms, characters, and barbarous words; but

* Lavat. Cicog. * Boissardus, de Magis. * Dæmon. lib. 3. c. 3. * Vide Philos. Boissardum de Magis. * Nubrigensis. Lege lib. 1. cap. 19. * Vide Suidam de eruent. cadaver. * Erastus, Adolphus, Scribanus. * Virg. Æneid. 4. incantati. Hæc se carminibus promittit solvere mentes, Quas velit, ast aliis duras immittere eu-
mannus, cap. 7. lib. 1. Nutricum mammas præsecant; solo tactu podagram, apople-
et alios morbos, quos medicina curare non poterat. * Factus inde maniacus.
* Omnia philtrea, etiam inter se differant, hoc habent commune, quod hominem efficiant
epist. 231. Scholtzii.

each means to delude them; *ut fideles, inde magos* (saith ^b Liban-
ticio *retineat, tum in consortium malefactorum vocet.*

t. IV.—*Stars a cause. Signs from Physiognomy, Metoposcopy,
Chiromancy.*

And causes are either *primary* and *universal*, or *secondary* and more
r. *Primary* causes are the heavens, planets, stars, &c. by their
(as our astrologers hold) producing this and such like effects. I
ere stand to discuss, *obiter*, whether stars be causes or signs: or to
for judicial astrology. If either Sextus Empiricus, Picus Miran-
tus ab Hemingâ, Pererius, Erastus, Chambers, &c. have so far
with any man, that he will attribute no vertue at all to the heavens,
or moon, more than he doth to their signs at an inn-keepers post,
mans shop, or generally condemn all such astrological aphorisms
by experience—I refer him to Bellantius, Pirovanus, Marascallerus,
t, Sir Christopher Heydon, &c. If thou shalt ask me what I think,
answer (*nam et doctis hisce erroribus versatus sum*) they do incline
ompell, (no necessity at all: ⁱ *agunt non cogunt*) and so gently
that a wise man may resist them; *sapiens, dominabitur astris*; they
but God rules them. All this (me thinks) ^j Joh. de Indagine hath
d in brief: *quæris a me quantum in nobis operantur astra? &c. Will
we how far the stars work upon us? I say they do but incline, and
really, that, if we will be ruled by reason, they have no power over
if we follow our own nature, and be led by sense, they do as much
in brute beasts; and we are no better: so that, I hope, I may justly
with ^k Cajetan, *Cælum vehiculum divinæ virtutis, &c.* that the
Gods instrument, by mediation of which he governs and disposeth
mentary bodies—or a great book, whose letters are the stars, (as one
herein are written many strange things for such as can read—^l *or
at harp, made by an eminent workman, on which he that can but
make most admirable musick.* But to the purpose—*

elsus is of opinion, *that a physician, without the knowledge of
neither understand the cause or cure of any disease—either of
ut, not so much as tooth-ache—except he see the peculiar geniture
of the party affected.* And for this proper malady, he will have
al and primary cause of it proceed from the heaven, ascribing
urs than humours, ⁿ *and that the constellation alone, many times,
melancholy, all other causes set apart.* He gives instance in
rsions, that are deprived of their wits by the moons motion; and,
place, refers all to the ascendent, and will have the true and
of it to be sought from the stars. Neither is it his opinion only,
ny *Galenists* and philosophers, though they not so stiffly and
y maintain as much. *This variety of melancholy symptoms
om the stars*, saith ^o Melancthon. The most generous melancholy
Augustus) comes from the conjunction of Saturn and Jupiter in
bad, (as that of Catiline) from the meeting of Saturn and the

cadaver. ⁱ *Astra regunt homines; et regit astra Deus.* ^j Chorom. lib. Quæris a
perantur astra? dico, in nos nihil astra urgere, sed animos proclives trahere; qui sic
nt, ut, si ducem sequantur rationem, nihil efficiant; sin vero naturam, id agere quod in
^k Cælum vehiculum divinæ virtutis, cujus mediante motu, lumine, et influentiâ, Deus
pora ordinat, et disponit. Th. de Veio. Cajetanus in Psa. 104. ^l *Mundus iste quasi
stissimo quodam artifice concinnata, quam qui nôrit, mirabiles eliciet harmonias.* J.
to 11. ^m *Medicus sine cæli peritiâ nihil est, &c. nisi genesis seiverit, ne tantillum
podag.* ⁿ *Constellatio in causâ est: et influentiâ cæli morbum hunc movet, inter-
aliis animis.* Et alibi. *Origo ejus a cælo petenda est.* Tr. de morbis amentium.
^o *cap. de humorib. Ea varietas in melancholiâ habet cælestes causas* ♂ ♀ et ♄ in
in m.

the position of Mars, Saturn, and Mercury. His aphorisms be this
 cury, in any geniture, if he shall be found in Virgo, or Pisces he
 sign, and that in the horoscope, irradiated by those quartile aspect
 or Mars, the child shall be mad or melancholy. Again, ² He that
 Saturn or Mars, the one culminating, the other in the fourth house
 he shall be born, shall be melancholy; of which he shall be cured
 if Mercury behold them. ³ If the moon be in conjunction or opposition
 the birth-time, with the sun, Saturn, or Mars, or in a quartile aspect
 them (e malo cœli loco, Leovitius adds) many diseases are signified;
 the head and brain is like to be mis-affected with pernicious humors
 melancholy, lunatick, or mad. Cardan adds, *quartâ lunâ nato*
 earth-quakes. Garcæus and Leovitius will have the chief judge
 taken from the lord of the geniture; or when there is no aspect
 moon and Mercury, and neither behold the horoscope, or Saturn
 shall be lord of the present conjunction or opposition in Sagittarius
 of the sun or moon, such persons are commonly epileptick, dote, &
 melancholy. But see more of these aphorisms in the above-named
 Garcæus, cap. 23. de *Jud. genitur.* Schoner. lib. 1. cap. 8. who
 gathered out of ^u Ptolemy, Albubatur, and some other Arabian
 Ranzovius, Lindhout, Origan, &c. But these men you will reject
 ture, as astrologers, and therefore partial judges; then hear the
 physicians, *Galenists* themselves. ^v Crato confesseth the influence
 have a great hand to this peculiar disease; so doth Jason Pratensis
 (*præfat. de Apoplexiâ*) Ficinus, Fernelius, &c. ^w P. Cnemidius
 ledgeth the stars an universal cause, the particular from parents,
 of the six non-natural things. Baptista Port. *mag. l. 1. c. 10.*
 have them causes to every particular *individuum*. Instances are
 to evince the truth of those aphorisms, are common amongst those
 treatises. Cardan, in his thirty seventh geniture, gives instances
 Bolognius, Camerar. *hor. natalit. centur. 7. genit. 6. et 7.* of Daniel
 others, but see Garcæus, cap. 33. Luc. Gauricus, *Tract. 6. de A.*
 The time of this melancholy is, when the significators of any ge-
 niture are directed according to art, as the hor. moon, hylech, &c. to the host
 terms of ♄ and ♀ especially, or any fixed star of their nature, or if ♄
 lution, or *transitus*, shall offend any of those radical promissors in the
 Other signs there are taken from scholastic authors.

celestial Physiognomy, have proved to hold great affinity with astrology, to satisfy the curious, I am the more willing to insert.

The general notions * physiognomers give, be these; *black colour argues natural melancholy; so doth leanness, hirsuteness, broad veins, much hair on the brow, with* [†] Gratanarolus, *cap. 7.* and a little head, out of Aristotle: *high sanguine red colour shews head-melancholy: they that stutter and are bald, will be soonest melancholy, (as Avicenna supposeth) by reason of the dryness of their brains.* But he that will know more of the several signs of humours and wits out of physiognomy, let him consult with old Adamantus and Ptolemy, that comment, or rather paraphrase, upon Aristotles Physiognomy, Baptista Portas four pleasant books, Michael Scot *de secretis naturæ*, John de Lagine, Montaltus, Antony Zara, *anat. ingeniorum, sect. 2. memb. 23. et lib. 4.* Chiromancy hath these aphorisms to foretell melancholy. Tansier, *lib. 5. cap. 2.* (who hath comprehended the summ of John de Indagine, Tricassus, Virrius, and others, in his book) thus hath it: *"The Saturnine line going in the rascetta through the hand, to Saturns mount, and there intersected certain little lines, argues melancholy; so if the vital and natural make acute angle. Aphorism 100: The Saturnine, epatick, and natural lines, forming a gross triangle in the hand, argue as much; which Goclenius (cap. 14. lib. 5.) repeats verbatim out of him.* In general, they conclude all, that Saturns mount be full of many small lines and intersections, ^b *such men most part melancholy, miserable, and full of disquietness, care and grief, continually vexed with anxious and bitter thoughts, alway sorrowful, full, suspicious: they delight in husbandry, buildings, pools, marshes, grass, woods, walks, &c.* Thaddæus Haggiesius, in his *Metoposcopia*, hath in aphorisms derived from Saturns lines in the forehead, by which he tests a melancholy disposition; and ^c Baptista Porta makes observations those other parts of the body, as, if a spot be over the spleen; ^d *or in the nails, if it appear black, it signifieth much care, grief, contention, and melancholy.* The reason he refers to the humours, and gives instance in himself, for seven years space, he had such black spots in his nails, and all that was in perpetual law-sutes, controversies for his inheritance, fear, loss of estate, banishment, grief, care, &c. and when his miseries ended, the black spots faded. Cardan, in his book *de libris propriis*, tells such a story of his own, that, a little before his sons death, he had a black spot, which appeared in the nails, and dilated it self as he came nearer his end. But I am over-zealous in these toys, which (howsoever, in some mens too severe censures, they may be held absurd and ridiculous) I am the bolder to insert, as not borrowed from circumforanean rogues and Gipsies, but out of the writings of many philosophers, and physicians, yet living, some of them, and religious scholars in famous universities, who are able to patronize that which they defend, and vindicate themselves from all cavillers and ignorant persons.

SUBJECT. V.—Old age a cause.

SECONDARY peculiar causes efficient (so called in respect of the other pre-
cedent) are either *congenita, internæ, innatæ*, as they term them, inward,
inbred; or else outward and adventitious, which happen to us after we
are born: congenite, or born with us, are either natural, as old age, or *præter*

[†] *de Indag. c. 9. Montaltus, cap. 23.* [‡] *Caput parvum qui habent, cerebrum habent et spiritumque angustos.—Facile incidunt in melancholiam rubicundi. Aëtius. Idem Montaltus, c. 14. lib. 5.* [§] *Saturnina, a rascetta per mediam manum decurrens, usque ad radicem montis Saturni.* ^{||} *a parvis lineis intersecta, arguit melancholicos. Aphoris. 78.* [¶] *Agitantur miseris, continuis sollicitudinibus, neque unquam a solitudine liberi sunt: anxie affliguntur amarissimis intra cogitationibus, semper tristes, suspiciosi, meticulosi: cogitationes sunt, velle agrum colere, stagna amant et piscari, &c. Jo. de Indagine, lib. 1.* [‡] *Celestis Physiogn. lib. 10.* [§] *Cap. 14. lib. 5. Idem. Montaltus, lib. 5. cap. 14.* [¶] *Ungulis nigre, lites, rixas, melancholiam significant, ab humore in corde tali.*

naturam (as ^e Fernelius calls it), that distemperature, which we have from our parents seed, it being an hereditary disease. The first of these, which is natural to all, and which no man living can avoid, is ^r old age, which is cold and dry, and of the same quality as melancholy is, must needs come by diminution of spirits and substance, and increasing of adust humors. Therefore ^s Melancthon avers out of Aristotle, as an undoubted truth, *plerumque delirasse in senectâ*, that old men familiarly dote, *ob atram bilem* for black choler, which is then superabundant in them: and Rhasis, an Arabian physician, (in his *Cont. lib. 1. cap. 9.*) calls it ^h a necessary and inseparable accident to all old and decrepit persons. After seventy years (the ¹ Psalmist saith) *all is trouble and sorrow*; and common experience confirms the truth of it in weak and old persons, especially in such as have been in action all their lives, had great employments, much business, much command, and many servants to oversee, and leave off *ex abrupto*; as ¹ Charles the Fifth did to King Philip, resign up all on a sudden. They are overtaken with melancholy in an instant; or, if they do continue in such courses, dote at last, (*senex bis puer*) and are not able to manage their estates, their common infirmities incident to their age; full of ache, sorrow, and grief, drenchen again, dizzards; they carle many times as they sit, and talk to themselves ^k they are angry, waspish, displeased with every thing, *suspicious of wayward, covetous, hard*, (saith Tully) *self-willed, superstitious, self-complacent, braggers and admirers of themselves*, as Balthasar Castalia truly noted of them. This natural infirmity is most eminent in old women and such as are poor, solitary, live in most base esteem and beggary, or as are witches; insomuch that ¹ Wierus, Baptista Porta, Ulricus Mercurialis, and Edwicus, do refer all that witches are said to do, to imagination alone, and this humour of melancholy. And, whereas it is controverted, whether they can bewitch cattle to death, ride in the air upon a coulstaff out of a church-top, transform themselves into cats, dogs, &c. translate bodies from one place to place, meet in companies, and dance, as they do, or have carnal conjunction with the devil, they ascribe all to this redundant melancholy, which they mineers in them, to ^m somniferous potions, and natural causes, and not to policy. *Non lædunt omnino*, (saith Wierus) *aut quid mirum faciunt Lamiis, lib. 3. cap. 36.*) *ut putatur: solam vitiatam habent phantasiam*, they do no such wonders at all, only their ⁿ brains are crazed. ^o They are witches and can do hurt, but do not. But this opinion is refuted by Erastus, Danæus, Scribanus, Sebastian Michaelis, Campanella, (*de sensibus, lib. 4. cap. 9.*) ^p Dandinus the Jesuit, (*lib. 2. de Animâ*) *ex* ^q Cicogna confutes at large. That witches are melancholy, they deny, but not out of corrupt phantasie alone, so to delude themselves and others, or to produce such effects.

SUBJECT. VI.—Parents a cause by propagation.

THAT other inward inbred cause of melancholy is our temperature, in whole or part, which we receive from our parents, which ^r Fernelius calls *præternaturam*, or unnatural, it being an hereditary disease; for as he ^s justifies, *quærentum, maxime patris, semen obtigerit, tales evadunt similesque spernentque partes: quocumque etiam morbo pater, quum generat, tenetur, cum*

^e Lib. 1. Path. c. 11. ^r Venit enim, properata malis, inopina senectus: Et dolor ætatem esse meam. Boëthius, met. 1. de consol. philos. ^s Cap. de humoribus, lib. de animâ. ^a ^r ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

asferit in prolem: such as the temperature of the father is, such is the son; and, look, what disease the father had when he begot him, his son will have after him; *and is as well inheritor of his infirmities, as of his lands.* And here the complexion and constitution of the father is corrupt, there, (*"saith together Bacon*) the complexion and constitution of the son must needs be corrupt; and so the corruption is derived from the father to the son. Now this doth not so much appear in the composition of the body, according to that of Hippocrates, *"in habit, proportion, scarrs, and other lineaments; but in manners and conditions of the mind; Et patrum in natos abeunt, cum semine, mores.*

Seleucus had an anchor on his thigh; so had his posterity, as Trogus records, l. 15. Lepidus (in Pliny, l. 7. c. 17) was purblind; so was his son. That famous family of Ænobarbi were known of old, and so surnamed, from their red beards. The Austrian lip, and those Indians flat noses, are propagated; the Bavarian chin, and goggle eyes amongst the Jews, as *"Buxtorp* observes. Their voice, pace, gesture, looks, are likewise derived, with all the rest of their conditions and infirmities; such a mother, such a daughter; their very *"affections* Lemnius contends *to follow their seed, and the same bad conditions of children are many times wholly to be imputed to their parents.* I need not therefore make any doubt of melancholy, but that it is an hereditary disease. *"Paracelsus* in express words affirms it, *lib. de morb. amentium, To. 4. Tr. 1.*; so doth *"Crato* in an epistle of his to Montanus; so doth Bruno Seidelius, in his book *de morbo incurab.* Montaltus (cap. 11.) out of Hippocrates and Plutarch, that such hereditary dispositions are frequent; *et hanc* (inquit) *fieri reor ob participatum melancholicum intemperantium* (speaking of a patient): I think he became so by participation of melancholy. Daniel Sennertus (*lib. 1. part. 2. cap. 9*) will have the melancholy constitution derived not only from the father to the son, but the whole family sometimes; *quandoque totis familiis hereditivam.* Forestus, in his Medicinal Observations, illustrates this point with an example of a merchant his patient, that had this infirmity by inheritance; so Rodericus a Fonseca, (*Tom. 1. consul. 69*) by an instance of a young man that was so affected *ex matre melancholicâ*, had a melancholy mother, *dictu melancholico*, and bad diet together. Ludovicus Mercatus, a Spanish physician, (in that excellent tract, which he hath lately written of hereditary diseases, *Tom. 2. oper. lib. 5.*) reckons up leprosie, as those *"Galbotts* in scroony, hereditary lepers, pox, stone, gout, epilepsy, &c. Amongst the rest, this and madness after a set time comes to many, which he calls a miserable thing in nature, and sticks for ever to them as an incurable habit. And that which is more to be wondered at, it skips in some families the father, and goes to the son, *"or takes every other, and sometimes every third, in a linear descent, and doth not always produce the same, but some like, and a symbolizing disease.* These secondary causes, hence derived, are commonly so powerful, that (as *"Wolphius* holds) *sæpe mutant decreta siderum*; they do often alter the primary causes, and decrees of the heavens. For these reasons, belike, the church and common-wealth, humane and divine laws, have conspired to avoid hereditary diseases, forbidding such marriages as are any whit allied; and, as Mercatus adviseth all families, to take

"Cybilli, non tam possessionum, quam morborum hæredes sint. *"Epist. de secretis artis et naturæ c. 7.* Nam in hoc quod patres corrupti sunt, generant filios corruptæ complexionis, et compositionis; et filii eorum, eadem de causâ, se corrumpunt; et sic derivata corruptio a patribus et filiis. *"Non tam* (inquit Hippocrates) *gibbos et cicatrices oris et corporis habitum agnoscis ex iis, sed verum mores, gestus, mores, morbos, &c.* *"Synagog. Jud.* *"Affectus parentum in fetus transeunt, et parvum malis parentibus imputanda, l. 4. cap. 3. de occult. nat. mirac.* *"Ex pituitosis pituitosæ, ex biliosis biliosæ, ex lienis et melancholicis melancholici.* *"Ep. 174. in Scoltz.* Nascitur aliquem illa, aliturque, et una cum parentibus habemus malum hunc. *"Jo. Pelesius, lib. 2. de curâ quatuor affectuum.* *"Lib. 10. observ. 15.* *"Maginus, Geog.* *"Sæpe non eundem, sed si- dem producit effectum, et illaso parente transit in nepotem.* *"Dial. præfix. genituris Leovitti.*

such, *si fieri possit, quæ maxime distant naturâ*, and to make choi that are most differing in complexion from them; if they love thei respect the common good. And sure, I think, it hath been order especial providence, that, in all ages, there should be, (as usually the in ^e six hundred years, a transmigration of nations to amend and p blood, as we alter seed upon our land, and that there should be an inundation of those northern Goths and Vandales, and many people which came out of that continent of Scandia, and Sarmati suppose), and over-ran, as a deluge, most part of Europe and Afri (for our good) our complexions, which were much defaced with infirmities, which by our lust and intemperance we had contracted generation of strong and able men were sent amongst us, as those men usually are, innocuous, free from riot, and free from diseases; and make us as those poor naked Indians are generally at this day about Brasile, (as a late ^f writer observes) in the isle of Maragnan all hereditary diseases, or other contagion, whereas, without help c they live commonly an hundred and twenty years or more; as chades and many other places. Such are the common effects of t and intemperance: but I will descend to particulars, and shew by w and by whom especially, this infirmity is derived unto us.

Filii ex senibus nati raro sunt firmi temperamentis: old men are seldom of a good temperament, (as Scoltzius supposeth, *con* and therefore most apt to this disease: and, as ^g Levinus Lemt adds, old men beget, most part, wayward, peevish, sad, melanc and seldom merry. He that begets a child on a full stomach, have a sick child, or a crazed son (as ^h Cardan thinks, *contradict.* *contradict.* 18); or, if the parents be sick or have any great p head, or megrim, head-ache, (ⁱ Hieronymus Wolfius doth instance of Sebastian Castalio's) or if a drunken man get a child, it will ne have a good brain, as Gellius argues, *lib. 12. cap. 1. Ebrii gign* one drunkard begets another, saith ^j Plutarch, (*sym. lib. 1. quæst* sentence ^k Lemnius approves, *l. 1. c. 4. Alsarius Crutius Gen. med. cent. 3. fol. 182. Macrobius lib. 1. Avicenna lib. 3. Fen. 21 cap. 8. and Aristotle himself sect. 2. prob. 4. Foolish, drunke brain women, most part bring forth children like unto themselv et languidos*; and so likewise he that lyes with a menstruo *Intemperantia Veneris, quam in nautis præsertim insectatur* ^l L uxores ineunt, nullâ menstrui decursus ratione habitâ, nec obser lunio, præcipua caussa est, noxia, perniciosa; (*concupitum hun ideo, et pestiferum, vocat Rodericus a Castro, Lusitanus; dete unum omnes medici*) *tum et quartâ lunâ concepti, infelices pl amentes, deliri, stolidi, morbosi, impuri, invalidi, tetrâ lue sordi vitales, omnibus bonis corporis atque animi destituti*: ad labor seniores (*inquit* ^m Eustathius) *ut Hercules, et alii.* ⁿ *Judæi ma tantur sædum hunc et immundum apud Christianos concubitus, abhorrent, et apud suos prohibent; et quod Christiani toties lepro tot morbilli, impetigines, alphi, psoræ, cutis et faciei decolora multi morbi epidemici, acerbis, et venenosi sint, in hunc immundu*

^a Bodin. de rep. cap. de periodis reip. ^b Claudius Abaville, Capuchion, in his voyag 1614. c. 45. Nemo fere agrotus, sano omnes et robusto corpore, vivunt annos 120, 140, Idem. Hector Boëthius de insultis Orchad. et Damianus a Goes de Scandiâ. ^c Lib. 4. nat. mir. Tetricos plerumque filios senes progenierant et tristes, rarius ex hilaratos. ^d Repletionem pessimus, et filii qui tum gignuntur, aut morbosus sunt, aut stolidi. ^e Dia vitio. ^f L. de ed. liberis. ^g De ocul. nat. mor. Temulentæ et stolidæ mulieres libi producent sibi similes. ^h Lib. 2. c. 8. de occult. nat. mir. Good master schoolmaster, this. ⁱ De nat. mul. lib. 3. cap. 4. ^j Buxendorphius, c. 13. Synag. Jud. Ezek. 11

efficiunt; et crudeles in pignora vocant, qui, quartâ lund, profluente sensum illuxie, concubitus hunc non prehorrescunt. Damnavit olim a lez, et morte mulctavit hujusmodi homines (Lev. 18. 20); et inde si qui deformes aut mutili, pater dilapidatus, quod non contineret ab omni muliere. Gregorius Magnus, petenti Augustino numquid apud istos hujusmodi concubitus toleraret, severe prohibuit viris suis tum veri feminas in consuetis suis menstruis, &c. I spare to English this which I have said. Another cause some give—inordinate diet, as if a man garlic, onions, fast over-much, study too hard, be over-sorrowful, dull, depressed in mind, perplexed in his thoughts, fearful, &c. *their children* (Cardan subtil. lib. 18) will be much subject to madness and melancholy; for, if the spirits of the brain be fused or mis-affected by such as at such a time, their children will be fused in the brain; they will be dull, heavy, timorous, discontented all their lives. Some are of opinion, to maintain that paradox or problem, that wise men beget commonly fools. Suidas gives instance in Aristarchus the grammarian; *duos reliquit Aristarchum et Aristachorum, ambos stultos*; and (which Erasmus has in his *Moria*) fools beget wise men. Card. subtil. l. 12. gives this reason: *quoniam spiritus sapientium ob studium resolvuntur, et in cerebrum iter a corde*: because their natural spirits are resolved by study, and drawn into animal; drawn from the heart, and those other parts, to the brain. Suidas subscribes to that of Cardan, and assigns this reason, *quod persolvant spiritum languide, et oscitanter*; unde fetus a parentum generositate desciscit: they pay their debt (as Paul calls it) to their wives remissly; by which their children are weaklings, and many times idiots and fools.

Other causes are given, which properly pertain to, and proceed from the mother. If she be over-dull, heavy, angry, peevish, discontented, melancholy, not only at the time of conception, but even all the while she carries the child in her womb, (saith Fernelius, *path. l. 1. 11*) her son will be likewise affected; and worse (as Lemnius adds, *l. 4. c. 7*) if she grieve much, be disquieted, or by any casualty be affrighted and terrified by a fearful object, heard or seen, she endangers her child, and spoils the nature of it; for the strange imagination of a woman works effectually upon her infant, that (as Baptista Porta proves, *Physiog. cælestis, l. 5. c. 2*) leaves a mark upon it; which is most especially seen in such as prodigiously long for such and such meats, saith Fernelius, and be addicted to like excess. *If a great-bellied woman see a hare, her child will often have a hare-tip*, as we call it. Garcæus, *de Judiciis geniturarum, c. 33*. hath a remarkable example of one Thomas Nickell, born in the city of Brandeburge, *that went reeling and staggering all the dayes of his life, as if he would fall to the ground, because his mother, being great with child, saw a drunken man reel in the street*. Such another I find in Martin Wenrich, *com. de ortu monstrorum, c. 17*. *I saw, (saith he) at Wittenberge in Germany, a citizen that looked like a carcase. I asked him the cause: he answered, his mother, when she bore him in her womb, saw a carcase by the way-side, and was sore affrighted with it, that ex eo fetus ei assimilatus; and so a ghastly impression, the child was like it*.

So many several ways are we plagued and punished for our fathers defaults; so much that (as Fernelius truly saith) *it is the greatest part of our*

Placitum, obs. lib. 3. cap. 20. *Bed. Eccl. hist. lib. 1. c. 27. respon. 10.* *Nam spiritus cerebri male afficiuntur, tales procreant; et quales fuerint affectus, tales filiorum: ex tristibus tristes, ex laetis laetitia nascuntur, &c.* *Fol. 229. mer. Socrates children were fools. Sab. De nat. mir. Pica, morbus mulierum.* *Baptista Porta, loco præd. Ex leporum intuitu pleræque nascuntur bífido superiore labello.* *Quasi mox in terram collapsurus, per omnem vitam incedentem viderat.* *Civem facie cadaverosâ, qui cum mater gravida ebrium hominem sic incedentem viderat.* *Optimum bene nasci; maxima pars felicitatis nostræ bene nasci: quamobrem præ-*

*felicity to be well born; and it were happy for humane kind, if parents, as are sound of body and mind, should be suffered to breed as they will; as a husbandman will sow none but the best and choicest seed up; he will not rear a bull or an horse, except he be right shapen in; he will not let him to cover a mare, except he be well assured of his; he will choose of the best rams for our sheep, rear the neatest kine, and the best dogs; quanto id diligentius in procreandis liberis observandum, si quis careful then should we be in begetting of our children? In the most famous countreys have been so chary in this behalf, so stern, that if a child be crooked or deformed in body or mind, they made him away; as the Romans did of old (by the relation of Curtius), and many other we may see in the monwealths, according to the discipline of those times. He that is born in a bad land (saith ^r Hect. Boëthius) if any were visited with the plague, madnes, gout, leprosie, or any such dangerous disease, which may be propagated from the father to the son, he was instantly given up, and kept from all company of men; and if by chance, having seen that she she were found to be with child, she with her brood were burnt; as this was done for the common good, lest the whole nation should be corrupted. A severe doom, you will say, and not to be used by all Christians, yet more to be looked into than it is. For now, we have facility in this kind, in giving way for all to marry that will, and indulgence in tolerating all sorts, there is a vast confusion of diseases, no family secure, no man almost free from some great or other. When no choice is had, but still the eldest must be reared, stallions of the race; or, if rich, be they fools or dizzards, they are unable, intemperate, dissolute, exhaust through riot, (as he said in the *ditario sapere jubentur*; they must be wise and able by their own comes to pass that our generation is corrupt; we have many diseases both in body and mind, many feral diseases raging amongst us; our fathers lie, *parentes peremptores*; our fathers bad; and we are like*

MEMB. II.

SUBJECT. I.—*Bad diet a cause. Substance. Quality.*

ACCORDING to my proposed method, having opened hitherto the primary and dary causes, which are inbred with us, I must now proceed to the adventitious, which happen unto us after we are born. These are either evident, remote; or inward, antecedent, and the next to the first causes some call them. These outward, remote, precedent causes are divided again into *necessary* and *not necessary*. *Necessary* causes cannot avoid them, but they will alter us, as they are used; as those six non-natural things, so much spoken of amongst physicians, are principal causes of this disease: for, almost in every case of melancholy they shall come to speak of the causes, the fault is found, and objected to the patient; *peccavit circa res sex non naturales*; he has offended in one of those six. Montanus, (*consil.* 22) calls the melancholy Jew, gives that sentence; so did Frisemelica in his counsel, and, in his two hundredth forty fourth counsel, censured

clare humano generi consultum videretur, si soli parentes bene habiti et sancti
 * Infantes infirmi præcipitio necati. Bohemus, lib. 3. c. 3. Apud Lacones olim
 cent. ad Belgas, Dionysio Villerio, Si quos aliqua membrorum parte inutiles non
 Lib. 1. de veterum Scotorum moribus. Morbo comitali, dementia, mania, lepra
 que facile in prolem transmittitur, laborantes inter eos, ingenti facta indaganda
 fœda contagione laderetur, ex his nata, castraverunt; mulieres hujusmodi pro
 ablegarunt; quod si harum aliqua concepisse inveniebatur, simul cum fœtu non
 tur viva. * Euphormio Satyr.

assigns that reason of his malady : * *He offended in all those six natural things, which were the outward causes, from which came those obstructions ; and so in the rest.*

These six non-natural things are diet, retention, and evacuation, which are more material than the other, because they make new matter, or else are want in keeping or expelling it. The other four are, air, exercise, waking, and perturbations of the mind, which only alter the matter. First of these is diet, which consists in meat and drink, and causeth melody, as it offends in substance or accidents, that is, quantity, quality, or like. And well it may be called a material cause, since that, as Avicenna holds, *it hath such a power in begetting of diseases, and yields matter and sustenance of them ; for neither air, nor perturbations, nor any of those other evident causes, take place or work this effect, except the alteration of body and preparation of humours do concur ; that a man may say, this diet is the mother of diseases, let the father be what he will ; from this alone, melancholy and frequent other maladies arise.* Many physicians, I confess, have written copious volumes of this one subject, of the nature and qualities of all manner of meats ; as, namely, Galen, Isaac the Hebrew, Halyabbas, Avicenna, Mesue, Arabians ; Gordonius, Villanovanus, and Johannes Bruerinus, *sitologia de Esculentis et Poculentis*, Michael Savonarola, *Tract. 2. cap. 8.* Anthony Fumanellus, *lib. de regimine salutis* in his comment on *Schola Salerna*, Godefridus Stekcius *arte medicinae* Cognatus, Ficinus, Ranzovius, Fonseca, Lessius, Magninus, and Frietagus, Hugo Fridevallius, &c. besides many other in this kind ; and almost every peculiar physician discourseth at large of all meats in his chapter of melancholy. Yet, because these books are not read to every man, I will briefly touch what kind of meats ingender melancholy, through their several species, and which are to be avoided. Diet may alter and change the matter, spirits first, and after humours, and we are preserved, and the constitution of our body, Fernelius and I shew you. I hasten to the thing it self ; and, first, of such diet as is of substance.

Beef, a strong and hearty meat (cold in the first degree, dry in the second, saith Gal. *l. 3. c. 1. de alim. fac.*) is condemned by him, and all good authors, to breed gross melancholy blood ; good for such as are void of a strong constitution, for labouring men, if ordered aright, being young, of an ox, for all gelded meats in every species are held best ; or, such as have been tired out with labour, are preferred. Aubanus and I commend Portugal beef to be the most savoury, best, and easiest of all ; we commend ours ; but all is rejected and unfit for such as lead a sedentary life, any ways inclined to melancholy, or dry of complexion. *Tales links) de facili melancholicis ægritudinibus capiuntur.*

Pork, of all meats, is most nutritive in his own nature, but altogether unfit for such as live at ease, or are any ways unsound of body or too moist, full of humours, and therefore *noxia delicatis*, saith Savonarola, *earum usu ut dubitetur, an febris quartana generetur* : naughty for weak stomachs, in so much, that frequent use of it may breed a quartan

Savonarola discommends goats flesh, and so doth *Bruerinus,

alia delicta, quæ fieri possunt, circa res sex non naturales ; et hæc fuerunt causæ extrinsecæ, quæ sunt obstructions. ^b Path. l. 1. c. 2. Maximam in gignendis morbis vim obumbrant, materiamque morbi suggerens : nam nec ab aëre, nec a perturbationibus, vel aliis causis morbi sunt, nisi consentiat corporis præparatio, et humorum constitutio. Ut semel causa est omnium morborum mater, etiam alius est genitor. Ab hac morbi sponte sæpe nulla alia cogente causâ. ^c Cogan, Eliot, Vauhan, Vener. ^d Frietagus. ^e Non laetum melancholicum præbet alimentum.

l. 13. c. 19, calling it a filthy beast, and rammish; and therefore will breed rank and filthy substance: yet kid, such as are you Isaac excepts, Bruerinus, and Galen, l. 1. c. 1. *de alimentorum*

Hart.] *Hart*, and red deer, ^fhath an evil name; it yieldment; a strong and great grained meat, next unto a horse, yet some countries eat, as Tartars and they of China, yet ^gGa Young foals are as commonly eaten in Spain, as red deer, and their navies, about Malaga especially, often used. But such baking or seething, to qualifie them; and yet all will not serve

Venison, Fallow Deer.] All venison is melancholy, and blood: a pleasant meat in great esteem with us (for we have England than there are in all Europe besides) in our solem somewhat better, hunted, than otherwise, and well prepared but generally bad, and seldom to be used.

Hare.] Hare, a black meat, melancholy, and hard of digestion *incubus*, often eaten, and causeth fearful dreams; so doth all condemned by a jury of physicians. Mizaldus and some other is a merry meat, and that it will make one fair, as Martials eat to Gellia; but this is *per accidens*, because of the good sport in company, and good discourse that is commonly at the eating otherwise to be understood.

Conies.] ^hConies are of the nature of hares. Magninus to beef, pig, and goat, *Reg. sanit. part. 3. c. 17*: yet young men, are approved to be good.

Generally, all such meats as are hard of digestion, bre Arætaeus, *lib. 7. cap. 5*, reckons up heads and feet, ⁱbowels, marrow, fat, blood, skins, and those inward parts, as heart, lung &c. They are rejected by Isaac, *lib. 2. part. 3*. Magninus, Bruerinus, *lib. 12*. Savanarola, *Rub. 32. Tract. 2*.

Milk.] Milk, and all that comes of milk, as butter and cheese increase melancholy (whey only excepted, which is most wholesome except asses milk. The rest, to such as are sound, is nutritive especially for young children; but, because soon turned to curd good for those that have unclean stomachs, are subject to he green wounds, stone, &c. Of all cheeses, I take that kind Banbury cheese to be the best. *Ex vetustis pessimus*, the oldest and harder, the worst, as Langius discourseth in his Epistle cited by Mizaldus, Isaac, *p. 5. Gal. 3. de cibis boni succi, &c.*

Fowl.] Amongst fowl, ^jpeacocks and pigeons, all fenny bidden, as ducks, geese, swans, herons, cranes, coots, didapp with all those teals, curs, sheldrakes, and peckled fowls, that winter out of Scandia, Muscovy, Greenland, Friezland, which are covered all over with snow, and frozen up. Though the feathers, pleasant in taste, and have a good outside (like hypochol plumes, and soft, their flesh is hard, black, unwholesome, and chololy meat. *Gravant et putrefaciunt stomachum*, saith Isaac, their young ones are more tolerable; but young pigeons are quite

Fishes.] Rhasis and ^mMagninus discommend all fish, and *viscosities*, slimy nutriment, little and humorous nourishment

^f Male alit cervina (inquit Frietagus): crassissimum et atribiliarium suppeditat al de subtiliss. dietâ. Equina caro et asinina equinis danda est hominibus et asininis. a naturâ leporem. Bruerinus, l. 13. cap. 25. pullorum tenera et optima. ⁱ Illauda provocant. ^j Piso. Altomar. ^k Curio, Frietagus. Magninus, part. 3. cap. 1 affect. lib. 1. c. 10, excepts all milk meats in hypochondriacal melancholy. ^l Wel p. 2. Isaac, Bruer. lib. 15. cap. 30, et 31. ^m Cap. 18. part. 3.

l, moist; and phlegmatick, Isaac; and therefore unwholesome for all melancholy complexions. Others make a difference, rejecting only, ash-water fish, eel, tench, lamprey, craw-fish (which Bright approves, and such as are bred in muddy and standing waters, and have a taste, as Franciscus Bonusuetus poetically defines. (*Lib. de aquatilibus*)

Nam pisces omnes, qui stagna lacusque frequentant,
Semper plus succi deterioris habent

All fish, that standing pools and lakes frequent,
Do ever yield bad juyce and nourishment.

apreys, Paulus Jovius (*c. 34. de piscibus fluvial.*) highly magnifies, and none speak against them, but *inepti* and *scrupulosi*; some scrupulous as: but "eels (*c. 33.*) *he abhorreth: in all places, at all times, all cians detest them, especially about the solstice.* Gomesius (*lib. 1. c. 22.*) doth immoderately extol sea-fish, which others as much vilifie, and, e the rest, dried, sowced, indurate fish, as ling, fumados, red-herrings, s, stock-fish, haberdine, poor-john, all shell-fish. ° Tim. Bright excepts er and crab. Messarius commends salmon, which Bruerinus contra- *lib. 22. c. 17.* Magninus rejects congre, sturgeon, turbot, mackerel,

rp is a fish, of which I know not what to determine. Franciscus Bon- s accounts it a muddy fish. Hippolytus Salvianus, in his book *de um naturâ et præparatione*, which was printed at Rome in folio, 1544, (most elegant pictures) esteems carp no better than a slimy watery meat. as Jovius, on the other side, disallowing tench, approves of it; so doth arinus in his books of fish-ponds. Frietagus ^p extols it for an excellent some meat, and puts it amongst the fishes of the best rank; and so do our country gentlemen, that store their ponds almost with no other. But this controversie is easily decided, in my judgement, by Bruerinus, . 13. The difference riseth from the site and nature of pools, ^a sometimes, sometimes sweet: they are in taste as the place is, from whence they u. In like manner almost, we may conclude of other fresh fish. But e in Rondeletius, Bellonius, Oribasius, *lib. 7. cap. 22.* Isaac, *l. 1. espe-* ippolytus Salvianus, who is *instar omnium, solus, &c.* Howsoever y be wholesome and approved, much use of them is not good. P. Fon his Medicinal Observations, ^r relates, that Carthusian fryers, whose most part fish, are more subject to melancholy than any other order; he found by experience, being sometimes their physician ordinary at Holland. He exemplifies it with an instance of one Buscodnese, a an of a ruddy colour, and well liking, that, by solitary living and fish- became so misaffected.

.] Amongst herbs to be eaten, I find gourds, cowcumbers, cole- elons, disallowed, but especially cabbage. It causeth troublesome and sends up black vapours to the brain. Galen, (*loc. affect. l. 3.* all herbs, condemns cabbage; and Isaac, *lib. 2. c. 1. animæ gravi-* cit, it brings heaviness to the soul. Some are of opinion, that all s and sallets breed melancholy blood, except bugloss and lettice. *msil. 21. lib. 2)* speaks against all herbs and worts, except borrage, fennel, parsly, dill, bawm, succory. Magninus, (*regim. sanitatis, cap. 31*) *omnes herbæ simpliciter malæ, vid cibi:* all herbs are simply ed on (as he thinks). So did that scoffing cook in ° Plautus hold.

co et omni tempore medici detestantur anguillas, præsertim circa solstitium. Damnantur am ægris. ° Cap. 6. in his Tract of Melancholy. * Optime nutrit, omnium judicio, note: pisces gustu præstanti. ° Non est dubium, quin, pro vivariorum situ ac naturâ, sententiarum sortiantur differentias, aliibi suaviores, aliibi lutulentiores. ° Observat. 16. lib. 10. art. 3. scen. 2.

—Non ego cœnam condio, ut alii coqui solent,
 Qui mihi condite prata in patinis proferunt,
 Boves qui convivas faciunt, herbasque aggerunt.
 Like other cooks, I do not supper dress,
 That put whole meadows in a platter,
 And make no better of the guests than beeves,
 With herbs and grass to feed them fatter.

Our Italians and Spaniards do make a whole dinner of herbs and sallads (which our said Plautus calls *cœnas terrestres*, Horace, *cœnas sine sanguine*) by which means, as he follows it,

^a Hic homines tam brevem vitam colunt—
 Qui herbas hujusmodi in alvum suam congerunt:
 Formidolosum dictu, non esu modo,
 Quas herbas pecudes non edunt, homines edunt.
 Their lives, that eat such herbs, must needs be short;
 And 'tis a fearful thing for to report,
 That men should feed on such a kind of meat,
 Which very juments would refuse to eat.

^a They are windy, and not fit therefore to be eaten of all men raw, though qualified with oyl, but in broths, or otherwise. See more of these in ^c husbandman and herbalist.

Roots.] Roots (*etsi quarundam gentium opes sint*, saith Bruerinus—wealth of some countries, and sole food) are windy and bad, or troublesome to the head; as onions, garlick, scallions, turneps, carrets, radishes, parsnips. Crato (*lib. 2. consil. 11*) disallows all roots; though ^w some approve of parsnips and potatoes. ^x Magninus is of Cratos opinion—*they trouble the mind, sending gross fumes to the brain, make men mad*, especially garlick, onions, if a man liberally feed on them a year together. Guianus (*tract. 15. cap. 2*) complains of all manner of roots, and so doth Bruerinus even parsnips themselves, which are the best; *Lib. 9. cap. 14. pastinacæ usus succos gignit improbos*.

Fruits.] Crato (*consil. 21. lib. 1*) utterly forbids all manner of fruits, pears, apples, plums, cherries, strawberries, nuts, medlers, serves, &c. *Sæpe guinem inficiunt*, saith Villanovanus; they infect the blood; and putrifie Magninus holds, and must not therefore be taken, *viâ cibi, aut quantitate magnâ*, not to make a meal of, or in any great quantity. ^x Cardan makes that a cause of their continual sickness at Fessa in Africk, *because they live much on fruits, eating them thrice a day*. Laurentius approves of many fruits in his *Tract of Melancholy*, which others disallow, and, amongst the rest, apples, (which some likewise commend) as sweetings, pairmains, pippins, as good against melancholy; but to him that is any way inclined to be touched with this melancholy, ^a Nicholas Piso, in his *Practicks*, forbids all fruits, as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits, ^b Bruerinus (out of Galen) excepts grapes and figs; but I find them likewise rejected.

Pulse.] All pulse are naught, beans, pease, fitches, &c. they fill the brain (saith Isaac) with gross fumes, breed black thick blood, and cause troublesome dreams. And therefore, that which Pythagoras said to his scholars of old, may be for ever applied to melancholy men, *A fabis abstinete*; eat no pease nor beans. Yet, to such as will needs eat them, I would give this counsel; to prepare them according to those rules that Arnoldus Villanovanus and Frietagus prescribe, for eating and dressing fruits, herbs, roots, pulse, &c.

Spices.] Spices cause hot and head melancholy, and are, for that cause forbidden by our physicians, to such men as are inclined to this malady, ^a

^a Plantus, *ibid.* ^b Quare rectius valetudini suæ quisque consulat, qui, lapsus priorum parentum mor, eas plane vel omiserit vel parce degustarit. Kerselius, *cap. 4. de vero usu med.* ^c In *Misallid* Horto, P. Crescent. *Herbasten.* &c. ^d Cap. 13. part. 3. Bright, in his *Tract of Mel.* ^e Intellectum turbant, producant insaniam. ^f Audivi, (inquit Magnin.) quod, si quis ex eis per annum continuè comedat, in insaniam caderet. c. 13. Improbæ succi sunt. *cap. 12.* ^g De rerum varietat. In *Pro* plerumque morbo, quod fructus comedant ter in die. ^h Cap. de mel. ⁱ Lib. 11. c. 3.

ginger, cinnamon, cloves, mace, dates, &c. hony and sugar. ^c Some say; to those that are cold, it may be tolerable; but ^d *dulcia se in rebus*; they are obstructive. Crato therefore forbids all spice (in a vision of his for a melancholy schoolmaster), *omnia aromatica, et quidvis adurit*: so doth Fernelius, *consil.* 45; Guianerius, *tract.* 15. *Mercurialis, cons.* 189. To these I may add all sharp and sowre things, and over-sweet, or fat, as oyl, vinegar, verjuice, mustard, salt; as these are obstructive, so these are corrosive. Gomesius in his books (l. c. 21.) highly commends salt; so doth Codronchus (in his tract, *synthesis*, Lemn. l. 3. c. 9. *de occult. nat. mir.* Yet common experiences salt, and salt-meats, to be great procurers of this disease: and likewise, those Egyptian priests abstained from salt, even so in their bread, *ut sine perturbatione anima esset*, saith mine author, as souls might be free from perturbations.

Bread that is made of baser grain, as pease, beans, oats, rye, or baked, crusty, and black, is often spoken against as causing verjuice and wind. John Mayor, in the first book of his History of Scotland, contends much for the wholesomeness of oaten bread. It was obtained, then living at Paris in France, that his countrymen fed on oats and rye, as a disgrace; but he doth ingenuously confess, Scotland, and a third part of England, did most part use that kind of bread; as wholesome as any grain, and yielded as good nourishment. Lecker (out of Galen), calls it horse meat, and fitter for juments to feed on. But read Galen himself, (*Lib.* 1. *De cibis boni et mali*) more largely discoursing of corn and bread.

All black wines, over-hot, compound, strong thick drinks, as Malmsie, Allegant, Rumny, Brownbastard, Metheglen, and the like, which they have thirty several kinds in Muscovy—all such made hurtful in this case, to such as are hot, or of a sanguine choleric temper, young, or inclined to head-melancholy: for many times the wine alone causeth it. Arculanus (c. 16 in 9. *Rhasis*) puts in this great cause, especially if it be immoderately used. Guianerius (l. 2) tells a story of two Dutchmen, to whom he gave entertainment, *that, in one moneths space, were both melancholy by drinking*: one did nought but sing, the other sigh. Galen (*l. de caussis*) Matthiolus (on Dioscorides) and, above all other, Andreas Balthus (18, 19, 20) have reckoned upon those inconveniences that come from wine, notwithstanding all this, to such as are cold, or sluggish meek, cup of wine is good physick; and so doth Mercurialis grant, In that case, if the temperature be cold, as to most melancholy persons wine is much commended, if it be moderately used.

[Perry.] Cider and Perry are both cold and windy drinks, and, for that reason, to be neglected; and so are all those hot spiced strong drinks.

Beer, if it be over new or over stale, over strong, or not sod, or cask, sharp, or sowr, is most unwholesome, frets, and gauls, &c. Crato, in a consultation of his, for one that laboured of hypochondriac melancholy, discommends beer; so doth Crato (in that excellent of his, *lib.* 2. *consil.* 21) as too windy, because of the hop. But likewise, that thick, black Bohemian beer used in some other parts

^a excepts hony. ^b Hor. apud Scoltzium, *consil.* 186. ^c Ne comedas crustam, cho-
^d adustam. Schol. Sal. ^e Vinum turbidum. ^f Ex vini potentis bibitione, duo Ale-
^g ense melancholici facti sunt. ^h Hildesheim, *spicil.* fol. 373. ⁱ Crassum generat
 About Dantzick, Inspruck, Hamburg, Lypsick.

—nil spissius illâ,
Dum bibitur; nil clarius est, dum mingitur; unde
Constat, quod multas faeces in corpore linguat—

Nothing comes in so thick;
Nothing goes out so thin;
It must needs follow, then,
The drugs are left within—

as that old ^k poet scoffed, calling it *Stygia monstrum conforme paludis* monstrous drink, like the river *Styx*. But let them say as they list, such as are accustomed unto it, 'tis a most wholesome (^l so Polydorus V. calleth it) and a pleasant drink; it is more subtil and better for the hope, rarifies it, and hath an especial vertue against melancholy, as our herbes confess, Fuchsius approves, *lib. 2. sect. 2. instit. cap. 11.* and others.

Waters.] Standing waters, thick and ill coloured, such as come from pools and motes, where hemp hath been steeped, or slimy fishes live, are unwholesome, putrified, and full of mites, creepers, slimy, muddy, unclean, rupt, impure, by reason of the suns heat, and still standing. They cause distemperatures in the body and mind of man, are unfit to make drink or dress meat with, or to be ^m used about men inwardly or outwardly. They are good for many domestical uses, to wash horses, water cattle, &c. or in ⁿ of necessity, but not otherwise. Some are of opinion that such fat standing waters make the best beer, and that seething doth defecate it, as ^o Cardanus holds (*lib. 13. subtil.*) it mends the substance and savour of it; but it is a paradox. Such beer may be stronger, but not so wholesome as the other. ^p Jobertus truly justifieth, out of Galen, (*Paradox. dec. 1. Paradox. 5.*) the seething of such impure waters doth not purge or purifie them. Pliny (*31. c. 3.*) is of the same tenent; and P. Crescentius, *agricult. lib. 1. et 4. c. 11. et c. 45.* Pamphilus Herilachus, *l. 4. de nat. aquarum,* waters are naught, not to be used, and (by the testimony of ^r Galen) *agues, dropsies, pleurisies, splenetick and melancholy passions, hurt eyes, cause a bad temperature, and ill disposition of the whole body, bad colour.* This Jobertus stily maintains, (*Paradox. lib. 1. part. 5.*) it causeth bleer eyes, bad colour, and many loathsome diseases to such as drink it. This, which they say, stands with good reason: for, as geographers relate, water of Astracan breeds worms in such as drink it. ^q Axius, or (as now called Verduri, the fairest river in Macedonia, makes all cattle black that taste Aliacmon, now Peleca, another stream in Thessaly, turns cattle most white, *si potui ducas.* I. Aubanus Bohemus refers that ^r struma, or pox, to the Bavarians and Styrians, to the nature of their waters, as ^s Munster that of the Valesians, in the Alps; and ^t Bodine supposeth the stutterness of some families in Aquitania, about Labden, to proceed from the same cause, and that the filth is derived from the water to their bodies. So that they who use filthy, standing, ill-coloured, thick, muddy water, must needs have most ill-coloured, impure, and infirm bodies; and, because the body works ill, the mind, they shall have grosser understandings, dull, foggy, melancholy spirits, and be really subject to all manner of infirmities.

To these noxious simples, we may reduce an infinite number of compound artificial, made dishes, of which our cooks afford us a great variety, as they do fashions in our apparel. Such are ^u puddings stuffed with blood, otherwise composed, baked meats, sowced, indurate meats, fried, and by

^k Henricus Abrincensis. ^l Potus tum salubris tum jucundus, l. 1. ^m Galen. l. 1. de san. Cavendæ sunt aquæ quæ ex stagnis hauriuntur, et quæ turbidæ et male olentes, &c. ⁿ In reddit et bene olentem. ^o Contendit hæc vitia coctione non emendari. ^p Lib. de bonitat. Hydropem auget, febres putridas, splenem, tusses; nocet oculis; malum, habitum corporis et c. ^q Mag. Nigritatem inducit, si pecora biberint. ^r Aquæ ex nivibus coactæ strumosos. ^s Cosmog. l. 3. cap. 35. ^t Method. hist. cap. 5. Balbutiunt Labdoni in Aquitania ob aquam hî morbi ab aqua in corpora derivantur. ^u Edulia ex sanguine et suffocato parata. Hildeshe

tered meats, condite, powdered, and over-dried, ^v all cakes, simnels, buns, kishels made with butter, spice, &c. fritters, pancakes, pies, salsages, and some several sawces, sharp, or over sweet, of which *scientia popina*, (as Seneca calls it) hath served those ^v Apician tricks, and perfumed dishes, which Adrian the Sixth, pope, so much admired in the accounts of his predecessor *Leo decimus*; and which prodigious riot and prodigality have increased in this age. These do generally ingender gross humours, fill the stomach with crudities, and all those inward parts with obstructions. Montaigne (*consil.* 22) gives instance in a melancholy Jew, that, by eating such sawces, made dishes, and salt meats, with which he was over-much delighted, became melancholy, and was evil affected. Such examples are familiar and common.

SUBJECT. II.—Quantity of Dyēt a Cause.

THERE is not so much harm proceeding from the substance it self of meat, or quality of it, in ill-dressing and preparing, as there is from the quantity, disorder of time and place, unseasonable use of it, ² intemperance, over-much or little taking of it. A true saying it is, *Plures crapula quam gladius*; this kills more than the sword; this *omnivorantia, et homicida gula*, this all engulphs, and murdering gut. And that of ³ Pliny is truer: *simple diet is the best, heaping up of several meats is pernicious, and sawces worse; many dishes bring many diseases.* ⁴ Avicen cries out, that *nothing is worse than to eat many dishes, or to protract the time of meals longer than ordinary; these proceed our infirmities; and 'tis the fountain of all diseases, to arise out of the repugnancy of gross humours.* Thence, saith ⁵ Fernelius, crudities, wind, oppilations, *cacochymia, plethora, cachexia, bradyephele, subitæ mortes, atque intestata senectus*; suddain death, &c. and of what?

A lamp is choaked with a multitude of oyl, or a little fire with overmuch quite extinguished; so is the natural heat, with immoderate eating, and in the body. *Perniciosa sentina est abdomen insaturabile*, one an insatiable paunch is a pernicious sink, and the fountain of all dis-ease of body and mind. ⁶ Mercurialis will have it a peculiar cause of rate disease. Solenander (*consil.* 5. *sect.* 3) illustrates this of Mercurialis with an example of one so melancholy, *ab intempestivis comissionibus* unseasonable feasting. ⁷ Crato confirms as much, in that often cited *21. lib.* 2, putting superfluous eating for a main cause. But what need farther for proofs? Hear ⁸ Hippocrates himself, *lib.* 2, *aphoris.* 10. *Corporibus, the more they are nourished, the more they are hurt; for the meat is putrified with vicious humours.*

Yet, for all this harm, which apparently follows surfeiting and drunkenness, how we luxuriate and rage in this kind. Read what Johannes Stuckius hath written lately of this subject, in his great volumn *De Antiquorum Con-suetudine* and of our present age: *quam ⁹ portentosa cæna*, prodigious suppers: *quæ invitant ad cænam, efferunt ad sepulcrum*, what Fagos, Epicures,

¹ *in vero, placenta, bellaria, commentaque alia curiosa pistorum et coquorum gustui servientia morbos tum corpori tum animo insanabiles.* Philo Judæus, *lib.* de victimis. ² *F. Jov. As lettuce steeped in wine, birds fed with fennel and sugar, as a popes concubine used to.* Stephan. ³ *Anima negotium illa facessit, et de templo Dei immundum stabulum facit.* ⁴ *Lib.* 11. c. 52. *Homini cibus utilissimus simplex; accrevatio ciborum pestifera, et c.* ⁵ *Lib.* 11. c. 52. *Homini cibus utilissimus simplex; accrevatio ciborum pestifera, et c.* ⁶ *Lib.* 11. c. 52. *Homini cibus utilissimus simplex; accrevatio ciborum pestifera, et c.* ⁷ *Lib.* 11. c. 52. *Homini cibus utilissimus simplex; accrevatio ciborum pestifera, et c.* ⁸ *Lib.* 11. c. 52. *Homini cibus utilissimus simplex; accrevatio ciborum pestifera, et c.* ⁹ *Lib.* 11. c. 52. *Homini cibus utilissimus simplex; accrevatio ciborum pestifera, et c.*

Apicios, Heliogabales our times afford? Lucullus ghost walks still; and man desires to sup in Apollo: Æsops costly dish is ordinarily served —^b *Magis illa juvant, quæ pluris emuntur*: the dearest cates are best; 'tis an ordinary thing to bestow twenty or thirty pound on a dish, some thousand crowns upon a dinner. ⁱ Muley-Hamet, king of Fez and Morocco, sold three pound on the sawce of a capon: it is nothing in our times: we scorn that is cheap. *We loath the very^k light*, (some of us, as Seneca notes *cause it comes free*; and we are offended with the suns heat, and those blasts, because we buy them not. This air we breathe is so common, we not for it; nothing pleaseth but what is dear. And, if we be ^l witty in thing, it is *ad gulam*: if we study at all, it is *erudito luxu*, to please the and to satisfie the gut. *A cook of old was a base knave* (as ^m Livy compares but now a great man in request: *cooking is become an art, a noble science* cooks are gentlemen: *venter deus*. They wear their brains in their bellies and their guts in their heads, (as ⁿ Agrippa taxed some parasites of his rushing on their own destruction, as if a man should run upon the point of a sword; *usque dum rumpantur, comedunt*: ° all day, all night, let the cian say what he will—imminent danger and feral diseases are now ready to seize upon them—they will eat till they vomit, (*edunt ut vomant; vomant ut edant*, saith Seneca; which Dion relates of Vitellius, *Solo transitu cibus nutriti judicatus*; his meat did pass through, and away) or till they vomit again. ^p *Strage animantium ventrem onerant*: and rake over all the as so many ^q slaves, belly-gods, and land-serpents; *et totus orbis ventris angustus*; the whole world cannot satisfie their appetite. ^r *Sea, land, rivers, lakes, &c. may not give content to their raging guts*. To make up the what immoderate drinking in every place! *Senem potum pota trahebat* and how they flock to the tavern! as if they were *fruges consumere nati*, but no other end but to eat and drink, (like Offellius Bibulus, that famous Roman parasite, *qui, dum vixit, aut bibit aut minxit*) as so many casks to hold yea, worse than a cask, that marrs wine, and it self is not marred by it. these are brave men; Silenus ebrius was no braver: *et quæ fuerunt mores sunt*; 'tis now the fashion of our times, an honour: *nunc vero res eo rediit* (as Chrysost. serm. 30. in 5. Ephes. comments) *ut effeminate dæque ignavia loco habeatur, nolle inebriari*; 'tis now come to that pass he is no gentleman, a very milk-sop, a clown, of no bringing up, that will drink, fit for no company: he is your only gallant that plays it off fine and disparagement now to stagger in the streets, reel, rave, &c. but much fame and renown; as, in like case, Epidicus told Thesprio his fellow servant the ^s poet. *Ædepol! facinus improbum*, one urged; the other replied, *Alii fecere idem; erit illi illa res honori*: 'tis now no fault, there be so many brave examples to bear one out; 'tis a credit to have a strong brain, and his liquor well: the sole contention, who can drink most, and fox his neighbour soonest. 'Tis the *summum bonum* of our tradesmen, their felicity, like soul, (*tantâ dulcedine affectant*, saith Pliny, *lib. 14. cap. 12, ut magnam non aliud vitæ præmium intelligat*) their chief comfort, to be merry together in an alehouse or tavern, as our modern Muscovites do in their medieties and Turks in their coffee-houses, which much resemble our taverns: the labour hard all day long, to be drunk at night, and spend *totius anni* in

^a Juvenal. ^b Guicciardin. ^c Na. quest. 4. ca. ult. fastidio est lumen gratuitum; dolorem, quod spiritum, emere non possumus, quod hic aer, non emptus, ex facili, &c. adeo nihil nisi quod carum est. ^d Ingeniosi ad gulam. ^e Olim vile mancipium, nunc in omni ætate nunc ars haberi coepit, &c. ^f Epist. 28. l. 7. quorum in ventre ingenium, in patinis, &c. lucem conat Sertorius. ^g Seneca. ^h Mancipia gula, dapes non sapore sed sumptu aut Seneca, consol. ad Helviam. ⁱ Sævientia guttura satiare non possunt fluvii et maria. Ennius, de miser. curial. ^j Plautus.

abrose adds) in a tipling feast; convert day into night, as Seneca
ne in his times, *pervertunt officia noctis et lucis*; when we rise, they
go to bed, like our Antipodes,

Nosque ubi primus equis Oriens afflavit anhelis,
Illis sera rubens accendit lumina Vesper.

Metronius in Tacitus, Heliogabalus in Lampridius,

—————^a Noctes vigilabat ad ipsum
Mane; diem totum stertebat. —————

as the Sybarite never saw the sun rise or set, so much as once in
years. Verres, against whom Tully so much inveighs, in winter he
as *extra lectum*, *vix extra lectum*, never almost out of bed, ^a still
ing, and drinking; so did he spend his time, and so do myriads in our
They have *gymnasia bibonum*, schools and rendezvous; these Cen-
and Lapithæ toss pots and bowls, as so many balls, invent new tricks,
ages, anchovies, tobacco, caveare, pickled oysters, herrings, fumadoes,
numerable salt meats to increase their appetite, and study how to hurt
lives by taking antidotes, ^b *to carry their drink the better*; ^c *and, when
else serves, they will go forth, or be conveyed out, to empty their
that they may return to drink afresh*. They make laws, *insanas
contra bibendi fallacias*, and ^d brag of it when they have done, crown-
man that is soonest gone, as their drunken predecessors have done,
ego video? Ps. *Cum coronâ Pseudolum ebrium tuum*) and, when
dead, will have a can of wine, with ^e Marons old woman, to be en-
their tombs. So they triumph in villany, and justify their wicked-
Rabelais, that French Lucian, “drunkenness is better for the body
sick, because there be more old drunkards, than old physicians.”
ch frothy arguments they have, ^f inviting and encouraging others to
y do, and love them dearly for it (no glew like to that of good fellow-
did Alcibiades in Greece, Nero, Bonosus, Heliogabalus in Rome
balus rather, as he was stiled of old, as ^g Ignatius proves out of some
); so do many great men still, as ^h Heresbachius observes. When
drinks till his eyes stare, like Bitias in the poet,

—————ⁱ Ille impiger hausit
Spumantem pateram) —————

s off clearly, sound trumpets, fife and drums, the spectators will
im; *the^j bishop himself*, (if he belye them not) *with his chaplain,
by, and do as much; O dignum principe haustum!* ’twas done
ce. Our Dutchmen invite all comers with a pail and a dish:
*indibula, integras obbas exhauriunt, et in monstrosis poculis ipsi
monstrosius epotant, making barrels of their bellies*. Incredibile
^k one of their own countrymen complains) ^l *quantum liquoris im-
ma gens capiat, &c.* How they love a man that will be drunk,
and honour him for it, hate him that will not pledge him, stab
him: a most intolerable offence, and not to be forgiven. ^m *He is
enemy that will not drink with him*, as Munster relates of the
So, in Poland, he is the best servitor, and the honestest fellow,
tander Gaguinus) ⁿ *that drinketh most healths to the honour of his*

Diei brevis conviviis, noctis longitudo stupris, contrebatur. ^a Et, quo plus capiant,
exogitantur. ^b Foras portantur, ut ad convivium reportentur; repleti ut exhauriant,
ut bibant. Ambros. ^c Ingentia vasa, velut ad ostentationem, &c. ^d Plautus,
vol. c. 20. ^e Gratiam conciliant potando. ^f Notis ad Casares. ^g Lib. de educandis
eris. ^h Virg. ⁱ Idem, strenui potoris episcopi sacellanus, cum ingentem pateram
ceps. ^j Bohemus, in Saxonâ. Adeo immoderate et immodeste ab ipsis bibitur, ut,
onibus suis, non cyathis solum et cantharis sat infundere possint, sed impletum mulc-
t, et scutellâ injectâ hortantur quemlibet ad libitum potare. ^k Dictu incredibile, quan-
liquoris immodesta gens capiat: plus potantem amicissimum habent, et serto coronant,
e contra qui non vult, et cæde et fustibus explant. ^l Qui potare recusat, hostis ha-
e nonnumquam res explant. ^m Qui melius bibit pro salute domini, melior habetur

master; he shall be rewarded as a good servant, and held the that carries his liquor best; when as a brewers horse will be than any sturdy drinker; yet, for his noble exploits in this kin accounted a most valiant man; for *ⁿ tam inter epulas fortis vi in bello*, as much valour is to be found in feasting, as in fighting of our city captains, and carpet knights, will make this good. Thus they many times wilfully pervert the good temperature of stifle their wits, strangle nature, and degenerate into beasts.

Some again are in the other extrem, and draw this mischief by too ceremonious and strict diet, being over-precise, cockneyr in their observation of meats, times, as that *Medicina statit* just so many ounces at dinner (which Lessius enjoins), so much a little more, nor a little less, of such meat, and at such hours in the morning, cock-broth, China-broth, at dinner, plumb-brot rabbit, rib of a rack of mutton, wing of a capon, the merry-th &c.—to sounder bodies this is too nice and most absurd. Of over-much fasting: pining a dayes, (saith ¹ Guianerius) and waking many Moors and Turks in these our times do. *Anchorites, & rest of that superstitious rank*, (as the same Guianerius witnesseth hath often seen to have hapned in his time) through immoderate been frequently mad. Of such men, belike, Hippocrates speak when as he saith, ^m *they more offend in too sparing diet, and are enifed, than they that feed liberally, and are ready to surfeit*

SUBJECT. III.—*Custom of Dyet, Delight, Appetite, Necessity cause or hinder.*

No rule is so general, which admits not some exception; to which hath been hitherto said, (for I shall otherwise put more commons) and those inconveniences which proceed from the meats, an intemperate or unseasonable use of them, custom tracts, and qualifies, according to that of Hippocrates, *2 Aphor things as we have been long accustomed to, though they be even nature, yet they are less offensive.* Otherwise it might well that it were a meer ^o tyranny to live after those strict rules of custom ^p doth alter nature it self; and, to such as are use makes bad meats wholesome, and unseasonable times to cause Cider and perry are windy drinks; (so are all fruits windy cold most part) yet, in some shires of ^q England, Normandy Guipuscova in Spain; 'tis their common drink; and they offended with it. In Spain, Italy, and Africk, they live most herbs, camels ^r milk, and it agrees well with them; which to a cause much grievance. In Wales, *lacticiniis vescuntur*, (as B confesseth, a Cambro-Brittain himself, in his elegant epistle Ortellius) they live most on white meats: in Holland. o

do; and it would be very offensive to us to live after their dyet, or
 e after ours; we drink beer, they wine: they use oyl, we butter:
 north are ^v great eaters, they most sparing in those hotter countreys:
 ey and we, following our own customs, are well pleased. An Æthi-
 old, seeing an Europæan eat bread, wondred, *quomodo stercoribus*
viveremus, how we could eat such kinds of meats: so much differed
 rey-men from ours in dyet, that (as mine ^w author infers), *si quis*
victum apud nos æmulari vellet; if any man should so feed with us,
 be all one to nourish, as *cicuta*, *aconitum*, or *hellebor* it self. At
 in China, the common people live, in a manner, altogether on roots
 be; and, to the wealthiest, horse, ass, mule, dogs, cat-flesh is as
 m as the rest: so ^x Mat. Riccius the Jesuit relates, who lived many
 amongst them. The Tartars eat raw meat, and most commonly ^y horse-
 drink milk and blood, as the Nomades of old—(*Et lac concretum cum*
potat equino). They scoff at our Europæans for eating bread,
 they call tops of weeds, and horse-meat, not fit for men; and yet
 accounts them a sound and witty nation, living an hundred years;
 the civilest countrey of them, they do thus, as Benedict the Jesuite
 in his travels, from the great Mogors court by land to Paquin, which
 contends to be the same with Cambulu in Cataia. In Scandia, their
 usually dried fish, and so likewise in the Shetland Isles; and their
 e, as in Island, (saith ^a Dithmarus Bleskenius) butter, cheese, and
 drink, water, their lodging on the ground. In America, in many
 their bread is roots, their meat palmitos, pinas, potatos, &c. and such
 there be of them, too, that familiarly drink ^b salt sea water, all their
 raw meat, grass, and that with delight: with some, fish, serpents,
 and in divers places they ^d eat mans flesh raw, and roasted, even the
^e Metazuma himself. In some coasts again, ^f one tree yields them
 e, meat and drink, fire-fuel, apparel (with his leaves), oyl, vinegar,
 houses, &c. and yet these men, going naked, feeding coarse, live
 a hundred years, are seldom or never sick; all which dyet our
 forbid. In Westphaling, they feed most part on fat meats and
 uckle deep, and call it ^g *cerebrum Jovis*; in the Low Countreys,
 in Italy, frogs and snails are used. The Turks, saith Bus-
 elight most in fried meats. In Muscovy, garlick and onions
 ry meat and sauce, which would be pernicious to such as are
 ned to them, delightful to others; and all is ^h because they
 brought up unto it. Husbandmen, and such as labour, can eat
 salt gross meat, hard cheese, &c. (*O dura messorum ilia!*)
 and at all times, go to bed and labour on a full stomach; which,
 lle persons, would be present death, and is against the rules of
 o that custom is all in all. Our travellers ⁱ find this by common
 : when they come in far countreys, and use their dyet, they are
 ffended; as our Hollanders and Englishmen, when they touch
 coasts of Africk, those Indian capes and islands, are commonly
 describ. Britonum. They sit, eat and drink all day at dinner in Island, Muscovy, and
 parts. ^j Suidas, vit. Herod. nihilo eum eo melius quam siquis cicutam, aconitum,
 dit. in Sinas, lib. 1. c. 3. hortensium herbarum et olerum apud Sinas quam apud nos
 for usus; complures quippe de vulgo reperias nullâ aliâ re, vel tenuitatis vel religionis
 tes. Equos, mulos, asellos. &c. aque fere vescuntur, ac pabula omnia, Mat. Riccius, lib.
 tartari mulis, equis vescuntur, et crudis carnibus, et fruges contemnunt, dicentes, hoc
 tabulum et boum, non hominum. ^k Islandiæ descriptione. Victus eorum butyro,
 insiatit; pisces loco panis habent; potus aqua, aut serum; sic vivunt sine medicinâ
 100. ^l Laet. occident. Ind. descrip. l. 11. c. 10. Aquam marinam biberi sueti absque
 ries second voyage. ^m Patagones. ⁿ Benzo et Fer. Cortesius, lib. novus orbis in-
 scotten, c. 56. palmæ linpar, totius orbis arboribus longe præstantior. ^o Lips. ep.
 escere multum. ^p Repentinæ mutationes noxam pariunt. Hippocrat. aphorism. 21.

molested with calentures, fluxes, and much distempered by re
fruits. ^j *Peregrina, etsi suavia, solent vescentibus perturbati*
adferre; strange meats, though pleasant, cause notable alters
tempers. On the other side, use or custom mitigates or m
again. Mithridates, by often use, (which Pliny wonders at
drink poyson; and a maid, (as Curtius records) sent to Alexar
Porus, was brought up with poyson from her infancy. The
Bellonius, *lib. 3. cap. 15*) eat opium familiarly, a dram at o
dare not take in grains. ^k Garcus ab Horto writes of one
at Goa in the East Indies, that took ten drams of opium in thr
yet *consulto loquebatur*, spake understandingly; so much c
ⁱ Theophrastus speaks of a shepherd that could eat hellebor
And therefore Cardan concludes (out of Galen) *consuetudi*
ferendam, nisi valde malam; custom is however to be kept
extreme bad. He adviseth all men to keep their old customs, a
authority of ^m Hippocrates himself: *dandum aliquid tempori,*
consuetudini, and therefore to ⁿ continue as they began, be
exercise, &c. or whatsoever else.

Another exception is delight, or appetite to such and such m
they be hard of digestion, melancholy; yet as (Fuchsius excep
Instit. sect. 2) ^o *the stomach doth readily digest, and willi*
such meats we love most, and are pleasing to us, abhors on
such as we distaste; which Hippocrates confirms, *Aphoris.*
cannot endure cheese, out of a secret antipathy, or see a roasted
to others is a ^p delightful meat.

The last exception is necessity, poverty, want, hunger, whi
many times to do that which otherwise they are loath, canno
thankfully to accept of it; as beverage in ships, and, in sieges
to feed on dogs, cats, rats, and men themselves. Three out-lar
Boëthius, being driven to their shifts, did eat raw flesh, and fles
as they could catch, in one of the Hebrides, for some few mo
things do mitigate or disannul that which hath been said of mel
and make it more tolerable; but, to such as are wealthy, live
ease, may take their choice, and refrain if they will, these vi
forborn, if they be inclined to or suspect melancholy, as the
healths: otherwise, if they be intemperate, or disordered in
their peril be it. *Qui monet, amat. Ave, et cave.*

SUBJECT. IV.—Retention and Evacuation a cause, an

OF retention and evacuation there be divers kinds, which a
comitant, assisting, or sole causes many times of melanc
reduceth defect and abundance to this head; others, ^s *all tha*
or remains.

Costiveness.] In the first rank of these, I may well reckon
and keeping in of our ordinary excrements. which, as it often

of madness, as you may read in the first book of ^v Skenkius his Medicin-
 observations. A young merchant, going to Nordeling fair in Germany, for
 a space never went to stool: at his return, he was grievously melan-
 choly, ^y thinking that he was robbed, and would not be perswaded, but that all
 money was gone. His friends thought that he had some *philtrum* given him;
 Caelius, a physician, being sent for, found his ^z costiveness alone to be the
 cause, and thereupon gave him a clister, by which he was speedily recovered.
 Avellius (*consult. 35. lib. 1.*) saith as much of a melancholy lawyer, to
 be administered physick; and Rodericus a Fonseca (*consult. 85. tom. 2.*)
 patient of his, that for eight dayes was bound, and therefore melancholy
 did. Other retentions and evacuations there are, not simply necessary,
 some times; as Fernelius accounts them (*Path. lib. 1. cap. 15.*) as sup-
 pression of emords, monethly issues in women, bleeding at nose, immoderate,
 use at all of Venus; or any other ordinary issues.

Retention of emords, or monethly issues, Villanovanus (*Breviar. lib. 1.*
^{8.} Arculanus, *cap. 16. in 9. Rasis*) Vittorius Faventinus, (*pract. mag.*
^{2. cap. 15.}) Bruel, &c. put for ordinary causes. Fuchsius (*l. 2. sect. 5.*
 goes farther, and saith, ^a that many men, unseasonably cured of the
 have been corrupted with melancholy; seeking to avoid Scylla, they
 have fallen into Charybdis. Galen (*l. de hum. commen. 3. ad text. 26.*) illustrates
 an example of Lucius Martius, whom he cured of madness, con-
 by this means; and ^b Skenkius hath other two instances of two
 very and mad women, so caused from the suppression of their moneths.
 e may be said of bleeding at the nose, if it be suddenly stopt, and
 as formerly used, as ^c Villanovanus urgeth; and ^d Fuchsius (*lib. 2.*
^{1. 33.}) stiffly maintains, that without great danger, such an issue may
 be used.

omitted produceth like effects. Matthiolus (*epist. 5. l. penult.*)
 of his knowledge, that some through bashfulness abstained from
 and thereupon became very heavy and dull; and some others, that
 timorous, melancholy, and beyond all measure sad. Oribasius
 (*lect. l. 6. c. 37.*) speaks of some, ^e That, if they do not use carnal
 intercourse, are continually troubled with heaviness and head-ach; and
 the same case by intermission of it. Not-use of it hurts many;
 (*c. 6. in 9. Rasis*) and Magninus (*part. 3. cap. 5.*) think, because
 vapours are poisoned to the brain and heart. And so doth Galen
 hold, that, if this natural seed be over-long kept (in some parties)
 it becomes a poison. Hieronymus Mercurialis, in his chapter of Melancholy,
 for an especial cause of this malady, ^f priapismus, satyriasis, &c.
 (*5 Theor. c. 36.*) reckons up this and many other diseases. Villa-
 Breviar. *l. 1. c. 18.*) saith, he knew ^g many monks and widows, griev-
 ously troubled with melancholy, and that from this sole cause. ^h Ludovicus
 (*l. 2. de mulierum affect. cap. 4.*) and Rodericus a Castro (*de*
^{mulier. l. 2. c. 3.}) treat largely of this subject, and will have it pro-
 peculiar kind of melancholy, in stale maids, nuns, and widows, ob-
 scurem mensium et Veneram omissam, timida, mæstæ, anxia, vere-

mel. ^a Tam delirus, ut vix se hominem agnosceret. ^b Alvus astrictus causa.
 est alvum siccum habet, et nihil reddit. ^c Sive per nares, sive hæmorrhoides. ^d Multi,
 ab hæmorrhoidibus curati, melancholiæ correpti sunt. Incidit in Scyllam, &c. ^e Lib.
^f Breviar. *l. 7. c. 18.* ^g Non sine magno incommodo ejus, cui sanguis a naribus
 vel sanguinis vacuatio impediri potest. ^h Novi quosdam, præ pudore a coitu atsti-
 dos pigrosque factos; nonnullos etiam melancholicos præter modum, mæstos, timidosque
 qui coeant assidue capitis gravitate infestantur. Dicit se novisse quosdam tristes, et ita
 emissionem Veneris. ⁱ Vapores venenatos mittit sperma ad cor et cerebrum. Sperma,
 utrum, transit in venenum. ^j Graves producit corporis et animi ægritudines. ^k Ex
 tra modum retento, monachos et viduas melancholicos sæpe fieri vidit. ^l Melancholia
 eminaris in utero.

cundæ, suspiciosa, languentes, consilii inopes, cum summâ et meliorum desperatione, &c. they are melancholy in the highest all for want of husbands. Aelianus Montaltus (*cap. 37. d* confirms as much out of Galen; so doth Wierus. Christopher *art. med. lib. 3. cap. 14*) relates many such examples of men that he had seen so melancholy. Felix Plater, in the first Observations, ¹ tells a story of an antient gentleman in Alsatia a young wife, and was not able to pay his debts in that kin time together, by reason of his several infirmities. But she, by inhibition of Venus, fell into a horrible fury, and desired e came to see her, by words, looks, and gestures, to have to do
^m Bernardus Paternus, a physician, saith, he knew a good honess that, because he would neither willingly marry, nor make use fell into grievous melancholy fits. Hildesheim (*spicil. 2*) hath example of an Italian melancholy priest, in a consultation had Jason Pratensis gives instance in a married man, that, from h abstaining, after ⁿ marriage, became exceeding melancholy; Rosca, in a young man so mis-affected, *tom. 2. consult. 85*. may add, if you please, that conceited tale of a Jew, so visited and so cured, out of Poggius Florentinus.

Intemperate Venus is, all out, as bad in the other extrem. *de morbis popular. sect. 5. text. 26*) reckons up melancholy among eases which are ^o exasperated by venery: so doth Avicenna, (2. basius, (*loc. citat.*) Ficinus (*lib. 2. de sanitate tuendâ*) Marsili Montaltus, (*cap. 27*) Guianerius, (*Tract. 3. cap. 2.*) Magn *part. 3*) ^p gives the reason, because ^q it infrigidates and dries consumes the spirits; and would therefore have all such as are to take heed of and to avoid it, as a mortal enemy. Jacchinu *cap. 15*) ascribes the same cause, and instanceth in a patient of ried a young wife in a hot summer, ^r and so dried himself with c that he became, in short space, from melancholy, mad: he moistning remedies. The like example I find in Lælius a Fon (*consult. 129*) of a gentleman of Venice, that, upon the same first melancholy, afterwards mad. Read in him the story at la

Any other evacuation stopped will cause it, as well as these be it bile, ^s ulcer, issue, &c. Hercules de Saxoniâ, (*lib. 1. Gordonius*, verifie this out of their experience. They saw one w head, who, as long as the sore was open, *lucida habuit men* was well; but, when it was stopped, *rediit melancholia*, his seized on him again.

Artificial evacuations are much like in effect, as hot-houses, letting, purging, unseasonably and immoderately used. ^t E much, if used in excess, be they natural or artificial, and offend or cold; ^u one dries, the other refrigerates, over-much. Mon

main things, most profitable and most pernicious to our bodies—and this peculiar disease nothing sooner causeth (¹Jubertus holds *air wherein we breathe and live*. ²Such as is the air, such be our spirits, such are our humours. It offends, commonly, if it be dry, thick, fuliginous, cloudy, blustering, or a tempestuous air (in his fifth book *de repub. cap. 1. et cap. 5.* of his Method of History that hot countreys are most troubled with melancholy, and that therefore in Spain, Africk, and Asia Minor, great numbers of mad men that they are compelled, in all cities of note, to build peculiar hospitals for them. Leo ³Afer (*lib 3 de Fessâ urbe*), Ortelius, and Zuinger much. They are ordinarily so cholerick in their speeches, that words pass without railing or chiding in common talk, and often in their streets. ⁴Gordonius will have every man take notice of it: (saith he) *that, in hot countreys, it is far more familiar than in cold* this we have now said be not continually so; for, as ⁵Acosta truly the æquator it self, is a most temperate habitation, wholsom air, and pleasure: the leaves ever green, cooling showres. But it holds in intemperately hot, as ⁶Johannes a Meggen found in Cyprus, other Apulia, and the ⁷Holy Land, where, at some seasons of the year but dust, their rivers dried up, the air scorching hot, and earth inflamed much that many pilgrims, going barefoot, for devotion sake, from Jerusalem upon the hot sands, often run mad, or else quite overwhelmed, *profundis arenis*, as in many parts of Africk, Arabia Deserta now Charassan, when the west wind blows, *involuti arenis tractantur*. ⁸Hercules de Saxoniâ, a professor in Venice, gives this cause many Venetian women are melancholy, *quod diu sub sole degant* too long in the sun. Montanus (*consil. 21.*) amongst other causes this, why that Jew his patient was mad, *quod tam multum exposuit frigori*; he exposed himself so much to heat and cold. And, for in Venice, there is little stirring in those brick-paved streets in summer noon: they are most part then asleep; as they are likewise in the hot countreys, and all over the East Indies. At Aden, in Arabia, as Vertomannus relates in his travels, they keep their markets in the night, for extremity of heat; and in Ormus, like cattle in a pasture, people lie up to the chin in water all day long. At Braga in Portugal, Castile, Messina in Sicily, all over Spain and Italy, their streets are most part narrow, to avoid the sun-beams. The Turks wear great turbans, *fugandos solis radios*, to refract the sun-beams; and much in that hot air of Bantam in Java yields to our men, the sojourning traffick: where it is so hot, *that they that are sick of the pox, leave bleaching in the sun, to dry up their sores*. Such a complaint I have heard of the Isles of Cape Verde, fourteen degrees from the æquator: they call it *dire*: ⁹one calls them the unhealthiest clime of the world, for their frenzies, calentures, which commonly seize on sea-faring men there, and all by reason of a hot distemperature of the air. These men are offended with this heat; and stiffest clowns cannot resist it. Constantine affirms, *Agric. lib. 2. c. 45.* They that are naturally

¹ Lib. de quartanâ. Ex aëre ambiente contrahitur humor melancholicus. ² Qualitudo; et cujusmodi spiritus, humores. ³ Ælianus Montaltus, c. 11. calidus et siccus, paludinosus, crassus. ⁴ Multa hic in xenodochiis fanaticorum millia, quæ strictissimè videntur. ⁵ Lib. med. part. 2. c. 19. Intellige, quod in calidis regionibus frequenter frigidis autem tarde. ⁶ Lib. 2. ⁷ Hodopericon, c. 7. ⁸ Apulia æstivo calore multo ante finem Mali pene exusta sit. ⁹ Maginus, Pers. ¹⁰ Pantheo, seu Pract. med. mulieres, quæ diu sub sole vivunt, aliquando melancholicæ evadunt. ¹¹ Navig. l. 2. nocte, hora secundâ, ob nimios, qui sæviunt interdiu, æstus, exercent. ¹² Morbo G exponunt ad solem, ut morbos exsiccant. ¹³ Sir Rich. Haukins, in his Observations

not ^a endure it, as Niger records of some part of Mesopotamia, now Diarbecka; *quibusdam in locis sæienti æstu adeo subjecta est, ut animalia fervore solis et cæli extinguantur*; 'tis so hot there in places, that men of the countrey and cattle are killed with it; and comes, of Arabia Felix, by reason of myrrhe, frankincense, and hot there growing, the air is so obnoxious to their brains, that the very rats at some times cannot abide it, much less weaklings and strangers. Lusitanus, (*cent. 1. curat. 45*) reports of a young maid, that was sent a carriers daughter, some thirty years of age, that would wash in the heat of the day (in July) and so let it dry in the sun, ^a to yellow; but by that means, tarrying too long in the heat, she in her head, and made her self mad.

It, in the other extream, is almost as bad as hot; and so doth Montem of it (*c. 11*) if it be dry withal. In those northern countreys, the air is therefore generally dull, heavy, and many witches; which (as I am quoted) Saxo Grammaticus, Olaus, Baptista Porta, ascribe to it. But these cold climes are more subject to natural melancholy (*artificial*) which is cold and dry; for which cause ^a Mercurius Britanicus, puts melancholy men to inhabit just under the pole. The worst is a ^b thick, cloudy, misty, foggy air, or such as comes from fens, ponds, lakes, muckhills, draughts, sinks, where any carcases, or, or from whence any stinking fulsom smell comes. Galen, Avicennalis, new and old physicians, hold that such air is unwholsome, is melancholy, plagues, and what not? ^c Alexandretta, an haven in the Mediterranean sea, Saint John de Ullua, an haven in Nova-Hispania, condemned for a bad-air, so as Durazzo in Albania, Lithuania, Comptinæ paludes in Italy, the territories about Pisa, Ferrara, &c. are full with us, the hundreds in Essex, the fens in Lincolnshire. *rerum varietate, l. 17. c. 96*) finds fault with the site of those most populous cities in the Low Countreys, as Bruges, Gant, Amsterdym, Utrecht, &c.: the air is bad, and so at Stockholm in Sweden, in Italy, Salisbury with us, Hull and Lin. They may be good for navigation, this new kind of fortification, and many other uses; but are they so wholsome? Old Rome hath descended to the valley; 'tis the site of most of our new cities, and held in plains, to take the opportunity of rivers. Leander Albertus for the air and site of Venice, though the black moorish lands are very low water. The sea, fire, and smoke, (as he thinks) qualifie ^d some suppose that a thick foggy air helps the memory, as in Italy; and our Cambden (out of Plato) commends the site of it because it is so near the fens. But, let the site of such places be as good as they can be excused that have a delicious seat, a pleasant air, and can afford, and yet, through their own nastiness and sluttishness, in a sordid manner of life, suffer their air to putrifie, and themselves to stink up? Many cities in Turkey do *male audire* in this kind: Constantinople, where commonly carryon lyes in the street. Some find the same in Spain, even in Madrit, the king's seat, a most excellent air, a pleasant one, the inhabitants are slovens, and the streets uncleanly kept.

Some tempestuous air is as bad as impure; rough and foul weather, winds, cloudy dark dayes, as it is commonly with us: *calum visu*

³ in Aphorismorum, idem ait. ^a Idem Maginus in Persiâ. ² Descrip. Ter. sanct. radios in leone longam moram traheret, ut capillos flavos redderet, in maniam incidit. ³ Idem, seu Terra Australis incognita. ^b Crassus et turbidus aer tristem efficit animam, nonnulli called Scandarone, in Asia Minor. ^c Atlas Geographicus. Memoria valentisore fruuntur aere.

faedum, * Polydore calls it—a filthy sky, *et in quo facile generantur* as Tullies brother Quintus wrote to him in Rome, being then in Britain. *In a thick and cloudy air*, (saith Lemnius) *men are thick and pievish: and if the western winds blow, and that there be a fair sunshine day, there is a kind of alacrity in mens minds: in men and beasts: but if it be a turbulent, rough, cloudy, stormy day, men are sad, lumpish, and much dejected, angry, waspish, dull, cholery.* This was ^f Virgils experiment of old.

Verum, ubi tempestas, et cœli mobilis humor,
Mutavere vices, et Jupiter humidus Austris—
Vertuntur species animorum, et pectora motus
Concipiunt alios—

But, when the face of heaven changed is
To tempests, rain, from seasons fair,
Our minds are altered, and in our breasts
Forthwith some new conceits appear.

And who is not weather-wise against such and such conjunctions moved in foul weather, dull and heavy in such tempestuous seasons *dum contristat Aquarius annum*; the time requires, and the air moves it; winter is like unto it, ugly, foul, squalid; the air works on all or less, but especially on such as are melancholy, or inclined to melancholy: ^h *they are most moved with it; and those which are mad, rave downright, either in or against a tempest.* Besides, *he takes his opportunity of such storms; and, when the air be stirred, he goes on with them, exagitates our spirits, our souls; as the sea-waves, so are the spirits and humours tossed with tempestuous winds and storms.* To such as are therefore, Montanus (*consil.* 24) will have tempestuous and rough winds avoided, and (*consil.* 27) all night air, and would not have them to come but in a pleasant day. Lemnius (*lib.* 3. *cap.* 3) discommends the eastern winds, commends the north. Montanus (*consil.* 31) ⁱ *will have windows to be opened in the night: (consil.* 229. *et consil.* 230) he discommends especially the south wind, and nocturnal air: so doth ^j Plutarch, and darkness makes men sad; the like do all subterranean vaults, in caves and rocks; desert places cause melancholy in an instant, such as have not been used to it, or otherwise accustomed. Rainy air in Hippocrates, Aëtius, *lib.* 3. *a. c.* 171. *ad* 175. Oribasius 22. Avicen. *l.* 1. *can. Fen.* 2, *doc.* 2. *Fen.* 1. *c.* 123. to the 124.

SUBJECT. VI.—*Immoderate Exercise a Cause, and how. Solitude and Idleness.*

NOTHING so good, but it may be abused. Nothing better than exercise (if opportunely used) for the preservation of the body: nothing so bad, but it may be unseasonable, violent, or overmuch. Fernelius (out of Galien *lib.* 1. *cap.* 16) saith, ^k *that much exercise and weariness consume the strength and substance, refrigerates the body; and such humours which n*

full of crudities, which Fuchsius so much inveighs against (*Lib. 2. instit. et. 2. cap. 4*) giving that for a cause, why school-boys in Germany are so often scabbed, because they use exercise presently after meats. ¹ Bayerus puts in a caveat against such exercise, because it ¹⁰ *corrupts the meat in the stomach, and carries the same juice raw, and as yet undigested, into the veins* (saith Lemnius); *which there putrifies, and confounds the animal spirits.* Crato (*consil. 21. l. 2.*) ² protests against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humours, which produce this and many other diseases. Not without good reason then, doth Sallust. Salviatus (*l. 2. c. 1*), and Leonartus Jacchinus (*in Rhasis*), Mercurialis, Arculanus, and many other, set down ³ immoderate exercise as a most forcible cause of melancholy.

Opposite to exercise is idleness (the badge of gentry), or want of exercise, the nurse of body and mind, the nurse of naughtiness, step-mother of discipline, the chief author of all mischief, one of the seven deadly sins, and a sole cause of many and many other maladies, the devil's cushion, (as ⁴ Gualter calls it) his pillow and chief reposal: *for the mind can never rest, but still meditates on one thing or other: except it be occupied about some honest business, of his own accord it rusheth into melancholy.* ⁵ As too much and violent exercise offends on the one side, so doth an idle life on the other (saith Crato): *it fills the body full of flegm, gross humours, and all manner of obstructions, rheums, catarrhs, &c.* Rhasis (*cont. lib. 1. tract. 9*) accounts of it as the greatest cause of melancholy. ⁶ I have often seen, (saith he) *that idleness begets this disease more than any thing else.* Montaltus (*c. 1.*) seconds him out of his experience: *they that are idle are far more subject to melancholy, than such as are conversant or employed about any office or business.* ⁷ Plutarch reckons idleness for a sole cause of the sickness of the soul: *there are those* (saith he) *whom in mind, that have no other cause but this.* Homer (*Iliad. 1*) brings Achilles eating of his own heart in his idleness, because he might not fight. Mercurialis, *consil. 86*, for a melancholy young man, urgeth ⁸ it as a chief cause; *was he melancholy? because idle.* Nothing begets it sooner, encreaseth continueth it oftener, than idleness;—a disease familiar to all idle persons, inseparable companion to such as live at ease (*pingui otio desidiose agentes*) out of action, and have no calling or ordinary employment to busie themselves about; that have small occasions; and, though they have, such is their laziness, dullness, they will not compose themselves to do ought; they cannot shole work, though it be necessary, easie, or to dress themselves, write a letter, or the like. Yet, as he that is benumbed with cold, sits still shaking, and might relieve himself with a little exercise or stirring, do they complain, and will not use the facile and ready means to do themselves good; and so are still tormented with melancholy. Especially if they had been formerly brought up to business, or to keep much company, and upon a sudden come to lead a sedentary life, ⁹ it crucifies their souls, and seizeth on them instantly; for, whilst they are any ways employed, in action, discourse, about any business, sport or recreation, or in company to their liking, they do very well; but, if alone or idle, tormented instantly again: one days

¹ Veni mecum, Libro sic inscripto. ² Instit. ad vit. Christ. cap. 44. Cibus crudus in venas non potest penetrare illis spiritus animales inficiunt. ³ Crudi hanc humoris copia per venas aggerit, unde morbi multiplices. ⁴ Immodicum exercitium. ⁵ Rom. 31. in 1. Cor. 6. Nam, quum homo in otio quiescere non possit, sed continuo circa varias cogitationes discurret, nisi honesto aliquo negotio occupetur, ad melancholiam sponte delabitur. ⁶ Crato, consil. 21. Ut immodica corporis exercitatio nocet corporibus, ita vita deserta et otiosa: otium animal pituitosum reddit, viscerum obstructions, et crebras fluxiones, et morbos concitat. ⁷ Et vidi quod una de rebus que magis generat melancholiam, et otiositas. ⁸ Reponitur otium ab aliis causis; et hoc a nobis observatum, eos huic magis obnoxios qui plane otiosi sunt, quam eos qui aliquo munere versantur exsequendo. ⁹ Tranquil animas. Sunt quos ipsum otium in anima conjicit aegritudinem. ¹⁰ Nihil est quod melancholiam aliat ac augeat, ac otium et abstinentia a corporis et animi exercitationibus, sed magis exacerbat intellectum, quam otium. Gordonius, de observat. vit. hum. lib. 1.

solitariness, one hours sometimes, doth them more harm, than a wee labour and company can do good. Melancholy seizeth on them being alone, and is such a torture, that, as wise Seneca well saith, *male quam molliter esse*, I had rather be sick than idle. This is either of body or mind. That of body is nothing but a kind of benumbing, intermitting exercise, which (if we may believe ^a Fernelius) *causes, obstructions, excremental humours, quencheth the natural heat of spirits, and makes them unapt to do any thing whatsoever.* ^a *Negle filix innascitur agris.* As fern grows in untild grounds, and all manner so do gross humours in an idle body: *ignavum corrumpunt otia.* A horse in a stable, that never travels, a hawk in a mew, that seldom flies, are subject to diseases; which, left unto themselves, are most free from incumbrances. An idle dog will be mangy; and how shall an idle man think to escape? Idleness of the mind is much worse than of the body: wit without employment, is a disease, ¹ *ærgo animi, rubigo* the rust of the soul, ² a plague, a hell it self; *maximum animi noxium* Galen calls it. ^a *As, in a standing pool, worms and filthy creatures breed* (et vitium capiunt, ni moveantur, aquæ; the water itself putrifieth likewise, if it be not continually stirred by the wind) *so do evil thoughts in an idle person;* the soul is contaminated. In a city of wealth, where is no public enemy, there is, likely, civil wars, rage upon themselves: this body of ours, when it is idle, and hath nothing to do, how to bestow it self, macerates and vexes it self with cares, fears, discontents, and suspicions; it tortures and preys upon its own bowels, and is never at rest. Thus much I dare boldly say, he that is idle, be they of what condition they will, never so rich, so fortunate, happy—let them have all things in abundance, and let their heart can wish and desire, all contentment—so long as he or she are idle, they shall never be pleased, never well in body and mind, weary still, sickly still, vexed still, loathing still, weeping, sighing, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carried away with some foolish phantasie. And this is the true cause that so many great men, ladies, and women, labour of this disease in countrey and city; for idleness is a bane to nobility; they count it a disgrace to work, and spend all their time in sports, recreations, and pastimes, and will therefore take no other vocation; they feed liberally, fare well, want exercise, action, and company; (for to work, I say, they may not abide) and company sires; and thence their bodies become full of gross humours, their duties, their minds disquieted, dull, heavy, &c. Care, jealousy, fits, diseases, sullen fits, weeping fits, seize too ^b familiarly on them, will not fear and phantasie work in an idle body? what distemper can it not cause? When the children of Israel murmured ^c against *Ægypt*, he commanded his officers to double their task, and let

as; for the truth is, they are idle. Well they may build castles in the air, and sooth up themselves with phantastical and pleasant humours; and they will prove as bitter as gall; they shall be still, I say, dissatisfied, "fearful, jealous, sad, fretting and vexing of themselves; so they be idle, it is impossible to please them. *Otio qui nescit uti, plus otii, quam qui negotium in negotio*, as that 'Agellius could observe: knows not how to spend his time, hath more business, care, grief, of mind, than he that is most busie in the midst of all his business. *Nimus nescit quid volet*: an idle person (as he follows it) knows not as well, what he would have, or whither he would go; *quam illuc it, illinc lubet*; he is tired out with every thing, displeased with all, his life: *nec bene domi, nec militiae*, neither at home, nor abroad; *prater vitam vivat*; he wanders, and lives besides himself. In a word, the mischievous effects of laziness and idleness are, I do not find more accurately expressed, than in these verses of Philolaches in the *Comical Poet*, which, for their elegance, I will in part insert.

Novarum ædium esse arbitror similem ego hominem,
Quando hic natus est. Ei rei argumenta dicam.
Ædes quando sunt ad amussim expolite,
Quisque laudat fabrum, atque exemplum expetit, &c.
At ubi illo migrat nequam homo indiligensque, &c.
Tempestas venit, confringit tegulas, imbricesque, &c.
Putrefacit aer operam fabri, &c.
Dicam ut homines similes esse ædium arbitremini,
Fabri parentes fundamentum substruunt liberorum;
Expoliunt, docent literas, nec parcunt sumptui.
Ego autem sub fabrorum potestate frugi fui;
Postquam autem migravi in ingenium meum,
Perdidi operam fabrorum illico, oppido,
Venit ignavia; ea mihi tempestas fuit,
Adventuque suo grandinem et imbrem attulit,
Illa mihi virtutem deturbavit, &c.

man is like a fair new house: the carpenter leaves it well built, in the air, of solid stuff; but a bad tenant lets it rain in, and, for want of repair, fall to decay, &c. Our parents, tutors, friends, spare no cost to bring up in our youth, in all manner of virtuous education; but when it comes to our selves, idleness, as a tempest, drives all virtuous motions from our minds; *et nihili sumus*; on a sudden, by sloth and such bad habits, come to naught.

German to idleness, and a concomitant cause, which goes hand in hand with it, is *nimia solitudo*, too much solitariness—by the testimony of philosophers, cause and symptom both: but as it is here put for a cause, it may be either coact, enforced, or else voluntary. Enforced solitariness is to be seen in students, monks, friars, anchorites, that, by their order and way of life, must abandon all company, society of other men, and confine themselves to a private cell; *otio supersticioso seclusi* (as Bale and others well term it), such as are the Carthusians of our time, that eat no flesh, by their order, keep perpetual silence, never go abroad; such as live in some desert place, and cannot have company, as many of our gentlemen do in solitary houses; they must either be alone with their families, or live beyond their means, and entertain all comers as so long as they can, or else converse with their servants and hinds, such as are inferior to them, and of a contrary disposition: or else, as some do, in their solitariness, spend their time with lewd fellows in taverns, and in the end thence addict themselves to some unlawful disports, or dissolute pleasures. Divers again are cast upon this rock of solitariness for want of means, or for a strong apprehension of some infirmity, disgrace; or, through

Pigrum deiecit timor—Heautontimorumenon. † Lib. 19. c. 10. ‡ Plantus, Mostel. 1. 1. c. 1. § Mercurialis, &c.

bashfulness, rudeness, simplicity, they cannot apply themselves to others company. *Nullum solum infelici gratius solitudine, ubi nullus sit qui miseriam exprobrat.* This enforced solitariness takes place, and produceth his effect soonest, in such as have spent their time jovially, peradventure in all honest recreations, in good company, in some great family or populous city, and are upon a sudden confined to a desert country cottage far off, restrained of their liberty, and barred from their ordinary associates. Solitariness is very intrusive to such, most tedious, and a sudden cause of great inconvenience.

Voluntary solitariness is that which is familiar with melancholy, and gently brings on, like a Siren, a shooing-horn, or some Sphinx, to this irrevocable gulf: ¹ a primary cause Piso calls it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole dayes, and keep their chambers, to walk alone in some solitary grove, betwixt wood and water, by a brook side, to meditate upon some delightful and pleasant subject, which shall affect them most: *amabilis insania*, and *mentis gratiosa error*. A most incomparable delight it is so to melancholize, and build castles in the air, to go smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done. *Blanda quidem ab initio*, saith Lemnius, to conceive and meditate of such pleasant things sometimes, ² *present, past, or to come*. Rhasis speaks. So delightful these toys are at first, they could spend whole days and nights without sleep, even whole years alone in such contemplations, and phantastical meditations, which are like unto dreams; and they will hardly be drawn from them, or willingly interrupt. So pleasant their vain conceits are, that they hinder their ordinary tasks and necessary business: they cannot address themselves to them, or almost to any study or employment: these phantastical and bewitching thoughts so covertly, so feelingly, so urgently, so continually, set upon, creep in, insinuate, poison, overcome, distract, and detain them, they cannot, I say, go about their necessary business, stave off or extricate themselves, but are ever more melancholizing, and carried along, as he (they say) that is led round about an heath with a *Puck* in the night. They run earnestly on in this labyrinth of anxious and solicitous melancholy meditations, and cannot well or willingly refrain, or easily leave off, winding and unwinding themselves, as many clocks, and still pleasing their humours, until at last the scene is turned upon a sudden, by some bad object: and they, being now habitual to such vain meditations and solitary places, can endure no company, ruminate of nothing but harsh and distasteful subjects. Fear, sorrow, suspicion, *subrasticus pudor*, discontent, cares, and weariness of life, surprize them in a moment; and they can think of nothing else: continually suspecting, no sooner are their eyes open, but this infernal plague of melancholy seizeth on them, and terrifies their souls, representing some disagreeable object to their minds, which now, by no means, no labour, no perswasions they can avoid; *hæret lateri letalis arundo*; they may not be rid of ³ they cannot resist. I may not deny but that there is some profitable meditation, contemplation, and kind of solitariness, to be embraced, which fathers so highly commended—⁴ Hierom, Chrysostom, Cyprian, Austin whole tracts, which Petrarch, Erasmus, Stella, and others, so much magnify in their books—a paradise, an heaven on earth, if it be used aright, good to the body, and better for the soul; as many of those old monks used

¹ A quibus malum, velut a primaria causâ, occasionem nactum est. ² Jucunda rerum præsentium, præteritarum, et futurarum meditatio. ³ Facilis descensus Averni; Sed revocare gradum, sæpe que evadere ad auras, Hic labor, hoc opus est. Virg. ⁴ Hieronymus, ep. 72. dixit oppida et videri sibi tetros carceres, solitudinem Paradisum; solum scorpionibus infestum, sæco amictus, cubans, aqua et herbis victitans, Romanis prætulit deliciis.

contemplations; as Simulus a courtier in Adrians time, Dioclesian the ar, retired themselves, &c. in that sense, *Vatia solus scit vivere*; Vatia one; which the Romans were wont to say, when they commended a ey life; or to the bettering of their knowledge, as Democritus, Cleanthes, ase excellent philosophers, have ever done, to sequester themselves from multuous world; or, as in Plinies villa Laurentana, Tullies Tusculan, study, that they might better *vacare studiis et Deo*, serve God and fol- their studies. Methinks, therefore, our too zealous innovators were not advised in that general subversion of abbies and religious houses, pro- posely to fling down all. They might have taken away those gross abuses in amongst them, rectified such inconveniences, and not so far to have and raged against those fair buildings, and everlasting monuments of fathers devotion, consecrated to pious uses. Some monasteries and gate cells might have been well spared, and their revenues otherwise ayed; here and there one, in good towns or cities at least, for men and en of all sorts and conditions to live in, to sequester themselves from e and tumults of the world, that were not desirous or fit to marry, or other- willing to be troubled with common affairs, and know not well where to w themselves, to live apart in, for more conveniency, good education, bet- company sake; to follow their studies (I say) to the perfection of arts and cet, common good, and, as some truly devoted monks of old had done, and truly to serve God: for these men are neither solitary, nor idle, as poet made answer to the husbandman in Æsop, that objected idleness to he was never so idle as in his company; or that Scipio Africanus in ^oTully, *minus solus, quam quum solus; numquam minus otiosus, quam aut otiosus*; never less solitary than when he was alone, never more than when he seemed to be most idle. It is reported by Plato, in his *de Amore*, in that prodigious commendation of Socrates, how, a meditation coming into Socrates mind by chance, he stood still musing, *vestigio cogitabundus*, from morning to noon; and, when as then he yet finished his meditation, *perstabat cogitans*; he so continued till ming: the souldiers (for he then followed the camp) observed him miration, and on set purpose watched all night; but he persevered able *ad exortum solis*, till the sun rose in the morning, and then, the sun, went his wayes. In what humour constant Socrates did know not, or how he might be affected; but this would be pernicious other man; what intricate business might so really possess him, I easily guess. But this is *otiosum otium*; it is far otherwise with these according to Seneca: *omnia nobis mala solitudo persuadet*; this soli- tude doeth us; *pugnat cum vitâ sociali*; 'tis a destructive solitariness, men are devils, alone, as the saying is; *homo solus aut deus, aut*; a man, alone, is either a saint or a devil; *mens ejus aut languescit, nascit*; and *væ soli!* in this sense; woe be to him that is so alone! wretches do frequently degenerate from men, and, of sociable creatures, e beasts, monsters, inhumane, ugly to behold, *misanthropi*; they do ath themselves, and hate the company of men, as so many Timons, hadnezers, by too much indulging to these pleasing humours, and h their own default. So that which Mercurialis (*consil.* 11) some- expostulated with his melancholy patient, may be justly applied to olitary and idle person in particular: *natura de te videtur conqueri*

3. * Eccl. 4. * Natura de te videtur conqueri posse, quod, cum ab eâ temperatissimum lepius sis; tam præclarum a Deo ac utile donum, non contempsisti modo, verum corrupisti, prodidisti, optimam temperaturam otio, crapulâ, et aliis vitæ erroribus, &c.

posse, &c. nature may justly complain of thee, that, whereas she good wholesome temperature, a sound body, and God hath given thee and excellent a soul, so many good parts and profitable gifts, thou only contemned and rejected, but hast corrupted them, polluted thrown their temperature, and perverted those gifts with riot, idleness, and many other wayes; thou art a traitour to God and enemy to thy self and to the world. *Perditio tua ex te*; thou hast self wilfully, cast away thy self; thou thy self art the efficient cause of thy own misery, by not resisting such vain cogitations, but giving way

SUBJECT. VII.—*Sleeping and waking, Causes.*

WHAT I have formerly said of exercise, I may now repeat of sleep; better than moderate sleep; nothing worse than it, if it be in extreme and unreasonably used. It is a received opinion, that a melancholy man suffers more from over-much: *somnus supra modum prodest*; it is an only antidote; it offends them more, or causeth this malady sooner, than waking. In some cases, sleep may do more harm than good, in that flegmatick, swinish, and sluggish melancholy, which Melancthon speaks of, that thinks of waking as the worst part, &c. ^P It duls the spirits (if overmuch) and senses, fills the body with gross humours, causeth destillations, rheumes, great store of phlegm in the brain, and all the other parts, as [¶] Fuchsius speaks of them, that they are so many dormice. Or, if it be used in the day time, upon a full and weary body ill composed to rest, or after hard meats, it increaseth fever, *incubus*, night walking, crying out, and much unquietness. Sleep pares the body, as [†] one observes, to many perilous diseases. But as ^B said, waking overmuch is both a symptome and an ordinary cause. It causeth dryness of the brain, *frensie*, dotage, and makes the body dry, lean, and ugly to behold, as [¶] Lemnius hath it. *The temperature of the body is corrupted by it, the humours adust, the eyes made to sink into the sockets, the face increased, and the whole body inflamed*; and (as may be added) *3. de sanitate tuenda, Avicenna 3. 1* [¶] it overthrowes the nature, causeth crudities, hurts concoction; and what not? Not without reason therefore, Crato (*concil. 21. lib. 2.*), Hildesheim (*spicil. 2. de delictis*), Jacchinus, Arculanus (on *Rhasis*), Guianerius, and Mercurialis, have said of this overmuch waking, as a principal cause.

MEMB. III.

SUBJECT. I.—*Passions and Perturbations of the Mind, how they contribute to Melancholy.*

As that Gymnosophist, in [¶] Plutarch, made answer to Alexander (who asked which spake best,) every one of his fellows did speak better than he; may I say of these causes, to him that shall require which is the greatest, or one is more grievous than other, and this of passion the greatest?

his bad humours, troubling the spirits, and sending gross fumes into
and so *per consequens*, disturbing the soul, and all the faculties of it.

^aCorpus onustum;
Hesternis vitis, animum quoque prægravat unâ.

r, sorrow, &c. which are ordinary symptomes of this disease: so, on
er side, the mind most effectually works upon the body, producing,
passions and perturbations, miraculous alterations, as melancholy,
cruel diseases, and sometimes death it self; insomuch that it is
e which Plato saith in his Charmides: *omnia corporis mala ab animâ*
re; all the ^amischiefs of the body proceed from the soul; and De-
s in ^bPlutarch urgeth, *Damnatum iri animam a corpore*; if the body
in this behalf, bring an action against the soul, surely the soul would
and convicted, that by her supine negligence, had caused such in-
ferences, having authority over the body, and using it for an instrument,
with doth his hammer, saith ^cCyprian, imputing all those vices and
es to the mind. Even so doth ^dPhilostratus, *non coinquinatur corpus,*
sensu animæ; the body is not corrupted, but by the soul. ^eLodo-
Vives will have such turbulent commotions proceed from ignorance,
discretion. All philosophers impute the miseries of the body to the
that should have governed it better by command of reason, and hath
it. The Stoicks are altogether of opinion (as ^fLipsius and ^gPic-
teus record) that a wise man should be *ἀπαθής* without all manner of
and perturbations whatsoever, as ^hSeneca reports of Cato, the
of Socrates, and ⁱJo. Aubanus of a nation in Africk, so free from
or rather so stupid, that, if they be wounded with a sword, they will
back. ^jLactantius (2 *instit.*) will exclude *fear from a wise man*:
except all, some the greatest passions. But, let them dispute how
set down in *thesi*, give precepts to the contrary; we find that of
true by common experience; *no mortal man is free from these*
tions: or if he be so, sure he is either a god, or a block. They are
bred with us, we have them from our parents by inheritance: *a*
is habemus malum hunc assem, saith ^kPelezius; *nascitur und*
aliturque; 'tis propagated from Adam; Cain was melancholy, ^las
th it; and who is not? Good discipline, education, philosophy,
I cannot deny) may mitigate and restrain these passions in some
at some times; but, most part, they domineer, and are so violent,
a torrent, (*torrens velut aggere rupto*) bears down all before, and
his banks, *sternit agros, sternit sata*—they overwhelm reason,
t, and pervert the temperature of the body. *Fertur ^mequis auriga,*
dit currus habenas. Now such a man (saith ⁿAustin) *that is so*
cise mans eye, is no better than he that stands upon his head. It
by some, *graviore morbi a perturbationibus, an ab humoribus*,
humours or perturbations cause the more grievous maladies. But
at of our Saviour (*Mat.* 26. 41) most true: *the spirit is willing*;
is weak; we cannot resist; and this of ^oPhilo Judæus: *perturb-*
offend the body, and are most frequent causes of melancholy,
out of the hinges of his health. Vives compares them to ^pwinds

Perturbationes clavi sunt, quibus corpori animus ceu patibulo affigitur. Jamb. de myst
at. tuend. ^qProleg. de virtute Christi. Quæ utitur corpore, ut faber malleo. ^rVita
c. 1. ^sLib. de anim. ab inconsiderantiâ, et ignorantia omnes animi motus. ^tDe
c. 1. ^uGrad. l. c. 32. ^vEpist. 104. ^wÆlianus. ^xLib. 1. cap. 6. si quis ense percus-
um respiciunt. ^yTerror in sapiente esse non debet. ^zDe occult. nat. mir. l. 1. c. 16.
lum, qui affectibus non ducatur: qui non movetur, aut saxum aut Deus est. ^{aa}Instit.
porum affect. morborumque curat. ^{ab}Epist. 105. ^{ac}Granatensis. ^{ad}Virg. ^{ae}De
14. c. 9. qualis in oculis hominum, qui inversis pedibus ambulat, talis in oculis sapientum,
dominantur. ^{af}Lib. de Decal. passiones maxime corpus offendunt et animam, et fre-
quenter melancholiam, dimoventes ab ingenio et sanitate pristina, l. 3. de animâ. ^{ag}Fræna
mi: velut in mari quedam aures leves, quedam placide, quedam turbulentæ: sic in cor-

upon the sea; some only move, as those great gales; but other quite overturn the ship. Those which are light, easie, and move our thinking, do us little harm, and are therefore contemned; they be reiterated, 'as the rain (saith Austin) doth a stone, so perturbations penetrate the mind,' and (as one observes) produce melancholy at the last, which having gotten the mastery in our mind, will be called diseases.

How these passions produce this effect, *Agrippa hath handled in *Occult. Philos.* l. 11. c. 63; Cardan, l. 14. *subtil.* Lemnius, l. 1. *occult. nat. mir. et lib.* 1. cap. 16; Suarez, *Met. disput.* 18. 25; T. Bright, cap. 12. of his Melancholy Treatise; Wright in his book of the Passions of the Mind, &c.—thus in brief—To know any thing cometh, by the outward sense or memory, some object (residing in the foremost part of the brain), which he misconceives, and so multiplying, presently communicates to the heart, the seat of the passions. The pure spirits forthwith flock from the brain to the heart, by secret channels, and signifie what good or bad object was presented; the heart immediately bends it self to prosecute or avoid it, and, withal, calls in other humours to help it. So, in pleasure, concur great spirits; in sadness, much melancholy blood; in ire, choler. The heart is so much affected, that it is not able to be very apprehensive, intent, and violent, it sends great spirits to or from the heart, and makes a deeper impression, and grows more violent, as the humours in the body be likewise prepared, and the temper of the body ill or well disposed, the passions are longer and stronger: so the heart is the step and fountain of all our grievances in this kind is **lascia imaginis*, mis-informing the heart, causeth all these distemperatures, a confusion of spirits and humours; by means of which, so distemperatures are hindred, and the principal parts are much debilitated; as is varra well declared, being consulted by Motanus about a melancholy man. The spirits so confounded, the nourishment must needs be corrupted, humours increased, crudities and thick spirits ingendred, with blood. The other parts cannot perform their functions, having their spirits drawn from them by vehement passion, but fail in sense and memory, they look upon a thing, and see it not; hear, and observe not; what would much affect us, had we been free. I may therefore conclude, *Arnoldus, *maxima vis est phantasie; et huic uni fere, non alicui alteri intemperiei, omnis melancholiae caussa est ascribenda*: great is the power of the imagination; and much more ought the cause of melancholy to be ascribed to this alone, than to the distemperature of the body. Of which I will not mention, because it hath so great a stroke in producing this malady, that it is so powerful of it self, it will not be improper to my discourse, to digress a little, and speak of the force of it, and how it causeth the disease. Which manner of digression howsoever some dislike, as frivolous and unnecessary, yet I am of the opinion, such digressions are necessary to the understanding of the nature of melancholy.

SUBJECT. II.—*Of the Force of Imagination.*

Imagination is, I have sufficiently declared in my digression of the soul. I will now only point at the wonderful effects and of it; which, as it is eminent in all, so most especially it rageth in many persons, in keeping the species of objects so long, mistaking, amplifying by continual and strong meditation, until at length it produceth the parties real effects, causeth this, and many other maladies. And, this phantasie of ours be a subordinate faculty to reason, and should be by it, yet in many men, through inward or outward distemperatures, of organs, which are unapt or hindred, or otherwise contaminated, it is unapt, hindred, and hurt. This we see verified in sleepers, which, by humours, and concurrence of vapours troubling the phantasie, imagine things absurd and prodigious things, and in such as are troubled with, or witch-ridden, (as we call it): if they lie on their backs, they suppose an old woman rides and sits so hard upon them, that they are almost for want of breath: when there is nothing offends, but a concurrence of humours, which trouble the phantasie. This is likewise evident in such as in the night in their sleep, and do strange feats: these vapours move the phantasie, the phantasie the appetite, which, moving the animal spirits, the body to walk up and down, as if they were awake. Fracast. (*l. 3. llect.*) refers all extasies to this force of imagination; such as lye together in a trance, as that priest whom Celsus speaks of, that separate himself from his senses when he list, and lie like a dead man without sense. Cardan brags of himself, that he could do as much, and when he list. Many times such men, when they come to themselves, tell things of heaven and hell, what visions they have seen; as that S^r Owen of Paris, that went into S^t Patricks Purgatory, and the monk of in the same author. Those common apparitions in Bede and Gregory, gets revelations, Wier. *l. 3. de lamiis* c. 11. Cæsar Vanninus in his, &c. reduceth, (as I have formerly said) with all those tales of witches, dancing, riding, transformations, operations, &c. to the force of imagination, and the devils illusions. The like effects almost are to be seen in those that are awake; how many chimæras, anticks, golden mountains, and the air, do they build unto themselves! I appeal to painters, mathematicians. Some ascribe all vices to a false and corrupt imagination, revenge, lust, ambition, covetousness, which prefers falshood, which is right and good, deluding the soul with false shews and images. Bernardus Penottus will have heresie and superstition to proceed from this fountain; as he falsely imagineth, so he believeth; and as he imagineth of it, so it must be, and it shall be; *contra gentes*, he will have it so. Especially in passions and affections, it shews strange and evident things that will not a fearful man conceive in the dark? what strange images, bears, devils, witches, goblins? Lavater imputes the greatest sectrums, and the like apparitions, to fear, which, above all other affects, gets the strongest imagination (saith Wierus); and so likewise with joy, &c. Some die suddenly, as she that saw her son come to meet her at Cannæ, &c. Jacob the patriarch, by force of imagination, dreamed of lambs, laying peckled rods before his sheep. Persina, that

atione oriuntur affectiones, quibus anima componitur, aut turbatur, Jo. Sarisbur. *Matheo*. 9. *Scalig. exercit. *Qui, quoties volebat, mortuo similis jacebat, auferans se a quo pungeretur, dolorem non sensit. *Idem Nymannus, *orat. de Imaginat.* tionibus se consecrant demoni pessimæ mulieres, qui iis ad opus suum utitur, et earum egit, ducitque ad loca ab ipsis desiderata: corpora vero earum sine sensu permanent, operit diabolus, ut nulli sint conspicua: et post, umbrâ sublatâ, propriis corporibus eas c. 11. Wier. *Denario medico. *Solet timor, præ omnibus affectibus, fortes imaginare: post, amor, &c. *l. 3. c. 8.*

Æthiopian queen in Heliodorus, by seeing the picture of Perseus and Andromeda, in stead of a blackmoor, was brought to bed of a fair white child; an imitation of whom, belike, an hard favoured fellow in Greece, because he and his wife were both deformed, to get a good brood of children, *elegantissima imagines in thalamo collocavit, &c.* hung the fairest pictures he could buy in money in his chamber, that his wife, by frequent sight of them, might conceive and bear such children. And, if we may believe Bale, one of Pope Nicholas the thirds concubines, by seeing of ¹ a bear, was brought to bed of a monster. If a woman (saith ² Lemnius) at the time of her conception, think of another man present or absent, the child will be like him. Great-bellied women, who they long, yield us prodigious examples in this kind, as moles, warts, scars, harelips, monsters, especially caused in their children by force of a depraved phantasie in them. *Ipsam speciem, quam animo effigiat, fetui inducit:* do imprints that stamp upon her child, which she ³ conceives unto her self. And therefore Lodovicus Vives (*lib. 2. de Christ. fem.*) gives a special caution to great-bellied women, ⁴ that they do not admit such absurd conceits and cogitations, but by all means avoid those horrible objects, heard or seen, or felt spectacles. Some will laugh, weep, sigh, groan, blush, tremble, sweat, at such things as are suggested unto them by their imagination. Avicenna speaks of one that could cast himself into a palsie when he list; and some can imitate the tunes of birds and beasts, that they can hardly be discerned. Dagobert and Saint Francis scars and wounds, like to those of Christs (if at the least such were), ⁵ Agrippa supposeth to have hapned by force of imagination. That some are turned to wolves, from men to women, and women again to men, (which is constantly believed) to the same imagination; or from men to asses, dogs, or any other shapes—⁶ Wierus ascribes all those famous transformations to imagination. That, in *hydrophobia*, they seem to see the picture of a dog still in their water; ⁷ that melancholy men, and sick men conceive so many phantastical visions, apparitions to themselves, and to such absurd suppositions, as that they are kings, lords, cocks, bears, owls; that they are heavy, light, transparent, great and little, senseless and dead, (as shall be shewn more at large, in our ⁸ Sections of Symptomes) it be imputed to nought else, but to a corrupt, false, and violent imagination. It works not in sick and melancholy men only, but even most forcibly sometimes in such as are sound: it makes them suddenly sick, and ⁹ alters their temperature in an instant. And sometimes a strong conceit or apprehension, as ¹⁰ Valesius proves, will take away diseases: in both kinds, it will produce real effects. Men, if they see but another man tremble, giddy, or sick of some fearful disease, their apprehension and fear is so strong in this kind, that they will have the same disease. Or if, by some sooth-sayer, wise-fortune-teller, or physician, they be told they shall have such a disease, they will so seriously apprehend it, that they will instantly labour of it—a thing familiar in China (saith Riccius the Jesuit:) ¹¹ if it be told them that they shall be sick on such a day, when that day comes, they will surely be sick, and will be so terribly afflicted, that sometimes they dye upon it. Dr. C.

¹ Ex viso urso, talem peperit. ² Lib. 1. cap. 4. de occult. nat. mir. Si, inter amplexus et cogitatio de uno aut alio absente, ejus effigies solet in fetu elucere. ³ Quid non fetui, adhuc matris subitâ spirituum vibratione, per nervos, quibus matrix cerebro conjuncta est, imprimitur imaginatio? ut, si imaginetur malum granatum, illius notas secum proferet fetus; si leporem, editur supremo labello bisido, et dissecto. Vehemens cogitatio movet rerum species. Wier. cap. 8. ⁴ Ne, dum uterum gestent, admittant absurdas cogitationes: sed et visu, audituque horrenda devitent. ⁵ Occult. Philos. l. 1. c. 64. ⁶ Lib. 3. de Lamiis, cap. 10. ⁷ Agrippa, cap. 64. ⁸ Sect. 3. memb. 1. subsect. 3. ⁹ Malleus malefic. fol. 77. ¹⁰ Corpus mutari potest versas ægritudines, ex forti apprehensione. ¹¹ Fr. Vales. l. 5. cont. 6. Nonnumquam etiam diuturni consequuntur, quandoque curantur. ¹² Expedit in Sinas, l. 1. c. 3. Tantum porro prædictoribus hisce tribuunt, ut ipse metus fidem faciat: nam, si prædictum iis fuerit tali morbo corripiendos, ii, ubi dies advenerit, in morbum incidunt: et, vi metus afflictis, cum ægro aliquando etiam cum morte, colluctantur.

is Discovery of ignorant Practitioners of Physick, *cap.* 8.) hath two stories to this purpose, what phansie is able to do; the one of a par-
 wise in Northamptonshire, *anno* 1607, that, coming to a physician, and
 by him that she was troubled with the *sciatica*, as he conjectured, (a dis-
 ease was free from) the same night after her return, upon his words, fell
 a grievous fit of a *sciatica*: and such another example he hath of another
 wife, that was so troubled with the cramp; after the same manner she
 by it, because her physician did but name it. Sometimes death it self
 caused by force of phantasie. I have heard of one, that, coming by chance
 company of him that was thought to be sick of the plague (which was not
 fell down suddenly dead. Another was sick of the plague with conceit.
 seeing his fellow let blood, falls down in a swoon. Another (saith
 out of Aristotle) fell down dead, (which is familiar to women at any
 easily sight) seeing but a man hanged. A Jew in France (saith ^u Lodovicus
 came by chance over a dangerous passage or plank, that lay over a
 brook, in the dark, without harm; the next day, perceiving what danger he
 was in, he fell down dead. Many will not believe such stories to be true, but
 though commonly, and deride when they hear of them: but let these men con-
 sider with themselves, (as ^v Peter Byarus illustrates it) if they were set to walk
 upon a plank on high, they would be giddy, upon which they dare securely
 walk upon the ground. Many (saith Agrippa) ^w *strong hearted men other-*
wise tremble at such sights; dazel, and are sick, if they look but down from
any high place; and what moves them but conceit? As some are so molested
 by phantasie; so some again, by fancy alone and a good conceit, are as easily
 cured. We see commonly the tooth-ach, gout, falling-sickness, biting of
 mad dog, and many such maladies, cured by spells, words, characters, and
 charms; and many green wounds, by that now so much used *unguentum*
magnum, magnetically cured; which Crollius and Goelenius in a book of
 have defended, Libavius in a just tract as stiffly contradicts, and most men
 overthrow. All the world knows there is no vertue in such charms, or cures,
 of a strong conceit and opinion alone, (as ^a Pomponatius holds) *which forceth*
motion of the humours, spirits, and blood; which takes away the cause of
the malady from the parts affected. The like we may say of our magical
 facts, superstitious cures, and such as are done by mountebanks and
 rascals. *As, by wicked incredulity, many men are hurt* (so saith ^y Wierus
 of charms, spells, &c.) *we find, in our experience, by the same means many*
are relieved. An empirick oftentimes, and a silly chirurgion, doth more
 strange cures, than a rational physician. Nymannus gives a reason—
 because the patient puts his confidence in him; ^z which Avicenna *prefers*
devisart, precepts, and all remedies whatsoever. 'Tis opinion alone, (saith
 Cardan) that makes or marrs physicians; and he doth the best cures,
 according to Hippocrates, in whom most trust. So diversly does this phan-
 tasie of ours affect, turn, and wind, so imperiously command our bodies, which,
 as another ^b Proteus, or aameleon, can take all shapes, and is of such
 force (as Ficinus adds) *that it can work upon others, as well as ourselves.*
 How can otherwise blear-eyes in one man cause the like affection in another?
 Why doth one man's ^c yawning make another man yawn? one mans pissing,
 provoke a second many times to do the like? Why doth scraping of tren-

^a Lib. 18. ^b Lib. 3. de animâ, cap. de mel. ^c Lib. de Peste. ^d Lib. 1. cap. 63. Ex alto des-
 titutione, aliqui præ timore contremiscunt, caligant, infirmantur; sic singultus, febres, morbi com-
 itantur, quandoque sequuntur, quandoque recedunt. ^e Lib. de Incantatione. Imaginatio subditum
 spiritum et spirituum motum infert; unde vario affectu rapitur sanguis, ac unâ morbificas causas
 spiritus affectis eripit. ^f L. 3. c. 18. de præstig. Ut impiâ credulitate quis læditur, sic et levâ
 rum credibile est, usuque observatum. ^g Egri persuasio et fiducia omni arti et consilio et medi-
 ca preferenda. Avicen. ^h Plures sanat, in quem plures confidunt. lib. de sapientia. ⁱ Marci-
 anus Factorius, l. 13. c. 18. de theolog. Platonica. Imaginatio est tanquam Proteus vel cameleon, cor-
 proprium et alienum nonnumquam afficiens. ^k Cur oscitantes oscitent. Wierus.

chers offend a third, or hacking of files? Why doth a carcass to the murderer is brought before it, some weeks after the murder done? Why do witches and old women fascinate and bewitch children (as Wierus, Paracelsus, Cardan, Mizaldus, Valleriola, Cæsar Vannanella, and many philosophers think) the forcible imagination partly moves and alters the spirits of the other. Nay more, they and cure not only diseases, maladies, and several infirmities, by this Avicenna, *de anim.* l. 4. *sect.* 4. supposeth in parties remote, but from their places, cause thunder, lightning, tempests; which opinion Paracelsus, and some others, approve of: so that I may certainly this strong conceit or imagination is *astrum hominis*, and the rudder of our ship, which reason should steer, but, over-born by phantasie manage, and so suffers it self and this whole vessel of ours to be, and often over-turned. Read more of this in Wierus, l. 3. *de Lamiis*, Franciscus Valesius, *med. controvers.* l. 5. *cont.* 6. Marcellus Donac. l. *de hist. med. mirabil.* Levinus Lemnius, *de occult. nat. mir.* Cardan, l. 18. *de rerum var.* Corn. Agrippa, *de occult. Philos.* Camerarius, l. *Cent. cap.* 54. *horarum subcis.* Nymannus, in *orat.* Laurentius, and him that is *instar omnium*, Fienus, a famous physician of Antwerp, that wrote three books *de viribus imaginationis*. I have digressed, because this imagination is the *medium deferens* of passions, means they work and produce many times prodigious effects; phantasie is more or less intended or remitted, and their humours do perturbations move more or less, and make deeper impression.

SUBJECT. III.—Division of Perturbations.

PERTURBATIONS and passions, which trouble the phantasie, dwell between the confines of sense and reason, yet they rather follow sense than reason, because they are drowned in corporeal organs of sense, and are commonly reduced into two inclinations, *irascible*, and *covetous*. The Thomists subdivide them into eleven, six in the *coveting*, and five in the *invading*. Aristotle reduceth all to pleasure and pain; love and hatred; *Vives, to good and bad. If good, it is present, we absolutely joy and love: or to come, and then we desire for it: if evil, we absolutely hate it: if present, it is sorrow; if future, it is fear. These four passions Bernard compares to the wheels of a chariot, by which we are carryed in this world. All other passions are reducible under these four, or six, as some will—love, joy, desire, hatred, sorrow, and fear. The rest, as anger, envy, emulation, pride, jealousy, anxiety, shame, discontent, despair, ambition, avarice, &c. are reducible to the first: and, if they be immoderate, they consume the spirits; melancholy is especially caused by them. Some few discreet men, that can govern themselves, and curb in these inordinate affections, philosophy, and such divine precepts of meekness, patience, and like; but most part, for want of government, out of indiscretion and ignorance, they suffer themselves wholly to be led by sense, and are repressing rebellious inclinations, that they give all encouragement to them, leaving the reins, and using all provocations to further them, by nature, worse by art, discipline, custom, education, and the will of their own, they follow on, wheresoever their unbridled affections transport them, and do more out of custom, self will, than out

* T. W. Jesuit. * 3. de Animâ. † Ser. 35. Hæ quatuor passionēs sunt tanquam quibus vehimur hoc mundo. ‡ Harum quippe immoderatione, spiritus marcescunt, Ferac. 18. § Malâ consuetudine depravatur ingenium, ne bene faciat. Prosper Calenus. Plura faciunt homines e consuetudine, quam e ratione.—A teneris assuescere multum est illora probocque; Deteriora sequor. Ovid.

Multas (as Melancthon calls it) *malum facit*: this stubborn will
 its judgement, which sees and knows what should and ought to
 yet will not do it. *Mancipia gulæ*, slaves to their several lusts
 they precipitate and plunge themselves into a labyrinth of cares:
 lust, blinded with ambition, they seek that at Gods hands, which
 ive unto themselves, if they could but refrain from those cares
 bations, wherewith they continually macerate their mindes. But
 to these violent passions of fear, grief, shame, revenge, hatred,
 they are torn in pieces, as Actæon was with his dogs, and ¹ cru-
 own souls.

SUBJECT. IV.—*Sorrow, a Cause of Melancholy.*

Insanus dolor.—In this catalogue of passions, which so much
 the soul of man, and cause this malady, (for I will briefly speak of
 and in their order) the first place in this irascible appetite may justly
 engaged by sorrow—an inseparable companion, ¹ the mother and daughter
 melancholy, her epitome, symptome, and chief cause. As Hippocrates hath
 beget one another, and tread in a ring; for sorrow is both cause and
 of this disease. How it is a symptome, shall be shewed in his place.
 is a cause, all the world acknowledge. *Dolor nonnullis insanix causa*
et aliorum morborum insanubiliū, saith Plutarch to Apollonius; a cause
 madness, a cause of many other diseases; a sole cause of this mischief,
 mus calls it. So doth Rhasis, *cont. l. 1. tract. 9.* Guianerius, *tract.*
c. 5. And, if it take root once, it ends in despair, as ² Felix Plater observes,
 (as in ³ Cebes table) may well be coupled with it. ⁴ Chrysostom, in his
 twentieth epistle to Olympia, describes it to be a cruel torture of the soul,
 most inexplicable grief, poisoned worm, consuming body and soul, and
 away the very heart, a perpetual executioner, continual night, profound
 sickness, a whirlwind, a tempest, an ague not appearing, heating worse than
 fire, and a battle that hath no end. *It crucifies worse than any tyrant*:
torture, no strappado, no bodily punishment, is like unto it. 'Tis the
 le, without question, which the poets feigned to gnaw ⁵ Prometheus heart;
 no heaviness is like unto the heaviness of the heart (Ecclus. 25. 15, 16).
 very perturbation is a misery; but grief a cruel torment, a domineering
 sion. As in old Rome, when the Dictator was created, all inferiour ma-
 ties ceased—when grief appears, all other passions vanish. *It dries up*
bones (saith Solomon, c. 17. Prov.); makes them hollow-ey'd, pale, and
 a, furrow-faced, to have dead looks, wrinkled brows, riveled cheeks, dry
 es, and quite perverts their temperature, that are misaffected with it; as
 ora, that exil'd mournful duchess, (in our ⁶ English Ovid) laments to her
 husband, Humphrey duke of Gloucester—

Sawest thou those eyes, in whose sweet cheerful look,
 Dake Humphrey once such joy and pleasure took,
 Sorrow hath so despoil'd me of all grace,
 Thou couldst not say this was my Elnors face.
 Like a foul Gorgon, &c.

solædatur, nisi a seipso. Multi se in inquietudinem præcipitant: ambitione et cupiditatibus
 illi non intelligunt se illud a diis petere, quod sibi ipsis, si velint, præstare possint, si curis et
 rationibus, quibus assidue se macerant, imperare vellent. ¹ Tanto studio miseriarum causas,
 causa dolorum, quærimus; vitæque, secus felicissimam, tristem et miserabilem effecimus.
 h. præfat. de Remediis, &c. ² Timor et mœstitia, si diu perseverent, causa et soboles atri-
 e sunt, et in circulum se præcitant. Hip. Aphoris. 23. l. 6. Idem Montaltus. cap. 19. Victorius
 nus, præf. imag. ³ Multi ex morore et metu huc delapsi sunt. Lemn. lib. i. cap. 16.
 cura et tristitia faciunt accedere melancholiam: (cap. 3. de mentis alien.) si altas radices agat,
 in fixamque degenerant melancholiam, et in desperationem desinit. ⁴ Ille, luctus: ejus vero
 speratio simul ponitur. ⁵ Animarum crudele tormentum, dolor inexplicabilis, tinea, non
 cava, sed corda, perstringens, perpetuus carnifex, vires animæ consumens, jugis nox et tenebras
 le, tempestas, et turbo, et febris non apparens, omni igne validius incendens, longior, et pugna
 ion habens—Crucem circumfert dolor, faciemque omni tyranno crudeliorem præ se fert.
 comes, Mythol. l. 4. c. 6. ⁶ Tully, 3. Tusc. omnis perturbatio miseria; et carnificina est
 • M. Drayton, in his Her. ep.

Angerona had her holy day, to whom, in the temple of Volupia, or of pleasure, their augures and bishops did yearly sacrifice; that, propitious to them, she might expel all cares, anguish and vexation of mind, for that year following. Many lamentable effects this fear causeth, as to be red, pale, tremble, sweat; ^k it makes sudden cold and heat to cover all the body, palpitation of the heart, syncope, &c. It amazeth many that are to speak, or shew themselves in publick assemblies, or before some personages, as Tully confessed of himself, that he trembled still at the beginning of his speech; and Demosthenes that great orator of Greece, before his. It confounds voice and memory, as Lucian wittily brings in Jupiter thus so much afraid of his auditory, when he was to make a speech to the gods, that he could not utter a ready word, but was compelled to mercuries help in prompting. Many men are so amazed and astonished that they know not where they are, what they say, ^l what they do; and which is worst it tortures them, many dayes before, with continual doubts and suspicion. It hinders most honourable attempts, and makes their hearts like, sad and heavy. They that live in fear, are never free, ^m resolute, or never merry, but in continual pain; that, as Vives truly said, *nulla est tria major quam metus*; no greater misery, no rack, no torture, like unto that suspicious, anxious, solicitous, they are childishly drooping without reason, without judgement, ⁿ especially if some terrible object be offered, as much hath it. It causeth oftentimes sudden madness, and almost all manner of diseases, as I have sufficiently illustrated in my ^o digression of the Force of Imagination, and shall do more at large in my section of ^p Terroures. Fear makes our imagination conceive what it list, invites the devil to come to us (as *Pyra* and *Cardan* avouch), and tyrannizeth over our phantasie more than other affections especially in the dark. We see this verified in most men; *Larator* saith, *quæ metuunt, fingunt*; what they fear they conceive, and shew unto themselves; they think they see goblins, hags, devils, and many become melancholy thereby. *Cardan* (*subtil. lib. 18*) hath an example of an one, so caused to be melancholy (by sight of a bugbear) all his life. *Augustus Cæsar* durst not sit in the dark; *nisi aliquo assidente*, saith *Plinius*, *numquam tenebris evigilavit*. And 'tis strange what women children will conceive unto themselves, if they go over a church-yard in the night, lye or be alone in a dark room; how they sweat and tremble on a sudden. Many men are troubled with future events, foreknowledge of their misadventures, destinies, as *Severus* the emperour, *Adrian*, and *Domitian*: *quod est ultimum vitæ diem*, saith *Suetonius*, *valde sollicitus*; much tortured in the night because he foreknew his end; with many such, of which I shall speak more opportunely in ^q another place. Anxiety, mercy, pitty, indignation, &c. are such fearful branches derived from these two stems of fear and sorrow, I need hardly omit. Read more of them in ^r *Carolus Pascalius*, ^s *Dandinus*, &c.

SUBJECT. VI.—*Shame and Disgrace, Causes.*

SHAME and disgrace cause most violent passions, and bitter pangs. *Ob rem et dedecus publicum, ob errorem commissum, sæpe moventur generosi animi* (*Felix Plater*, lib. 3. *de alienat. mentis*): Generous minds are moved with shame, to despair, for some publick disgrace. And he

semper inducit frigus, cordis palpitationem, vocis defectum, atque pallorem. *Agrippa*, l. 1. c. 63. semper spiritus habent frigidus. *Mont.* ¹ Effusus cernens fugientes agmine turmas, Quis se infiat cornua? *Faunus* ait. *Alciat.* ² Metus non solum memoriam consternat, sed et in animi omne et laudabilem conatum impedit. *Thucydides.* ³ Lib. de fortitudine et virtute tri. Ub prope res adfuit terribilis. ⁴ Sect. 2. Mem. 3. Subs. 2. ⁵ Sect. 2. Mem. 4. Subs. 3. ⁶ 18. lib. Timor attrahit ad se dæmonas. Timor et error multum et in hominibus possunt. ⁷ Spectris, ca. 3. Fortes raro spectra vident, quia minus timent. ⁸ Vita ejus. ⁹ Sect. 2. ¹⁰ 4. Suba. 7. ¹¹ De virt. et vitiis. ¹² Com. in *Arist. de Animâ*.

(saith Philo. lib. 2. de provid. dei) ¹ that subjects himself to ambition, shame, is not happy, but altogether miserable, tortu-
tinnal labour, care, and misery. It is as forcible a batterer as a
² Many men neglect the tumults of the world, and care not for g
they are afraid of infamy, repulse, disgrace: (Tul. offic. l. 1.
verely contemn pleasure, bear grief indifferently; but they are q
and broken with reproach and obloquy (siquidem vita et fama p
bulant), and are so dejected many times for some public injury,
box on the ear by their inferiour, to be overcome of their adversary
field, to be out in a speech, some foul fact committed or disclos
they dare not come abroad all their lives after, but melancholiz
and keep in holes. The most generous spirits are most subject to
altos frangit et generosos: Hieronym. Aristotle, because he coul
stand the motion of Euripus, for grief and shame drowned him
Rodoginus (antiquar. lec. lib. 29. cap. 8) Homerus pudore con
swallowed up with this passion of shame, ^b because he could no
fisherman's riddle. Sophocles killed himself, ^c for that a traged
hissed off the stage. (Valer. Max. lib. 9. cap. 12.) Lucretia stol
and so did ^d Cleopatra, when she saw that she was reserved for
avoid the infamy. Antonius, the Roman, ^e after he was ove
enemy, for three days space sat solitary in the fore-part of the
ing from all company, even of Cleopatra her self, and afterwa
shame, butchered himself. (Plutarch. vita ejus.) Apollonius f
fully banished himself, forsaking his countrey, and all his dea
cause he was out in reciting his poems. (Plinius, lib. 7. cap. 2.
mad, because his arms were adjudged to Ulysses. In China, ^fti
thing for such as are exclud in those famous tryals of theirs, o
degrees, for shame and grief to lose their wits ^g (Mat. Riccius, ea
nas l. 3. c. 9.) Hostratus the fryer took that book which Reu
against him, under the name of *Epist. obscurorum virorum*, so t
for shame and grief, he made away himself ^h (Jovius, in *elogiis*).
learned minister, and an ordinary preacher at Alcmarr in Holla
day, as he walked in the fields for his recreation) suddenly take
or looseness, and thereupon compelled to retire to the next ditch
ⁱ surprized at unawares by some gentlewomen of his parish wander
was so abashed, that he did never after shew his head in public
away with melancholy: (Pet. Forestus, *med. observat. lib. 10. o*
So shame amongst other passions can play his prize.

I know there be many base, impudent, brazen-faced rogu
^j nulla pallescere culpá, be moved with nothing, take no infam
to heart, laugh at all; let them be proved perjured, stigmat
rogues, thieves, traitours, lose their ears, be whipped, branded, ca
at, hissed, reviled, and derided (with ^k Ballio the baud in F

¹ Qui mentem subiecit timoris dominationi, cupiditatis, doloris, ambitionis, pudor

it; *cantores probos! babæ! and bombæ!* what care they? We many such in our times.

Exclamat Melicerta perissæ
Frontem de rebus.

dest man, one that hath grace, a generous spirit, tender of his reputation, deeply wounded, and so grievously affected with it, that he had rather lose myriads of crowns, lose his life, than suffer the least defamation of or blot in his good name. And, if so be that he cannot avoid it—as a *quæ, cantando victa, moritur*, (saith ¹ Mizaldus) dies for shame, a bird sing better—he languisheth and pineth away in the anguish of

SUBJECT. VII.—*Envy, Malice, Hatred, Causes.*

and malice are two links of this chain; and both (as Guianerius, 15. cap. 2. proves out of Galen, 3 *Aphorism. com.* 22.) *cause this by themselves, especially if their bodies be otherwise disposed to misery.* 'Tis Valescus de Taranta and Felix Platerus observation: *to gnawes many men's hearts, that they become altogether melancholy.* And, therefore, belike, Solomon (*Prov.* 14. 13.) calls it, *the rotting bones*; Cyprian, *vulnus occultum*.

* Siculi non invenere tyranni
Majus tormentum:

Man tyrants never invented the like torment. It crucifies their souls, and their bodies, makes them hollow-ey'd, ^p pale, lean, and ghastly to (Cyprian, *ser.* 2. *de zelo et livore*.) ^q *As a moth gnaws a garment, so Chrysostome doth envy consume a man*; to be a living anatomy, *to be a lean and pale carcass, quickned with a fiend* (Hall, in *it.*); for, so often as an envious wretch sees another man prosper, to *live, to thrive, and be fortunate in the world, to get honours, offices, &c.* he repines, and grieves:

* intabescitque videndo
Su cecus hominum—
Suppliciumque suum est:

es himself, if his equal, friend, neighbour be preferred, commended, if he understand of it, it gauls him afresh; and no greater pain can he have, than to hear of another mans well doing; 'tis a dagger at his very such object. He looks at him (as they that fell down in Lucians honour) with an envious eye, and will damage himself to do the other self, (*Atque cadet subito, dum super hoste cadat*) as he did, in Æsop, a man, that poisoned the flowers in his garden, because his neighbours could get no more honey from them. His whole life is sorrow; and he speaks a *satyre*; nothing fats him but other mens ruines; for, in a word, envy is nought else but *tristitia de bonis alienis*, sorrow at their harms, opposite to mercy, ^q which grieves at other mens good, be it present, past, or to come; *et gaudium de adversis*, at their misfortunes, opposite to malice, ^q which grieves at other mens good, and misaffects the body in another kind; so Damascen defines *de orthod. fid.* Thomas, 2. 2. *quest.* 36. *art.* 1. Aristotle, *l.* 2. *Rhet.*

¹ Plinio. * Multus videmus, propter invidiam et odium, in melancholiam inclinos potissimum quorum corpora ad hanc apta sunt. * Invidia affligit homines adeo, ut hi melancholici penitus fiant. * Hor. * His vultus minax, torvus aspectus, eie, in labiis tremor, stridor in dentibus, &c. * Ut tineæ corrodunt vestimentum, sic invidia relatur, consumit. * Pallor in ore sedet, macies in corpore toto. Nusquam recta acies: sine dentes. * Diaboli expressa imago, toxicum charitatis, venenum amicitie, abyssus non est eo monstrosius monstrum, damnosius damnum: urit, torret, discruciat, macie et melle. Austin. Domin. prim. Advent. * Ovid. * Declam. 13. linivit flores maleficis enenum mella convertens. * Statuis cereis Basilus eos comparat, qui liquefiunt ad prælia, quæ aliis gaudent et ornantur; muscis aliis, quæ ulceribus gaudent, amœna prætereunt, ætidea. * Misericordia etiam, quæ tristitia quadam est, sæpe miserantis corpus male pippa, *l.* 1. cap. 63.

c. 4. et 10. Plato, *Philebo.* Tully, 3. *Tusc.* Greg. Nic. *l. de*
c. 12. Basil. *de Invidiâ.* Pindarus, *Od.* 1. ser. 5; and we find it
a common disease, and almost natural to us, (as ^xTacitus holds
another mans prosperity: and 'tis in most men an incurable disease
have read, saith Marcus Aurelius, Greek, Hebrew, Chaldee authors
consulted with many wise men, for a remedy for envy: I could
but to renounce all happiness, and to be a wretch, and miserable
'Tis the beginning of hell in this life, and a passion not to be excused
other sin hath some pleasure annexed to it, or will admit of an excuse
alone wants both. Other sins last but for a while: the gut m
fied; anger remits; hatred hath an end; envy never ceaseth
lib. 2. de sap.) Divine and humane examples are very familiar
run and read them, as that of Saul and David, Cain and Abel;
lum non proprium peccatum, sed fratris prosperitas, saith Theodor
his brothers good fortune gauled him. Rachel envied her sister, be
(Gen. 30) Josephs brethren him, (Gen. 37). David had a touch
as he confesseth (^a Psal. 37), ^b Jeremy and ^c Habakkuk; they repine
good; but in the end they corrected themselves. Psal. 75: fret
&c. Domitian spited Agricola for his worth, ^d that a private man
much glorified. ^e Cæcinnus was envied of his fellow citizens, beca
more richly adorned. But, of all others, ^f women are most weak:
tudinem, invidiæ sunt feminae (Musæus): aut amat, aut odit: n
tium (Granatensis); they love, or hate: no medium amongst the
cabiles plerumque læsæ mulieres. Agrippina like, ^g a woman, if
neighbour more neat or elegant, richer in tires, jewels, or app
raged, and like a lioness, sets upon her husband, rails at her, s
and cannot abide her; so the Roman ladies, in Tacitus, did a
Cæcinnus's wife, ^h because she had a better horse, and better furn
she had hurt them with it, they were much offended. In like s
tiewomen do at their usual meetings; one repines or scoffs at anot
and happiness. Myrsine, an Attick wench, was murdered of h
ⁱ because she did excel the rest in beauty (Constantine, *Agricult.*
Every village will yield such examples.

SUBJECT. VIII.—*Emulation, Hatred, Faction, Desire of R*
Causes.

OUT of this root of envy, ^j spring those feral branches of fact
livor, emulation, which cause the like grievances, and are serræ
sawes of the soul, ^k consternationis pleni affectus, affections fu
rate amazement; or, as Cyprian describes emulation, it is ^l a
soul, a consumption, to make another mans happiness his misery
crucifie, and execute himself, to eat his own heart. Meat an
do such men no good: they do always grieve, sigh, and groa

^x Insitum mortalibus a naturæ recentem aliorum felicitatem æris oculis intueri. H

without intermission; their breast is torn asunder: and a little after, ever he is, whom thou dost emulate and envy, he may avoid thee; canst neither avoid him, nor thy self. Wheresoever thou art, he thee; thine enemy is ever in thy breast; thy destruction is within thou art a captive, bound hand and foot, as long as thou art maliced envious, and canst not be comforted. It was the devils overland, whensoever thou art thoroughly affected with this passion, it time. Yet no perturbation so frequent, no passion so common.

= Καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ τέκτονι τέκτων·

Καὶ πτωχὸς πτωχῷ φθονεῖ, καὶ ἀοιδὸς ἀοιδῷ.

A potter emulates a potter;

One smith envies another:

A beggar emulates a beggar;

A singing man his brother.

society, corporation, and private family, is full of it; it takes hold of all sorts of men, from the prince to the ploughman; even amongst it is to be seen: scarce three in a company, but there is siding, faction, soon, between two of them, some *simultas*, jarr, private grudge, hearting in the midst of them. Scarce two gentlemen dwell together in the city, (if they be not near kin or linked in marriage) but there is emulation at them and their servants, some quarrel or some grudge betwixt their or children, friends and followers, some contention about wealth, gentry, money, &c. by means of which, (like the frog in *Æsop*, that would kill she was as big as an ox, but burst her self at last) they will stretch and their fortunes, callings, and strive so long, that they consume their time in law-suits, or otherwise in hospitality, feasting, fine clothes, to a few bumbast titles; for *ambitiosâ paupertate laboramus omnes*; to one another, they will tire their bodies, macerate their souls, and contendations or mutual invitations, begger themselves. Scarce two scholars in an age, but with bitter invectives they fall foul one on the and their adherents—Scotists, Thomists, Reals, Nominals, Plato and le, Galenists and Paracelsians, &c. it holds in all professions. Best emulation in studies, in all callings, is not to be disliked: 'tis *rum cos*, as one calls it—the whetstone of wit, the nurse of wit and and those noble Romans, out of this spirit, did brave exploits. s a modest ambition, as Themistocles was roused up with the glory of es; Achilles trophies moved Alexander.

† Ambire semper stulta confidentia est:

Ambire numquam deses arrogantia est:

biggish humour not to emulate or to sue at all, to withdraw himself, t, refrain from such places, honours, offices, through sloth, niggard- fear, bashfulness, or otherwise, to which, by his birth, place, fortunes, ion, he is called, apt, fit, and well able to undergo: but, when it is erate, it is a plague and a miserable pain. What a deal of money enry the eighth, and Francis the first, king of France, spend at that s interview! and how many vain courtiers, seeking each to outbrave spent themselves, their lively-hood and fortunes, and dyed beggars! n the emperor was so galled with it, that he killed all his equals; Nero. This passion made 'Dionysius the tyrant banish Plato and nus the poet, because they did excell and eclipse his glory, as he t; the Romans exile Coriolanus, confine Camillus, murder Scipio; eeks, by ostracism, to expel Aristides, Nicias, Alcibiades, imprison

uis est ille, quem æmularis, cui invidet, is te subterfugere potest: at tu non te: ubicunque versarius tuus tecum est; hostis tuus semper in pectore tuo est, pernicies intus inclusa:

† inectus, zelo dominante captivus: nec solatia tibi ulla subveniunt: hinc diabolus inter im mundi, et perit primus, et perdidit. Cyprian. ser. 2. de zelo et livore. * Hesiod. op. * Rana, cupida æquandi bovem, se distendebat, &c. * Emulatio alit ingenia. Pater- ter. Vol. * Grotius, Epig. lib. 1. * Anno 1519, betwixt Ardes and Quine. * Spartan.

(*Prov.* 10. 12); and they break out at last into immortal en-
 lency, and more than Vatinian hate and rage; * they persecute e
 friends, followers, and all their posterity, with bitter taunts
 scurril invectives, libels, calumnies, fire, sword, and the like,
 reconciled. Witness that Guelf and Gibelline faction in Ital
 Adurni and Fregosi in Genoa; that of Cneius Papirius and
 in Rome; Cæsar and Pompey; Orleans and Burgundy in Fra
 Lancaster in England. Yea, this passion so rageth * many tin
 verts, not men only, and families, but even populous cities.
 Corinth can witness as much; nay flourishing kingdoms are
 wilderness by it. This hatred, malice, faction, and desire of re
 first all those racks, and wheels, strappadoes, brazen bulls, fer
 sons, inquisitions, severe laws, to macerate and torment one
 happy might we be, and end our time with blessed days, and
 if we could contain our selves, and, as we ought to do, put up
 humility, meekness, patience, forget and forgive, (as in * Go
 enjoined), compose such small controversies amongst our s
 our passions in this kind, and think better of others (as * P
 us) *than of our selves; be of like affection one towards an
 avenge our selves, but have peace with all men.* But being
 peevish and perverse, insolent and proud, so factious and sec
 cious and envious, we do *invicem angariare*, maul and vex o
 ture, disquiet, and precipitate ourselves into that gulf of woes a
 vate our misery, and melancholy, heap upon us hell and etern

SUBJECT. IX.—*Anger, a Cause.*

ANGER, a perturbation, which carries the spirits outwards
 body to melancholy, and madness it self—*ira furor brevis*
 *Piccolomineus accounts it) one of the three most violent pa
 tæus sets it down for an especial cause (so doth Seneca, e
 this malady. *Magninus gives the reason; *ex frequenti ira
 calefiunt*; it over-heats their bodies; and, if it be too freq
 out into manifest madness, saith S. Ambrose. 'Tis a known
fit læsa sæpius patientia; the most patient spirit that is, if h
 voked, will be incensed to madness; it will make a devil o
 therefore Basil (belike) in his Homily *de Ira*, calls it *tenebra*

this effect, especially in old men and women. *Anger and calumny* (saith *Proverb*) *break them at first, and, after a while, break out into open madness: things cause fury in women, especially if they love or hate overmuch, they be much grieved or angry; these things, by little and little, lead on to this malady.* From a disposition, they proceed to an habit; for there is no difference between a mad man and an angry man, in the time of his Anger, as Lactantius describes it, (*L. de Irâ Dei, ad Donatum, c. 5.*) is, *animi tempestas, &c.* a cruel tempest of the mind, *making his eyes be fire, and stare, teeth gnash in his head, his tongue stutter, his face be red; and what more filthy imitation can be of a mad man?*

⁵Ora tument irâ; fervescunt sanguine venæ;
Lumina Gorgonio sævius angue micant.

are void of reason, inexorable, blind, like beasts and monsters for the day and do they know not what, curse, swear, rail, fight, and what

How can a mad man do more? as he said in the comedy, *iracundiâ sum apud me; I am not mine own man.* If these fits be immoderate, long, or be frequent, without doubt they provoke madness. Montaigne (*essais*, 21) had a melancholy Jew to his patient; he ascribes this for principal cause: *irascēbatur levibus de causis*; he was easily moved to rage. Ajax had no other beginning of his madness; and Charles the sixth, the last French king, fell into this misery, out of the extremity of his desire of revenge, and malice; ^bincensed against the duke of Britain, he could neither eat, drink, nor sleep for some days together; and in the last about the calends of July, 1392, he became mad upon his horseback, drawing his sword, striking such as came neer him promiscuously, and continued all the days of his life. (*Æmil. lib. 10. Gal. hist.*) Hegesippus (*Ant. urbis Hieros. l. 1. c. 37*) hath such a story of Herod, that, out of angry fit, became mad, and ^cleaping out of his bed, he killed Josippus, and played many such Bedlam pranks. The whole court could not rule him a long time after. Sometimes he was sorry and repented, much grieved that he had done, *postquam deferbuit ira*; by and by outrageous again. In choleric bodies, nothing so soon causeth madness, as this passion of anger, besides many other diseases, as Pelesius observes, (*Cap. 21. l. 1. de affect. causis*) *Sanguinem imminuit, fel auget*: and, as ^dValesius observes, (*Med. contro. lib. 5. contro. 8*) many times kills them quite out. If these were the worst of this passion, it were more tolerable: ^ebut it ruins whole towns, ^fcities, families, and kingdoms. *Nulla pestis generi pluris stetit*, saith Seneca, (*de Irâ, lib. 1*) no plague hath done mankind so much harm. Look into our histories; and you shall almost find no other subject, but what a company ^gof hare-brains have done in this rage. We may do well, therefore, to put this in our precession amongst others: *From all blindness of heart, from pride, vain-glory, and hypocrisy, from envy, hatred, and malice, anger, and all such pestiferous perturbations, good Lord, deliver us!*

SUBJECT. X.—Discontents, Cares, Miseries, &c. Causes.

DISCONTENTS, cares, crosses, miseries, or whatsoever it is that shall cause molestation of spirits, grief, anguish, and perplexity, may well be reduced to a head. Preposterously placed here, in some mens judgements, they seem: yet, in that Aristotle in his ^hRhetorick defines these cares, as he

ⁱanimi tempestas, tantis excitans fluctus, ut statim ardescant oculi, os tremat, lingua titubet, concupiscit, &c. ^jOvid. ^kTerence. ^lInfensus Britannia duci, et in ultionem versus, cum cepit, nec quietem; ad Calendas Julias, 1392, comites occidit. ^mIndignatione nimia animique impotens, exsiliit de lecto: furem non capiebat aula, &c. ⁿAn ira possit interficere. ^oAbernethy. ^pAs Troy, sævæ memorem Junonis ob iram. ^qStultorum et populorum continet astus. ^rLib. 2. Invidia est dolor, et ambitio est dolor, &c.

doth envy, emulation, &c. still by grief, I think I may well rank the irascible row; being that they are, as the rest, both causes and symptoms of this disease, producing the like inconveniences, and are, most part, accompanied with anguish and pain (the common etymology will evince. *quasi corura*); *dementes curæ*, *insomnes curæ*, *damnosæ curæ*, *tridaces*, *carnifices*. &c. biting, eating, gnawing, cruel, bitter, sick, sad, pale, tetrick, miserable, intolerable cares (as the poets^o call them; cares, and are as many in number as the sea sands. ^p Galen, Ferne Plater, Valescus de Taranta, &c. reckon afflictions, miseries, even attentions, and vexations of the mind, as principal causes, in that they sleep, hinder concoction, dry up the body, and consume the substance. They are not so many in number, but their causes be as divers, and not thousand free from them, or that can vindicate himself, whom that

^q Per hominum capita molliter ambulans,
Plantas pedum teneras habens—

Over mens heads walking
With tender feet treading

Homer's goddess Ate, hath not involved into this discontented, plagued with some misery or other. Hyginus (*fab.* 220) to this hath a pleasant tale. Dame Cura by chance went over a brook, and up some of the dirty slime, made an image of it. Jupiter, afterwards, put life to it; but Cura and Jupiter could not agree what name to give him, or who should own him. The matter was referred to Saturn. He gave this arbitrement; his name shall be *Homo ab humo*: *Cura e deat quamdiu vivat*: Care shall have him whilst he lives; Jupiter and Tellus his body when he dies. But, to leave tales—A general, continue cause, an inseparable accident to all men, is discontent, misery. Were there no other particular affliction (which who is fit to molest a man in this life, the very cogitation of that common misery enough to macerate, and make him weary of his life; to think that never be secure, but still in danger, sorrow, grief, and persecution begin at the hour of his birth, as ^s Pliny doth elegantly describe it, *naked, and falls^t a whining at the very first; he is swaddled and like a prisoner; cannot help himself; and so he continues to his cujusque feræ pabulum*, saith ^u Seneca, impatient of heat and cold, of labour, impatient of idleness, exposed to Fortunes contumelies, naked mariner Lucretius compares him, cast on shore by shipwreck, comfortless in an unknown land: ^v No estate, age, sex, can secure him from this common misery. *A man, that is born of a woman, is of continuance, and full of trouble* (Job 14. 1. 22); *and, while his flesh liveth, he shall be sorrowful: and, while his soul is in him, it shall be sorrowful*. *All his days are sorrow, and his travels grief: his heart also take in the night*; (Ecclus. 2. 23. and 2. 11) *all that is in it, is sorrow and vexation of spirit*; ^w *ingress, progress, regress, egress, much alike* *ness seizeth on us in the beginning, labour in the middle, grief in the end, error in all. What day ariseth to us, without some grief, care, or sorrow, or what so secure and pleasing a morning have we seen, that hath not been overcast before the evening*. One is miserable, another ridiculous. One complains of this grievance, another of that. *Aliqua*

^o Insomnes, Claudianus. tristes, Virg. mordaces, Luc. edaces, Hor. mœstæ, amare, O. inquietæ, Mart. urentes, rodentes, Mant. &c. ^p Galen. l. 3. c. 7, de locis affectis. ^q maxime melancholici quando vigiliis, multis, et sollicitudinibus, et laboribus, et curis, fatigantur. ^r Lucian. Podag. ^s Omnia imperfecta, confusa, et perturbatione plena. Carduat. hist. cap. 1. Hominem nudum et ad vagitum edit natura. Flens ab initio, devineat

^t Δακρυχέων γενόμεν, καὶ δακρύσας ἀποθνήσκω

Τῷ γενέσθαι ἀνθρώπων πολυδάκρυτον, ἀσθενὲς, οἰκτρόν.

^u *ymans natus sum, et lacrymans morior, &c.* ^v Ad Marinum. ^w Boëthius. *progressum labor, exitum dolor, error omnia: quem tranquillum, quæso, quem nuncium diem egimus?* Petrarca.

o pedes, vezant, (Seneca) nunc destillatio, nunc hepatis morbus; ut, nunc superest, sanguis: now the head akes, then the feet, now the liver, &c. Huic census exuberat; sed est pudori degener &c. He is rich, but base born; he is noble, but poor: a third hath but he wants health, peradventure, or wit to manage his estate. *vex one, wife a second, &c. Nemo facile cum conditione sua contentus* no man is pleased with his fortune; a pound of sorrow is familiarly in a dram of content; little or no joy, little comfort, but ^aevery where contention, anxiety in all places. Go where thou wilt; and thou shalt find discontents, cares, woes, complaints, sickness, diseases, incumbrances, and exclamations. *If thou look into the market, there (saith ^y Chrysostom) crawling and contention; if to the court, there knavery and flattery, in a private mans house, there's cark and care, heaviness, &c.* As he said, ^z *Nil homine in terra spirat miserum magis almd:* No creature so miserable as man, so generally molested, ^a *in miseries of body, in miseries of heart, in miseries asleep, in miseries awake, in miseries where he turns,* as Bernard found. *Numquid tentatio est vita humana incerta?* A meer temptation is our life; (Austin. *confess. lib. 10.*) *catena perpetuorum malorum; et quis potest molestias et difficultates?* Who can endure the miseries of it? ^b *In prosperity we are inordinately joyful, in adversity, dejected in adversity, in all fortunes foolish and miserable. In adversity, I wish for prosperity; and, in prosperity, I am afraid of adversity. What mediocrity may be found? where is no temptation?* *Condition of life is free?* ^d *Wisdom hath labour annexed to it, glory riches and cares, children and incumbrances, pleasure and diseases, beggary, go together; as if a man were therefore born, (as the Platonist saith) to be punished in this life, for some precedent sins: or that, as the Stoicks say, Nature may be rather accounted a step-mother, than a mother unto us, all things considered: no creatures life so brittle, so full of passions, so mad, so furious; only man is plagued with envy, discontent, griefs, ambition, superstition. Our whole life is an Irish sea, wherein we are never at ease, nought to be expected, but tempestuous storms, and troublesome and those infinite:*

(*Tantum malorum pelagus aspicio,
Ut non sit inde enatandi copia :*)

ionic times, wherein a man can hold himself secure, or agree with
 estate : but, as Boëthius inferrs, *“ there is something in every one
 which, before tryal, we seek, and, having tryed, abhor : ”* ^h *we earnestly
 & eagerly covet, and are eftsoons weary of it.* Thus, betwixt hope
 suspicions, angers, ⁱ *Inter spemque metumque, timores inter et iras,*
 falling in, falling out, &c. we bangle away our best days, befool
 times, we lead a contentious, discontent, tumultuous, melancholy,
 life ; insomuch that, if we could foretell what was to come, and it
 our choice, we should rather refuse, than accept of, this painful life.
 3rd, the world itself is a maze, a labyrinth of errors, a desert, a
 ss, a den of thieves, cheaters, &c. full of filthy puddles, horrid rocks,

periculum, ubique dolor, ubique naufragium, in hoc ambitu, quocunque me vertam. Lipsius.
 Si in forum iveris, ibi rixæ, et pugnæ; si in curiam, ibi fraus, adulatio; si in domum pri-
 vâ. * Homer. « Multis repletur homo miseris, corporis miseris, animi miseris, dum dor-
 migat, quocunque se vertit. Lusurus rerum, temporumque nascimur. »^b In blandiente
 derandî, in calamitatibus lugubres, semper stulti et miseri. Cardan. « Prospera in adver-
 sa, et adversa prospera timeo; quis inter hæc medius locus, ubi non sit humana vite tenta-
 turâ, consol. Sapientiæ labor annexus, gloriæ invidia, divitiis cura, sobolo sollicitudo,
 torbi, quieti paupertas, ut quasi lueudorum scelerum causâ nasci hominem possis cum Pla-
 toescere. » Lib. 7. cap. 1. Non satis æstimare, an melior parens natura homini, an tristior
 erit. Nulli fragilior vita, pavor, confusio, rabies major; uno animantium ambitio data,
 itia; uno superstitio. * Euripides. « De consol. 1. 2. Nemo facile cum conditione suâ
 inest singulis quod imperiti petant, experti horreant. »^c Esse in honore juvat, mox dis-
 Hor.

well observes out of Solon) innumerable troubles, labours, and all manner of vices, are included, as in so many pens. like mole-hills, and men as so many emmets, busie, busie stirring, in and out, and crossing one anothers projects, as the sea-cards cut each other in a globe or map; now light and one follows it) by-and-by sorrowful and heavy; now hoping; now patient, to morrow crying out; now pale, then sitting, sweating, trembling, halting, &c. Some few among perhaps one of a thousand, may be *pullus Jovis*, in the world *linæ filius albæ*, an happy and fortunate man, *ad invidiam* rich, fair, well allied, in honour and office; yet peradventure and he will say, that of all others, ¹ he is most miserable and fair shooe, *hic soccus novus, elegans*, as he ^m said; *sed nescis* thou knowest not where it pincheth. It is not another man make me happy: but (as ⁿ Seneca well hath it) *he is a miser* doth not account himself happy; though he be sovereign lord, *he is not happy, if he think himself not to be so; for what* *thine estate is, or seem to others, if thou thy self dislike* humour it is of all men to think well of other mens fortunes their own: ° *Cui placet alterius, sua nimirum est odio, sors* *Mæcenæ, &c.* how comes it to pass? what's the cause of are of such a perverse nature, they are well pleased with ^a Theodoret) *neither with riches, nor poverty: they compare well, and, when they are sick, grumble at all fortunes, adversity; they are troubled in a cheap year, in a barren plenty, nothing pleaseth them, war nor peace, with children* This, for the most part, is the humour of us all, to be discontented and most unhappy, as we think at least; and shew me him or that ever was otherwise. Quintus Metellus his felicity admired amongst the Romans, insomuch, that (as ^r Paternus him) you can scarce find, of any nation, order, age, sex, or to be compared unto him: he had, in a word, *bona animi, corporis, fortunæ*, goods of mind, body, and fortune; so had P. Mutius Lampsaca, that Lacedæmonian lady, was such another in *a kings wife, a kings mother, a kings daughter*; and all the

felix, ab omni periculo immunis (which, by the way, Pausanias held impossible:) the Romans of their 'Cato, Curius, Fabricius, for their composed fortunes, and retired estates, government of passions, and contempt of the world: yet none of all these was happy or free from discontent—neither Metellus, Crassus, nor Polycrates; for he died a violent death, and so did Cato: and how much evil doth Lactantius and Theodoret speak of Socrates!—a weak man—and so of the rest. There is no content in this life; but (as he said) *all is vanity and vexation of spirit*; lame and imperfect. Hadst thou Sampsons hair, Milos strength, Scanderbegs arm, Solomons wisdom, Absaloms beauty, Croesus his wealth, *Pasetis obulum*, Cæsars valour, Alexanders spirit, Tullys or Demosthenes eloquence, Gyges ring, Perseus Pegasus, and Gorgons head, Nestors years to come, all this would not make thee absolute, give thee content and true happiness in this life, or so continue it. Even in the midst of all our mirth, jollity, and laughter, is sorrow and grief; or, if there be true happiness amongst us, 'tis but for a time: *Desinit in piscem mulier formosa superne*: a fair morning turns to a lowring afternoon. Brutus and Cassius, once renowned, both eminently happy—yet you shall scarce find two (saith Paternulus) *quos fortuna maturius destituerit*, whom fortune sooner forsook. Hannibal, a conqueror all his life, met with his match, and was subdued at last: *Occurrit forti, qui mage fortis erat*. One is brought in triumph, as Cæsar into Rome, Alcibiades into Athens, *coronis aureis donatus*, crowned, honoured, admired; by-and-by his statues demolished, he hissed out, massacred, &c. * *Maguus Gonsalva*, that famous Spaniard, was of the prince and people at first honoured, approved; forthwith confined and banished. *Admirandas actiones graves plerumque sequuntur invidiæ, et acres calumniæ* ('tis Polybius his observation): grievous enmities, and bitter calumnies, commonly follow renowned actions. One is born rich, dies a beggar; sound to day, sick to morrow; now in most flourishing estate, fortunate and happy, by-and-by deprived of his goods by foreign enemies, robbed by thieves, spoiled, captivated, impoverished, as they of 'Rabbah, *put under iron saws, and under iron harrows, and under axes of iron, and cast into the tile-kiln*.

* *Quid me felicem toties jactastis, amiel?*
Qui cecidit, stabili non erat ille gradu.

He that erst marched like Xerxes with innumerable armies, as rich as Croesus, now shifts for himself in a poor cock-boat, is bound in iron chains, with Bajazet the Turk, and a foot-stool with Aurelian, for a tyrannizing conqueror to trample on. So many casualties there are, that, as Seneca said of a city consumed with fire, *una dies interest inter maximam civitatem et nullam*, one day betwixt a great city, and none; so many grievances from outward accidents, and from our selves, our own indiscretion, inordinate appetite; one day betwixt a man and no man. And (which is worse) as if discontents and miseries would not come fast enough upon us, *homo homini dæmon*; we maul, persecute, and study how to sting, gaul, and vex one another with mutual hatred, abuses, injuries; preying upon, and devouring, as so many *ravenous birds; and, as juglers, panders, bawds, cosening one another; or raging as ^bwolves, tygers, and devils, we take a delight to torment one another; men are evil, wicked, malicious, treacherous, and ^cnaught, not loving one another, or loving themselves, not hospitable, charitable, nor sociable as they ought to be, but counterfeit, dissemblers,

* *Qui nihil unquam mali aut dixit, aut fecit, quod aliter facere non potuit.* * Solomon, Eccles. 1. 14. * *Hor. Art. Poët.* * *Jovius, vita ejus.* * 2 Sam. 12. 31. * *Boethius, lib. 1. met. 1.* * *Omnes hic aut capiuntur, aut capiunt; aut cadavera quæ lacerantur, aut corvi qui lacerant.* Petron. * *Homo omne monstrum est; ille nam superat feras; luposque et ursos pectore obscuro tegit.* Heins. * *Quod Paternulus de populo Romano, durante bello Punico, per annos 115, aut bellum inter eos, aut bellum præparatio, aut infida pax, idem ego de mundi æcolis.*

ambodexters, all for their own ends, hard-hearted, merciless, pit to benefit themselves, they care not what mischief they procure
^dPraxinoë and Gorgo, in the poet, when they had got in to see the sights, they then cried *bene est*, and would thrust out all the
 they are rich themselves, in honour, preferred, full, and have even would, they debar others of those pleasures which youth require formerly have enjoyed. He sits at table in a soft chair at ease; he not remember in the mean time, that a tired waiter stands behind a hungry fellow ministers to him full: he is athirst that gives (saith ^eEpictetus) and is silent while he speaks his pleasure; he when he laughs. *Pleno se ploruit auro*; he feasts, revels, and spends, hath variety of robes, sweet musick, ease, and all the world can afford, whilst many an hunger-starved poor creature in the street, wants clothes to cover him, labours hard all day long, runs a trifle, fights peradventure from sun to sun, sick and ill, weary, and grief, is in great distress and sorrow of heart. He lothes and inferiour, hates or emulates his equal, envies his superiour, insuch as are under him, as if he were of another species, a de subject to any fall, or humane infirmities. Generally they love beloved again: they tire out others bodies with continual labour, selves living at ease, caring for none else, *sibi nati*; and are sometimes from putting to their helping hand, that they seek all mean even most worthy and well deserving, better than themselves, they are, by the laws of nature, bound to relieve and help, as them lyes: they will let them cater-waul, starve, beg, and hang, will any wayes (though it be in their power) assist or ease: they are they for the most part, so unregardful, so hard-hearted, proud, insolent, so dogged, of so bad a disposition. And, being so devilishly bent one towards another, how is it possible, but that be discontent of all sides, full of cares, woes, and miseries?

If this be not a sufficient proof of their discontent and misery every condition and calling apart. Kings, princes, monarchs, states, seem to be most happy; but look into their estate, you find them to be most encombred with cares, in perpetual fear, agonies, jealousy; that, as he ^bsaid of a crown, if they knew but the discomforts to accompanie it, they would not stoop to take it up. *Quem dabis*, (saith Chrysostom) *non curis plenum*? what king can I me, not full of cares? ⁱLook not on his crown, but consider his attend not his number of servants, but multitude of crosses. *potestas culminis, quam tempestas mentis*, as Gregory seconds raignty is a tempest of the soul: Sylla like, they have brave titles fits—*splendorem titulo, cruciatum animo*; which made ^jDemo si vel ad tribunal, vel ad interitum duceretur, if to be a jud

or burdens; or, if they be free, and live at ease, they spend themselves, consume their bodies and fortunes with luxury, and riot, contention, avarice, &c. The poor I reserve for another ^kplace, and their discontents. For particular professions, I hold, as of the rest, there's no content or gratification in any. On what course will you pitch? how resolve? To be a lawyer? 'tis contemptible in the world's esteem: to be a lawyer? 'tis to be a lawyer: to be a physician? *'pudet lotii?* 'tis loathed: a philosopher? a madman: an alchemist? a beggar: a poet? *esurit*, an hungry jack: a musician? a player: a school-master? a drudge: an husband-man? an emmet: a peasant? his gains are uncertain: a mechanician? base. a chirurgion? a surgeon: a tradesman? a ^mliar: a taylor? a thief: a serving-man? a slave: a soldier? a butcher: a smith, or a metal-man? the pot's never from's nose: a parasite? a parasite. As he could find no tree in the wood to hang himself, can shew no state of life to give content. The like you may say of all men: children live in a perpetual slavery, still under the tyrannical government of masters: young men, and of riper years, subject to labour, and a thousand cares of the world, to treachery, falshood, and cozenage:

^k — Incedit per ignes,
Suppositos cineri doloso:

Old men are full of aches in their bones, cramps, and convulsions, *silicernia*, dull of hearing, weak-sighted, hoary, wrinkled, harsh, so much altered as that they cannot know their own face in a glass, a burden to themselves and to others: after seventy years, *all is sorrow* (as David hath it); they do not live, but linger. If they be sound, they fear diseases; if sick, weary of their lives: *non est vivere, sed valere, vita*. One complains of want, a want of servitude, ^p another of a secret or incurable disease, of some deformity of body, of some loss, danger, death of friends, shipwreck, persecution, imprisonment, disgrace, repulse, ^q contumely, calumny, abuse, injury, contempt, ingratitude, unkindness, scoffs, flouts, unfortunate marriage, single too many children, no children, false servants, unhappy children, banishments, banishment, oppression, frustrate hopes, and ill success, &c.

Cætera de genere hoc (adeo sunt multa) loquacem
Delassare valent Fabium —

King Fabius will be tyred before he can tell half of them; they are the subject of whole volumes, and shall (some of them) be more opportunely treated elsewhere. In the mean time, thus much I may say of them, that generally they crucifie the soul of man, ^r attenuate our bodies, dry them, rattle them, rivel them up like old apples, and make them as so many anatomies (*'ossa atque pellis est totus, ita curis macet*); they cause *tempus* to be *et squalidum*, cumbersome dayes, *ingrataque tempora*, slow, dull, and heavy times; make us howl, roar, and tear our hairs (as Sorrow did in Cæsar's table), and groan for the very anguish of our souls. Our hearts fail, as Davids did, (Psal. 40. 12) *for innumerable troubles that compassed me*; and we are ready to confess with Hezekiah (Isa. 58. 17.) *behold! for affliction, I had bitter grief*: to weep with Heraclitus, to curse the day of our birth, with Jeremy (20. 14), and our stars with Job; to hold that axiom of Epicurus, *'better never to have been born, and the best next of all, to dye quickly*; or, if we must live, to abandon the world, as Timon did, creep into caves and holes, as our anchorites; cast all into the sea, as Crates Theophrastus; or, as Cleombrotus Ambraciotes four hundred auditors, precipitate selves to be rid of these miseries.

et 2. mem. 4. subsect. 6. ¹ Stercus et urina, medicorum fercula prima. ² Nihil lucrantur, modum mentiendo. Tull. Offic. ³ Hor. l. 2. od. 1. ⁴ Hæc felix idemque senex. Seneca, c. 12. ⁵ Omitto ægros, exules, mendicos. quos nemo audeat felices dicere. Card. lib. 8. de rer. var. ⁶ Spretaque injuria forma. ⁷ Attenuant vigiles corpus miserabile curæ. ⁸ Hæc, quæ crines revellet. Ærumna. ⁹ Optimum non nasci, aut cito mori.

SUBJECT. XI.—*Concupiscible Appetite, as Desires, Ambition*

THESE concupiscible and irascible appetites are as the two tv mutually mixt one with the other, and both twining about the good, (as Austin holds, *l. 14. c. 9. de civ. Dei*) *if they be m pernicious if they be exorbitant*. This concupiscible appetite, may seem to carry with it a shew of pleasure and delight, and cences most part affect us with content and a pleasing object, in extreams, they rack and wring us on the other side. A true *desire hath no rest*, is infinite in it self, endless, and (*one cal tual rack, *or horse-mill (according to Austin), still going round. They are not so continual, as divers: *facilius atomos dinum* (saith Bernard) *quam motus cordis; nunc hæc, nunc illa cog* as well reckon up the motes in the sun, as them. *It extends i thing (as Guianerius will have it) *that is superfluously sought a* **fervent desire* (as Fernelius interprets it): be it in what kind tures, if immoderate, and is (according to Plater and others cause of melancholy. *Multuosis concupiscentiis dilaniantur cog* Austin confessed—that he was torn a-pieces with his manifold doth d Bernard complain, *that he could not rest for them a minu this I would have, and that, and then I desire to be such and* hard matter therefore to confine them, being they are so various impossible to apprehend all. I will only insist upon some few of most noxious in their kind, as that exorbitant appetite and des which we commonly call *ambition*; love of money, which is cov that greedy desire of gain: *self-love*, pride, and inordinate desire or applause; *love of study* in excess; *love of women*, (which just volume of it self). Of the other I will briefly speak, and in

Ambition, a proud covetousness or dry thirst of honour, a of the mind, composed of envy, pride, and covetousness, a gal one defines it, a pleasant poyson, Ambrose, *a canker of the so plague*; Bernard, *a secret poyson, the father of livor, and m* *crisie, the moth of holiness, and cause of madness, crucifying ing all that it takes hold of*. Seneca calls it, *rem solicitam, tin ventosam*, a windy thing, a vain, solicitous, and fearful thing: fi they that, like Sisyphus, roll this restless stone of ambition, petual agony, still h perplexed, *semper taciti, tristesque recedun* doubtful, timorous, suspicious, loth to offend in word or deed, and colloquing, embracing, capping, cringing, applauding, fla ing, visiting, waiting at mens doors, with all affability, counte and humility.¹ If that will not serve, if once this humour (as scribes it) possess his thirsty soul, *ambitionis salsugo ubi bibulan sidet*, by hook and by crook he will obtain it; and from his hole to all honours and offices, if it be possible for him to get up:

a sute, to every inferiour person; what pains they will take, run, ride, ot, countermine, protest and swear, vow, promise, what labours un-early up, down late; how obsequious and affable they are, how po-nd courteous, how they grin and fieur upon every man they meet; hat feasting and inviting, how they spend themselves and their for-n seeking that, many times, which they had much better be without neas the orator told Pyrrhus); with what waking nights, painful anxious thoughts, and bitterness of mind, *inter spemque metumque*, ed and tired, they consume the interim of their time. There can be ter plague for the present. If they do obtain their sute, which with ost and solicitude they have sought, they are not so freed: their is anew to begin; for they are never satisfied; *nihil aliud nisi im-aspirant*; their thoughts, actions, endeavours are all for sovereignty our; like ^m Lues Sforsia (that huffing duke of Milan, *a man of ar wisdom, but profound ambition, born to his own, and to the destruc-Italy*) though it be to their own ruine, and friends undoing, they ntend; they may not cease; but as a dog in a wheel, a bird in a cage, quirel in a chain, (so ⁿ Budæus compares them) ^o they climb and still with much labour, but never make an end, never at the top. A would be a baronet, and then a lord, and then a vicount, and then l, &c. a doctor a dean, and then a bishop; from tribune to prætor: miliff to mayor: first this office, and then that: as Pyrrhus, (in ^p Plu- they will first have Greece, then Africk, and then Asia, and swell Esops frog so long, till in the end they burst, or come down, with us, *ad Gemonias scalas*, and break their own necks: or as Evangelus per, (in Lucian) that blew his pipe so long, till he fell down dead. If nce to miss, and have a canvas, he is in a hell on the other side; so ed, that he is ready to hang himself, turn heretick, Turk, or traytor, in tant. Enraged against his enemies, he ^q rails, swears, fights, slanders, its, envies, murders; and, for his own part, *si appetitum explere non, furore corripitur*; if he cannot satisfie his desire, (as ^r Bodine writes) us mad: so that, both wayes, hit or miss, he is distracted so long as mbition lasts; he can look for no other but anxiety and care, discontent grief, in the mean time—^s madness itself, or violent death, in the end. event of this is common to be seen in populous cities, or in princes ts; for a courtiers life (as Budæus describes it) *is a gallimaufry of tion, lust, fraud, imposture, dissimulation, detraction, envy, pride; the t, a common conventicle of flatterers, time-servers; politicians, &c. or Anthony Perez will) the suburbs of hell it self.* If you will see such ntented persons, there you shall likely find them: ^v and (which he ob- of the markets of old Rome)

Qui perjurum convenire vult hominem, mitto in Comitium;
Qui mendacem et gloriosum, apud Cloacinæ sacrum;
Dites, damnatos maritos, sub Basilicâ querito, &c.

r'd knaves, knights of the post, lyers, crackers, bad husbands, &c. their several stations, they do still, and always did, in every common-
b.

archus. Quin convivemur, et in otio nos oblectemus, quoniam in promptu id nobis sit, &c. ^u, hist. l. 1. Vir singulari prudentiâ, sed profundâ ambitione: ad exitum Italiæ natus, dera arbori adheret, sic ambitio, &c. ^v Lib. 3. de contemptu rerum fortuitarum. Magno et impetu moventur; super eodem centro rotati, non proficiunt, nec ad finem perveniunt. Pyrrhi. ^w Ambitio in insaniam facile delabitur, si excedat. Patritius, l. 4. tit. 20. de regis ^x Lib. 5. de rep. cap. 1. ^y Imprimis vero appetitus, seu concupiscentia nimia rei alicujus vel inhonestæ, phantasiis lædunt; unde multi ambitiosi, philauti, irati, avari, &c. insani. ^z tater, l. 3. de mentis alien. ^a Aulicæ vitæ colluvies ambitionis, cupiditatis, simulationis, im- ^b e, fraudis, invidiæ, superbæ Titanicæ: diversorium aulæ, et commune conventiculum, assen- ^c trificum, &c. Budæus de asse. lib. 5. ^d In his Aphor. ^e Plautus, Curcul. act. 4. sec. 1.

simony, oppression, lying, swearing, bearing false witness, &c. & this fountain of covetousness, that greediness in getting, tenaciousness in spending? that they are so wicked, *ⁱ unjust against neighbour, themselves*, all comes hence. *The desire of money is the desire of all evil, and they that lust after it, pierce themselves through sorrows*, 1 Tim. 6. 10. Hippocrates therefore, in his epistle to the balist, gives him this good counsel, that, if it were possible, *he should cut up that weed of covetousness by the root, so that no remainder left; and then know this for a certainty, that if they cut up their bodies, thou maist quickly cure all the diseases of the body*. This is indeed the pattern, image, epitome, of all melancholy, the fountain of all miseries, much discontent, care and woe—this *inordinate or immoderate love of gain, to get or keep money*, as ^a Bonaventure defines it; or, as Gregory describes it, a madness of the soul; Gregory, a torture; Chrysostom, a venereal drunkenness; Cyprian, blindness, *speciosum supplicium*; Budæus, a corrupting and verting kingdoms, families, an ^b incurable disease; Budæus, *ⁱ yielding to no remedies*; (neither Æsculapius nor Plutus could cure it, a continual plague, saith Solomon, and vexation of spirit, another name for it) that there be some of opinion, that covetous men are happy, and that there is more pleasure in getting wealth than in spending, in the world like unto it. 'Twas Bias problem of old, *With getting money, not weary?* ^d *What is most delectable?* What is it, trow you, that makes a poor man labour all his life to get money, to undergo great burdens, fare so hardly, macerate himself, and endure such base offices with so great patience, to rise up late, to go down late, if there were not an extraordinary delight in getting money? What makes a merchant, that hath no need, to range over all the world, through all those intemperate heats, colds, heat and cold, voluntarily to venture his life, and be consumed with miserable famine, nasty usage, in a stinking ship, if there were no other hope and hope to get money, which doth season the rest, and mitigate the fatigable pains? What makes them go into the bowels of the earth, to the hundred fathom deep, endangering their dearest lives, enduring filthy smells, (when they have enough already, if they could live without money) no such cause to labour) but an extraordinary delight they have in getting money? This may seem plausible at first shew. a popular and strong

'tis one thing to be rich, another to be covetous: generally they are
 is, dizards, mad-men, ^a miserable wretches, living besides themselves,
 arte fruendi, in perpetual slavery, fear, suspicion, sorrow, and discon-
 plus aloes quam mellis habent; and are, indeed, rather possessed by
 money, than possessors; as ^b Cyprian hath it, *mancipati pecuniis*,
 and pretense to their goods, as ^c Pliny; or as Chrysostom, *servi diviti-*
 slaves and drudges to their substance; and we may conclude of them
 is Valerius doth of Ptolemæus king of Cyprus, *he was in title a king*
at island, but, in his mind, a miserable drudge of money:

———^a Potiore metallis
 Libertate carens———

ing his liberty, which is better than gold. Damasippus the Stoick (in
 ce) proves that all mortal men dote by fits, some one way, some another,
 that covetous men ¹ are madder than the rest: and he that shall truly look
 their estates, and examine their symptomes, shall find no better of them,
 that they are all ^m fools, as Nabal was, *re et nomine* (1 Reg. 15): for, what
 er folly can there be, or ⁿ madness, than to macerate himself when he need
 and when (as Cyprian notes) ^o *he may be freed from his burden, and eased*
^p *pains, will go on still, his wealth increasing, when he hath enough, to get*
^q *to live besides himself*, to starve his *genius*, keep back from his wife ^r and
 kins, neither letting them nor other friends use or enjoy that which is theirs
 right, and which they much need perhaps; like a hog, or dog in the man-
 he doth only keep it, because it shall do nobody else good, hurting him-
 and others; and, for a little momentary pelf, damn his own soul. They
 commonly sad and tetrick by nature, as Achabs spirit was because he
 did not get Naboths vineyard (1 Reg. 22); and, if he lay out his money at
 time, though it be to necessary uses, to his own children's good, he brawls
 scolds; his heart is heavy; much disquieted he is, and loth to part from
 miser abstinet, et timet uti. (Hor.) He is of a wearish, dry, pale con-
 tion, and cannot sleep for cares and worldly business; his riches (saith
 mon) will not let him sleep, and unnecessary business which he heapeth
 himself; or, if he do sleep, 'tis a very unquiet, interrupt, displeasing sleep,
 his bags in his arms,

———congestis undique saccis
 Indormit inhians;

though he be at a banquet, or at some merry feast, *he sighs for grief*
 heart (as ^a Cyprian hath it) *and cannot sleep, though it be upon a down*
 his wearish body takes no rest, ^r *troubled in his abundance, and sorrow-*
 is plenty, unhappy for the present, and more unhappy in the life to
 (Basil). He is a perpetual drudge, ^s restless in his thoughts, and never
 stilled, a slave, a wretch, a dust-worm; *semper quod idolo suo immolet,*
idolus observat; (Cypr. prolog. ad sermon.) still seeking what sacrifice he
 offer to his golden god, *per fas et nefas*, he cares not how; his trouble
 endless: *crescunt divitiæ; tamen curte nescio quid semper abest rei;*
 wealth increaseth; and the more he hath, the more ^u he wants, like
 Amos lean kine, which devoured the fat, and were not satisfied. ^v Austin

<sup>Veritas, ut spinæ, animum hominis timoribus, sollicitudinibus, angoribus, mirifice pungunt, vexant,
 sunt. Greg. in Hom. ^a Epist. ad Donat. cap. 2. ^b Lib. 9. ep. 30. ^c Lib. 9. cap. 4. Insula
 Phalo, sed animo pecuniæ miserabile mancipium. ^d Hor. 10. lib. 1. ^e Danda est hellebori
 opus maxima avaris. ^f Luke 12. 30. Stulte, hac nocte eripiam animam tuam. ^g Opes quidem
 solida sunt dementia. Theog. ^h Ed. 2. lib. 2. Exonerare cum se possit et relevare ponderibus,
 magis fortunis argentibus pertinaciter incubare. ⁱ Non amicis, non liberis, non ipsi sibi quid-
 impertit; possidet ad hoc tantum, ne possidere alteri liceat, &c. Hieron. ad Paulin. Tam
 quod habet, quam quod non habet. ^j Epist. 2. lib. 2. Suspirat in convivio, bibat licet gemmis,
 molliore mareidum corpus condiderit, vigilat in plumâ. ^k Angustatur ex abundantia, contris-
 ex opulentia, infelix presentibus bonis, infelicio in futuris. ^l Illorum cogitatio nunquam
 t, qui pecunias supplere diligunt. Gulaner. tract. 15. c. 17. ^m Hor. 3. Od. 24. Quo plus sunt
 plus sitiuntur aquæ. ⁿ Hor. 1. 2. Sat. 6. O si angulus ille proximus accedat, qui nunc denor-
 gellum! ^o Lib. 3. lib. arbit. Immoritur studiis. et amore senescit habendi.</sup>

Rem suam perisse, seque eradicari,
De se suo tigillo fumus si quā exit foras.

His goods are gone, and

Timidus Plutus, an old proverb—as fearful as Plutus: so do and Lucian, bring him in fearful still, pale, anxious, suspicious man. * *They are afraid of tempests for their corn, they are afraid of their enemies, lest they hurt them; thieves, lest they are afraid of war, and afraid of peace, afraid of rich poor; afraid of all.* Last of all, they are afraid of want, the beggars; which makes them lay up still, and dare not use (what if a dear year come, or dearth, or some loss?) and were are loth to ^vlay out money on a rope, they would be hanged sometimes dye to save charges, and make away themselves, if cattle miscarry, though they have abundance left, as ^aAgellius makes mention of one, that, in a famine, sold a mouse for pence, and famished himself. Such are their cares, ^bgriefs, and These symptoms are elegantly expressed by Theophrastus in a covetous man: ^c*lying in bed; he asks his wife whether she and chests fast, the capcase be sealed, and whether the hall and, though she say all is well, he riseth out of his bed in his and bare legged, to see whether it be so, with a dark lanthorn corner, scarce sleeping a wink all night.* Lucian, in that ple dialogue called Gallus, brings in Micyllus the cobbler disputing sometimes Pythagoras; where, after much speech *pro* and *con* happiness of a mean estate, and discontents of a rich man, cock in the end, to illustrate by examples that which he led him to Gniphon the usurers house at mid-night, and after that whom they found both awake, casting up their account of their money, ^dlean, dry, pale, and anxious, still suspected body should make a hole through the wall, and so get in; mouse did but stir, starting upon a sudden, and running to whether all were fast. Plautus, in his *Aulularia*, makes old manding Staphyla his wife to shut the doors fast, and the fire lest any body should make that an errant to come to his house washed his hands, ^ehe was loth to fling away the foul water that he was undone, because the smoak got out of his room

such. He that will but observe their actions, shall find these such passages, not feigned for sport, but really performed, verified such covetous and miserable wretches; and that it is

— manifesta phrenesis,
Ut locuples moriaris, egenti vivere fatis—

madness, to live like a wretch, and dye rich.

III.—*Love of Gaming, &c. and Pleasures immoderate; Causes.*

wonder to see, how many poor distressed miserable wretches one almost in every path and street, begging for an alms, that have been ended, and sometimes in flourishing estate, now ragged, tattered, and starved, lingring out a painful life, in discontent and grief of body and all through immoderate lust, gaming, pleasure, and riot. 'Tis the end of all sensual Epicures and brutish prodigals, that are stupor-carried away headlong with their several pleasures and lusts. Cebes, in S. Ambrose, in his second book of Abel and Cain, and, amongst Lucian, in his tract *de Mercede conductis*, hath excellent well decided mens proceedings in his picture of *Opulentia*, whom he feigns to be top of a high mount, much sought after by many suiters. At their end they are generally entertained by *Pleasure* and *Dalliance*, and the content that possibly may be given, so long as their money lasts; when their means fail, they are contemptibly thrust out at a back door, and there left to *Shame*, *Reproach*, *Despair*. And he, at first that has many attendants, parasites, and followers, young and lusty, richly and all the dainty fare that might be had, with all kind of welcome respect, is now upon a sudden stript of all, ^hpale, naked, old, diseased, then, cursing his stars, and ready to strangle himself; having no other but *Repentance*, *Sorrow*, *Grief*, *Derision*, *Beggery*, and *Contempt*, his daily attendants to his lives end. As the ⁱprodigal son had exquisite, merry company, dainty fare at first, but a sorrowful reckoning at last; so have all such vain delights and their followers. ^j*Tristes vocatus ut quisquis voluptatum suarum reminisci volet intelliget*: gall and wormwood is their last; grief of mind, madness it self. Many rocks upon which such men do impinge and precipitate themselves: cards, dice, hawks, and hounds, (*insanum renandi studium*, one *insanæ substructiones*) their mad structures, disports, playes; &c. are unseasonably used, imprudently handled, and beyond their use. Some men are consumed by mad phantastical buildings, by makes, cloisters, taraces, walks, orchards, gardens, pools, rillets, bowers, like places of pleasure, (*inutiles domos*, ^kXenophon calls them) whatsoever they be delightful things in themselves, and acceptable to others, an ornament, and befitting some great men, yet unprofitable, and the sole overthrow of their estates. Forestus, in his observation an example of such a one that became melancholy upon the like having consumed his substance in an unprofitable building, which afterward yield him no advantage. Others, I say, are ^loverthrown by disports of hawking and hunting—honest recreations, and fit for great men, but not for every base inferior person. Whilst they will their falconers, dogs, and hunting nags, their wealth (saith *the*) runs away with hounds, and their fortunes flye away with hawks:

14. ^aVentricosus, nudus, pallidus, levâ pudorem occultans, dextrâ seipsum strangulans. ^bem exeunti Penitentia, his miserum conficiens, &c. ^cLuke 15. ^dBoethius. ^eIn Quid si nunc ostendam eos qui magnâ vi argenti domus inutiles edificant? inquit Socrates. ^fPolycrat. l. 1. c. 4. Venatores omnes adhuc institutionem redolent Centaurorum. Raro aliquam eorum modestus et gravis, raro continens, et, ut credo, sobrius unquam. ^gPan- ^hVolant opes cum accipitre.

they persecute beasts so long, till, in the end, they themselves degenerate into beasts (as ^o Agrippa taxeth them), ^o Actæon like: for, as he was eaten by his own dogs, so do they devour themselves and their patrimonies in idle and unnecessary disports, neglecting in the mean time their necessary business, and to follow their vocations. Over-mad too sometimes great men in delighting and doting too much on it; ^p *when they drive bandmen from their tillage* (as ^q Sarisburiensis objects, *Polycrat. l. 1. fling down countrey farms, and whole towns, to make parks and starve men to feed beasts, and* ^r *punishing in the mean time such as shall molest the game, more severely than him that is otherwise a hacker, or a notorious thief.* But great men are some ways to be pitied: the meaner sort have no evasion why they should not be counted mad. The Florentine, tells a merry story to this purpose, condemning the impertinent business of such kinds of person. A physician of Milan (he) that cured mad men, had a pit of water in his house, in which he put his patients, some up to the knees, some to the girdle, some to the chin, ^p *insaniæ*, as they were more or less affected. One of them by chance, well recovered, stood in the door, and, seeing a gallant pass by with a horse, his fist, well mounted, with his spaniels after him, would needs know to what all this preparation served. He made answer, to kill certain fowl. The patient demanded again, what his fowl might be worth, which he killed in a year; he replied, five or ten crowns; and when he urged him farther what his horse, and hawks, stood him in, he told him four hundred crowns. When the patient bad him be gone, as he loved his life and welfare; "for my master come and find thee here, he will put thee in the pit, amongst mad men up to the chin;" taxing the madness and folly of such vain men that spend themselves in those idle sports, neglecting their business and necessary affairs. Decimus, that hunting pope, is much discommended by ^s Jovius in his history, for his immoderate desire of hawking and hunting, in so much, that (as he would sometimes live about Ostia weeks and moneths together, leave ^t unrespected, bulls and pardons unsigned, to his own prejudice, and private mens loss: "and, if he had been by chance crossed in his sport, the game not so good, he was so impatient, that he would revile and miscall times men of great worth with most bitter taunts, look so sour, be so waspish, so grieved and molested, that it is incredible to relate it." He had good sport, and been well pleased on the other side, *incredibile centid*, with unspeakable bounty and munificence, he would reward his low hunters, and deny nothing to any suiter, when he was in that humour. To say truth, 'tis the common humour of all gamesters, as Galatæus says; if they win, no men living are so jovial and merry; but, ^v if they lose it be but a trifle, two or three games at tables, or dealings at cards, pence a game, they are so cholerick and testy, that no man may speak to them, and break many times into violent passions, oaths, imprecations, unbecoming speeches, little differing from mad men for the time. Of all gamesters and gaming, if it be excessive, thus much we may say, that, whether they win or lose for the present, their winnings are no

^o Insignis venatorum stultitia, et supervacanea cura eorum, qui, dum nimium venatio ipsi, abjecta omni humanitate, in feras degenerant, ut Actæon, &c. ^p Sabina, in Ovid. Met. de vanit. scient. Insanum venandi studium, dum a novalibus arcentur agricolæ, subtraheantur rusticis, agri colonis præcluduntur, sylvæ et prædia pastoribus, ut augeantur pascua ferarum, reus agricola, si gustarit. ^q A novalibus suis arcentur agricolæ, dum feræ habeant vagantem: istis ut pascua augeantur, prædia subtrahuntur, &c. Sarisburiensis. ^r Feris quædam aquilones. Camb. de Guill. Cong. qui 36 ecclesias matrices depopulatus est ad Forestam N. Paris. ^s Tom. 2. de vitis illustrium, l. 4. de vit. Leon. 10. ^t Venationibus adeo perditis aucupii. ^v Aut infelicitate venatus, tam impatiens inde, ut summus sæpe viros acerbum tumellis oneraret; et incredibile est, quali vultu animique habitu dolorem iracundiamque &c. ^w Unicuique autem hoc a natura insitum est, ut doleat, si ubi erraverit aut deceptus

na, sed insidia, as that wise Seneca determines—not fortunes gifts, but the common catastrophe is * beggary; * *ut pestis vitam, sic adimit pecuniam*; as the plague takes away life, so doth gaming goods; for *pauci autem, inopes et egeni*;

* Alea Scylla vorax, species certissima furti.
Non contenta bonis, animum quoque perfida mergit.
Fœda, furax, infamis, iners, furiosa, ruina.

* little pleasure they take, and some small gains and gettings now and then, their wives and children are wringed in the mean time; and they themselves, with the loss of body and soul, rue it in the end. I will say nothing of prodigious prodigals, * *perdenda pecunia genitos*, (as he taxed Anthony) *patrimonium sine ulla fori calumniâ amittunt* (saith ^b Cyprian), and ^c mad critical spendthrifts, *quique und comedunt patrimonia mensi*; that eat up at a breakfast, at a supper, or amongst bards, parasites, and players; consume themselves in an instant, (as if they had flung it into ^d Tyber) with great ruin, and idle expences, &c. not themselves only, but even all their kindred; as a man desperately swimming, drowns him that comes to help him, and friendship and borrowing they will willingly undo all their associates and all. * *irati pecuniis*, as he saith—angry with their money. ^e *What with a wanton and a liquorish tongue, and a gamesome hand*, when they have indiscreetly overthrown themselves, mortgaged their wits together with their lands, and encumbered their ancestors fair possessions in their bowels, they may lead the rest of their days in prison, as many times they do, and there repent at leisure: and, when all is gone, begin to be thrifty: but *sera est in fundo parsimonia*; 'tis then too late to look about: their ^f end is misery, sorrow, shame and discontent. And they deserve to be infamous and discontent, ^g *catamidiari in amphitheatro*, by Adrian the emperours edict they were of old; *decoctores bonorum suorum*; he calls them—prodigal fools) to be publicly shamed, and hissed out of all cities, rather than to be pittied or relieved. ^h The Tuscans and Bœotians brought bankrupts into the market place in a bier, with an empty purse carried before them, all the boyes following, where they sat all day, *circumstante plebe*, so infamous and ridiculous. At ⁱ Padua in Italy, they have a stone called the *stone of turpitude*, near the senate house, where spend-thrifts, and such as distemper payment of debts, do sit with their hinder parts bare, that, by that note of disgrace, others may be terrified from all such vain expence, or borrowing more than they can tell how to pay. The ^j civilians of old set guardians over such brainless prodigals, as they did over mad-men, to moderate their expences, that they did not so loosely consume their fortunes, to the utter undoing of their families. I may not here omit those two main plagues, and common dotages of humane kind, wine and women, which have infatuated and besotted myriads of men. They go commonly together.

* Qui vino indulget, quemque alea decoquit, ille
In Venerem putris.

Whom is sorrow, saith Solomon, (Prov. 23. 39) to whom is wo, but to such as loves drink? It causeth torture, (*vino tortus et irâ*) and bitterness of mind (Sirac. 31. 21). *Vinum furoris*, Jeremy calls it (*chap. 15*), wine of madness, as well he may; for *insanire facit sanos*, it makes sound men sick and mad, and wise men mad, to say and do they know not what. *Accidit hodie*

Non. Sat. 8. Nec enim loculis comitantibus itur ad casum tabulæ: posita sed luditur arcæ.—*Non. Sat. 44.* Mendaciorum quidem, et perjuriorum, et paupertatis, mater est alea: nullam enim patrimonii reverentiam, quum illud effuderit, sensim in furta delabitur et rapinas. *Saris. lib. 1. l. c. 6.* * Damhoderus. * Dan. Souter. * Petrar. dial. 27. * Sallust. * Tom. 3. * Plutus in Aristoph. calls all such gamblers mad men; Si in insanum hominem con-
* Spontaneum ad se trahunt furorem: et os, et nares, et oculos, rivos faciunt furoris et diver-
* Chrys. hom. 71. * Paschasius Justus, l. 1. de aleâ. * Seneca. * Hall. * In Sat. 11.
* crescente crumena, et crescente gula, quis te manet exitus—rebus in ventrem mersis? * Spar-
* Adriano. * Alex. ab Alex. l. 6. c. 10. Idem Gerbellus, l. 5. Græ. disc. * Fines Moris,
* in Digestis. * Persius, Sat. 5. * Poculum quasi sinus, in quo sæpe naufragium faciunt,
* tam pecunie tum mentis. Erasm. in Prov. Calicem remiges. chil. 4. cent. 7. Pro. 41.

terribilis casus (saith ° St. Austin): hear a miserable accident: Cynl day, in his drink, *matrem prægnantem nequiter oppressit, sororem luit, patrem occidit fere, et duas alias sorores ad mortem vulnerat* have violated his sister, killed his father, &c. A true saying it w *vino dari lætitiā et dolorem*; drink causeth mirth, and drink cause drink causeth poverty and want, (Prov. 21.) *shame and disgrace ignobiles evasere q̄b vini potum, et* (Austin) *amissis honoribus, pro rârunt*: many men have made shipwrack of their fortunes, and go and beggars, having turned all their substance into *aurum potabile*, wise might have lived in good worship and happy estate; and, for a pleasure (for their *Hilary* term's but short), or *free madness* calls it), purchase unto themselves eternal tediousness and trouble.

That other madness is on women. *Apostatare facit cor*, (saith man) *⁹ atque hominī cerebrum minuit*. Pleasant at first she is (*lirides Rhododaphne*, that fair plant to the eye, but poyson to the rest as bitter as wormwood in the end, (Prov. 5. 4) and sharp as a sword (7. 21). *Her house is the way to hell, and goes down to the of death*. What more sorrowful can be said? They are miserable mad, beasts, led like *oxen to the slaughter*: and (that which is worse) masters and drunkards shall be judged; *amittunt gratiam, (saith) perdunt gloriam, incurrunt damnationem æternam*. They lose grace

—————
brevis illa voluptas
Abrogat æternum cœli decus: —————

they gain hell and eternal damnation.

SUBJECT. XIV.—*Philautia* or Self-love, Vain-glory, Praise, H moderate Applause, Pride, over-much Joy, &c. Cause.

SELF-LOVE, pride, and vain-glory, *ⁱ cæcus amor sui*, (which C calls one of the devils three great nets; *ⁱ Bernard, an arrow which the soul through, and slayes it; a slye insensible enemy, not per main causes*. Where neither anger, lust, covetousness, fear, sorrow any other perturbation, can lay hold, this will slyly and insensibly *Quem non gula vicit, philautia superavit* (saith Cyprian): who could not overtake, self-love hath overcome. *ⁱ He that hath money, bribes, gifts, upright otherwise and sincere, hath inserted no fond imagination, and sustained all those tyrannical concupiscence body, hath lost all his honour, captivated by vain-glory*. (Chrys. Jo.) *Tu sola animum mentemque peruris, gloria*: a great assau of our present malady—although we do most part neglect, take it, yet this is a violent batterer of our souls, causeth melancholy. This pleasing humour, this soft and whispering popular air, *amab* this delectable frensie, most irrefragable passion, *mentis gratis* this acceptable disease, which so sweetly sets upon us, ravisheth lulls our souls asleep, puffs up our hearts as so many bladder without all feeling, *ⁱ in so much as those that are misaffected with much as once perceive it, or think of any cure*. We commonly | in this *ⁱ malady*, that doth us most harm, and are very willing *adulationibus nostris libenter favemus* (saith *ⁱ Jerome*): we love him for it: *ⁱ O Bonciuri, suave, suave fuit a te tali hæc tribui*:

ⁱ Ser. 33. ad frat. in Eremito. ⁱ Libere unus hominē insaniam æterno temporis
ⁱ Menander. ⁱ Prov. 5. ⁱ Merlin. Cœce. ⁱ Hor. ⁱ Sagitta, que animam
penetrat, sed non leve infligit vulnus. sup. cant. ⁱ Qui omnem pecuniarum contem
ⁱ ulli imaginationi totius mundi se immiscuerint, et tyrannicas corporis concupiscen
ⁱ multoties, capti a vanâ gloriâ, omnia perdiderunt. ⁱ Hac correpti non cogi
ⁱ Di, talem a terribis avertite pestem. ⁱ Ep. ad Eustochium, de custod. virgin. ⁱ Lips. B.

ar it : and, as ^aPliny doth ingenuously confess to his dear friend Augustus, *all thy writings are most acceptable, but those especially that speak* : again, a little after to Maximus, ^b*I cannot express how pleasing it is to hear my self commended.* Though we smile to ourselves, at least really, when parasites bedawb us with false *encomions*, as many princes not chuse but do, *quum tale quid nihil intra se repererint*, when they come as far short, as a mouse to an elephant, of any such ver- yet it doth us good. Though we seem many times to be angry, ^c*and at our own praises, yet our souls inwardly rejoice : it puffs us up ; 'tis* ^d*avaritas, blandus demon, makes us swell beyond our bounds, and at our selves.* Her two daughters are lightness of mind, immoderate and pride, not excluding those other concomitant vices, which ^eJodocus thus reckons up—bragging, hypocrisie, pievishness, and curiosity. Now the common cause of this mischief ariseth from our selves or others : are active and passive. It proceeds inwardly from our selves, as we are causes, from an overweening conceit we have of our good parts, own (which indeed is no worth), our bounty, favour, grace, valour, strength, patience, meekness, hospitality, beauty, temperance, gentry, know- wit, science, art, learning, our ^fexcellent gifts and fortunes, for which (as we like) we admire, flatter, and applaud our selves, and think all the esteems so of us ; and, as deformed women easily believe those that them they be fair, we are too credulous of our own good parts and too well perswaded of our selves. We brag and venditate our ^gown (and scorn all others in respect of us ; *inflati scientid*, saith Paul) our ^hown learning : all our geese are swans ; and we as basely esteem and other mens, as we do over-highly prize and value our own. We will suffer them to be in *secundis*, no not in *tertiis* ; what ! *necum confertur* ? they are *mures, muscæ, culices, præ se*, nits and flies compared to exorable and supercilious, eminent and arrogant worship ; though in they be far before him. Only wise, only rich, only fortunate, valorous, or, puffed up with this tympany of self conceit, as the proud ⁱPharisee, are not (as they suppose) *like other men*, of a purer and more precious : ^j*Soli rei gerendæ sunt efficaces* (which that wise Periander held of : ^k*meditantur omne qui prius negotium, &c.* *Novi quemdam* (saith ^lPliny) I knew one so arrogant that he thought himself inferiour to no living, like ^mCallisthenes the philosopher, that neither held Alexanders or any other subject, worthy of his pen, such was his insolency ; or ⁿAntiochus, king of Syria, who thought none fit to contend with him but the ^oas ; ^p*eos solos dignos ratus quibuscum de imperio certaret.* That which writ to Atticus long since, is still in force—^q*there was never yet true orator, that thought any other better than himself.* And such, for most part, are your princes, potentates, great philosophers, historiogra- authors of sects or heresies, and all our great scholars, as ^rHierom de- a *natural philosopher is glories creature, and a very slave of rumour, and popular opinion* : and, though they write *de contemptu gloriæ*, (as he observes) they will put their names to their books. *Vobis et fama*

la. 9. Omnia tua scripta pulcherrima existimo, maxime tamen illa quæ de nobis. ^bExpri-
possunt, quam sit jucundum, &c. ^cHieron. Et, licet nos indignos dicimus, et calidus
perfundat, attamen ad laudem suam intrinsecus animæ letantur. ^dThesaur. Theo.
mibi cornu fibra est. Per. ^eE manibus illis nascentur violæ. Pers. 1. Sat. ^fOmnia
stra supra modum placent. ^gFab. 1. 10. c. 3. Ridentur, mala qui componunt carmina ;
audient scribentes, et se venerantur, et ultro, Si taceas, laudant quidquid scribere, beati.
2. l. 2. ^hLuke, 18. 10. ⁱDe meliore luto finxit præcordia Titan. ^jAuson. sap. ^kChil.
10. pro. 97. Qui se crederit neminem ullâ in re præstantiorem. ^lTanto fastu scripsit, ut
si gesta inferiora scriptis aulis existimaret. Jo. Vossius, lib. 1. cap. 9. de hist. ^mPlutarch.
mis. ⁿNemo unquam poëta orator, qui quinquam se meliorem arbitraretur. ^oConsol. ad
Mundi philosophus, gloriæ animal, et popularis auræ et rumor venale mancipium.

me semper dedi, saith Trebellius Pollio, I have wholly consecrated you and fame. 'Tis all my desire, night and day, 'tis all my study my name. Proud Pliny seconds him: *Quamquam O! &c.* and glorious orator is not ashamed to confess in an Epistle of his *Lecceus, ardeo incredibili cupiditate, &c.* I burn with an incred to have my name registred in thy book. Out of this fountain p those cracks and brags,—*speramus carmina fingi posse linende lævi servanda cupresso*—*Non usitatâ nec tenui ferar pennâ terrâ morabor longius. Nil parvum aut humili modo, nil mortâ Dicar, quâ violens obstreper Aufidus.*—*Exegi monumentum ænium.*—*Jamque opus exegi, quod nec Jovis ira, nec ignis, &c. cum dies, &c. parte tamen meliore mei super alta perennis astra ferar, erit indelebile nostrum*—(This of Ovid I have paraphrased in English

And when I am dead and gone,
My corps laid under a stone,
My fame shall yet survive,

And I shall be alive;
In these my works for ever,
My glory shall persevere, &c.

and that of Ennius,

*Nemo me lacrymis deoeret, neque funera fletu
Faxit: cur? volito vivu' per ora virum.*—

with many such proud strains, and foolish flashes, too common with Not so much as Democharis on the Topicks, but he will be Typotius, *de famâ*, shall be famous; and well he deserves, the writ of fame; and every trivial poet must be renowned, —*plaudere vulgi*. This puffing humour it is, that hath produced great tomes, built such famous monuments, strong castles, and tombs, to have their acts eternized, *Digito monstrari, et dicier*, to see their names inscribed, as Phryne on the walls of Thebes, *Pl* This causeth so many bloody battles, —*et noctes cogit vigilâ long journeys, Magnum iter intendo; sed dat mihi gloria vires*—honour, a little applause, pride, self-love, vain-glory—that is it which they take such pains, and break out into those ridiculous strain conceit of themselves, to scorn all others, *ridiculo fastu et intol temtu* (as Palæmon the grammarian contemned Varro, *secum morituras literas jactans*) and brings them to that height of ins they cannot endure to be contradicted, or hear of any thing but commendation, which Hierom notes of such kind of men: and well seconds him) 'tis their sole study, day and night, to be comm applauded; when as indeed, in all wise mens judgments, quibus they are mad, empty vessels, funges, beside themselves, derided melus in proverbio, *quærens cornua, etiam quas habebat aures* works are toys, as an almanack out of date, *auctoris pereunt sui*; they seek fame and immortality, but reap dishonour and it are a common obloquy, *insensati*, and come far short of that suppose or expect. (*O puer, ut sis vitalis, metuo.*) Of so many of poets, rhetoricians, philosophers, sophisters, (as Eusebius which have written in former ages, scarce one of a thousands wor nomina et libri simul cum corporibus interierunt; their books are perished together. It is not, as they vainly think, they shall s

^a Epist. 5. Capitoni suo. Diebus ac noctibus, noë solum cogito, si quâ me possit Id voto meo sufficit, &c. ^b Tullius. ^c Ut nomen meum scriptis tuis illustretur. studio æternitatis noctes et dies angebatur. Heinsius, orat. funeb. de Scal. ^d Od. ult. l. 3. Jamque opus exegi—Vade, liber felix! Palingen. lib. 18. ^e In lib. de jecere. ^f Sueton. lib. de gram. ^g Nihil libenter audiunt, nisi laudes suas. ^h aliud dies noctesque cogitant, nisi ut in studiis suis laudentur ab hominibus. ⁱ Que aut dici aut excogitari potest, quam sic ob gloriam cruciari? Insaniam istam, Domine Austin. conf. lib. 10. cap. 37. ^j Mart. l. 5. 51. ^k Hor. Sat. l. 1. 2. ^l Lib. cont.

ed and immortal; as one told Philip of Macedon insulting after a victory, his shadow was no longer than before, we may say to them,

*Non admiramur, sed non cum deside vulgo,
Sed vult Harpyias, Gorgonas, et Furias:*

We marvel too, not as the vulgar we,
But as we Gorgons, Harpy, or Furies see:

if we do applaud, honour, and admire—*quota pars*, how small a part, in quest of the whole world, never so much as hears our names! how few take notice of us! how slender a tract, as scant as Alcibiades his land in a map! yet every man must and will be immortal, as he hopes, and extend his reach to our antipodes, when as half, no not a quarter of his own province or realm, neither knows nor hears of him: but, say they did, what's a city to a world, a kingdom to Europe, Europe to the world, the world it self that have an end, if compared to the least visible star in the firmament, a hundred times bigger than it? and then, if those stars be infinite, and every one there be a sun, as some will, and as this sun of ours hath its planets about him, all inhabited; what proportion bear we to them? and where's our glory! *Orbem terrarum victor Romanus habebat*, as he crackt in Petronius; all the world was under Augustus: and so, in Constantines time, Julius brags he governed all the world: *universum mundum praeclare modum administravit*—*et omnes orbis gentes imperatori subjectae*: so of wonder it is given out, the four monarchies, &c. when as neither Greeks

Romans ever had the fifteenth part of the now known world, nor half of which was then described. What braggadocians are they and we then! *Non brevis hic de nobis sermo!* as he said: **pudebit aucti nominis*: how short a time, how little a while, doth this fame of ours continue! Every private province, every small territory and city, when we have all done, will hold as generous spirits, as brave examples in all respects, as famous as ourselves—Cadwallader in Wales, Rollo in Normandy—Robbin-hood and Sir John are as much renowned in Sherwood, as Cæsar in Rome, Alexander in Greece, or his Hephæstion. *† Omnis ætas omnisque populus in ex-*

clam et admirationem venit: every town, city, book, is full of brave officers, senators, scholars; and though *‡ Brasidas* was a worthy captain, good man, and, as they thought, not to be matched in Lacedæmon, yet, as another truly said, *plures habet Sparta Brasidâ meliores*: Sparta had many better men than ever he was: and, howsoever thou admirest thyself, friend, many an obscure fellow the world never took notice of, had he been place or action, would have done much better than he or he, or thou thyself. Another kind of mad men there is, opposite to these, that are insensibly led, and know not of it—such as condemn all praise and glory, think themselves most free, when as indeed they are most mad: *calcant, sed alio fastu!* company of cynicks, such as are monks, hermites, anachorites, that condemn the world, condemn themselves, condemn all titles, honours, offices, and in that contempt, are more proud than any man living whatsoever. They are proud in humility; proud in that they are not proud; *sæpe homo vanæ gloriæ contemptu vanius gloriatur*, as Austin hath it (*confess. lib. 10. c. 38*): like Diogenes, *intus gloriantur*, they brag inwardly, and feed themselves fat with a self-conceit of sanctity, which is no better than hypocrisy. They go in sheeps russet, many great men that might maintain themselves in cloth of gold, and seem to be dejected, humble, by their outward carriage, when as inwardly they are swoln full of pride, arrogancy, and self-conceit. And therefore Seneca adviseth his friend Lucilius, *in his attire*

Full some, Scip. * Boëthius. † Putean. *Cisalp. hist. lib. 1.* ‡ Plutarch. *Lycurgo.* § Epist. *Illud te admonéo, ne eorum more, qui non proficere, sed conspici cupiunt, facias aliqua, quæ in te too, aut genere vitæ, notabilia sint. Asperum cultum, et intonsum caput, negligentiorum barbari, indictum argento odium, cubile humi positum, et quidquid aliud laudem perversâ viâ sequitur.*

and gesture, outward actions, especially to avoid all such things as notable in themselves: as a rugged attire, hirsute head, horrid behaviour, tempt of money, coarse lodging, and whatsoever leads to fame that opp

All this madness yet proceeds from our selves: the main enemy batters us, is from others; we are meerly passive in this business. A pany of parasites and flatterers, that, with immoderate praise, and epithetes, glozing titles, false elogiums, so bedawb and applaud, many a silly and undeserving man, that they clap him quite out of *Res imprimis violenta est laudum placenta*, as Hierom notes: this applause is a most violent thing, (a drum, a fife, and trumpet, animate) that fattens men, erects and dejects them in an instant. *negata macrum, donata reducit opimum*. It makes them fat and frost doth conies. ¹ And who is that mortal man that can so contain that, if he be immoderately commended and applauded, will not let him be what he will, those parasites will overturn him: if he be one of the nine worthies, more than a man, a God forthwith (*Domini Deique nostri*); and they will sacrifice unto him:

¹divinos, si tu patiaris, honores
Ulro ipsi dabimus, meritasque sacrabimus aras.

If he be a souldier, then Themistocles, Epaminondas, Hector, *fulmina belli, triumviri terrarum, &c.* and the valour of both Scipios little for him; he is *invictissimus, serenissimus, multis tropæis ornatus dominus*, although he be *lepus galeatus*, indeed a very cow-sop, ^mand (as he said of Xerxes) *postremus in pugna, primus in fuga*, such a one as never durst look his enemy in the face. If he be a statesman then is he a Sampson, another Hercules: if he pronounce a speech Tully or Demosthenes (as of Herod in the Acts, *the voyce of God, man*): if he can make a verse, Homer, Virgil, &c. And then my patient takes all these elogiums to himself: if he be a scholar so content for his much reading, excellent style, method, &c. he will eviscerate like a spider, study to death: *Laudatas ostentat avis Junoni* peacock-like, he will display all his feathers. If he be a souldier applauded, his valour extoll'd, though it be *impar congressus*, Troilus and Achilles—*infelix puer*—he will combat with a giant upon a breach: as another ⁿPhilippus, he will ride into the thick of the enemies. Commend his house-keeping, and he will beggar himself; commend his temperance, he will starve himself.

¹laudataque virtus
Crescit; et immensum gloria calcar habet.

he is mad, mad, mad! no whoe with him; *Impatiens consortis ei* over the ^oAlpes, to be talked of, or to maintain his credit. Cōtendeth an ambitious man, some proud prince or potentate: *si plus æquum* (saith ^pErasmus) *cristas erigit exuit hominem, Deum se putat*: he takes his crest, and will be no longer a man, but a God.

¹nihil est, quod credere de se
Non audet, quam laudatur, Dis æqua potestas.

How did this work with Alexander, that would needs be Jupiter, go, like Hercules, in a lions skin? Domitian, a God, (*Domitianus sic fieri jubet*) like the ^pPersian kings, whose image was ac

¹Hor. ²Quis vero tam bene modulo suo metiri se novit, ut eum assidue et immodice non moveant? Hen. Steph. ³Mart. ⁴Stroza. ⁵Justin. ⁶Livius, Gloria tantum in medios hostes irruere, quod, completis muris, conspici se pugnantes, a muris egregium ducebat. ⁷I. demens, et savas curre per Alpes: Aude aliquid, &c. Ut per declamatio fias Juv. Sat. 10. ⁸In Mor. Encom. ⁹Juvenal. Sat. 4. ¹⁰Sueton. c. 11. ¹¹Brisonius.

came into the city of Babylon. Commodus the emperor was so gulled by flattering parasites, that he must be called Hercules. [†] Antonius the king would be crowned with ivy, carried in a chariot, and adored for himself. Cotys, king of Thrace, was married to [†] Minerva, and sent three royal messengers, one after another, to see if she were come to his bed-chamber. Such a one was [†] Jupiter Menecrates, Maximinus Jovianus, Dioscorus Hercules, Sapor the Persian king, brother of the sun and moon, our modern Turks, that will be Gods on earth, kings of kings, Gods share, commanders of all that may be commanded, our kings of China and Tartary in this present age. Such a one was Xerxes, that would whip the sea, or Neptune, *stultâ jactantiâ*, and send a challenge to Mount Athos; and there are many sottish princes, brought into a fools paradise by their parasites. A common humour, incident to all men, when they are in great places, or near the solstice of honour, have done, or deserv'd well, to applaud and glorify themselves. *Stultitiam suam produnt*, &c. (saith [†] Platerus) your very enemies, if they be excellent, will crack and brag, and shew their folly in it. [†] They have good parts; and they know it; you need not tell them of want of a conceit of their worth, they go smiling to themselves, and perpetual meditation of their trophies and plaudites: they run at the last quite mad, lose their wits. Petrarch, (*lib. 1. de contemptu mundi*) confessed as much of himself; and Cardan (in his fifth book of wisdom) gives an instance in a citizen of Milan, a fellow citizen of his, [†] one Galeus de Rubeis, that, being commanded for refinding of an instrument of Archimedes, for joy ran mad. Plutarch (in the life of Artaxerxes) hath such a like story of one Chamus a soul-der that wounded king Cyrus in battel, and *grew thereupon so arrogant, that in a short space after, he lost his wits*. So many men, if any new honour, office, preferment, booty, treasure, possession, or patrimony, *ex improbitate* fall unto them, for immoderate joy, and continual meditation of it, cannot sleep, or tell what they say or do; they are so ravished on a sudden, with vain conceits transported, there is no rule with them. Epaminondas before, the next day after his Leuctrian victory, *came abroad all squalid and dejected*, and gave no other reason to his friends of so doing, then that he loved himself the day before, by reason of his good fortune, to be too much at, overmuch joyed. That wise and vertuous lady [†] queen Katharin, mother of England, in private talk, upon like occasion, said, *that she could not willingly endure the extremity of either fortune; but, if it were of necessity she must undergo the one, she would be in adversity, where comfort was never wanting in it; but still counsel and government defective in the other: they could not moderate themselves*.

CT. XV.—Love of Learning, or overmuch Study. With a Digression of the Misery of Scholars, and why the Muses are melancholy.

WARTUS Fuchsius (*Instit. lib. 3. sect. 1. cap. 1*), Felix Plater (*lib. 3. de morbis alienat.*) Herc. de Saxonia (*Tract. post. de melanch. cap. 3*), speak of a [†] peculiar fury, which comes by overmuch study. Fernelius

minius, ab assentatoribus erectus, Liberum se Patrem appellari jussit, et pro deo se venditavit. [†] Hederâ, et coronâ velatus aurâ, et thyrsum tenens, cothurnisque succinctus, curru, velut iter, vectus est Alexandria. Pater. vol. post. [†] Minervæ nuptias ambiit, tanto furor, persuasit mitteret ad videndum num dea in thalamum venisset, &c. [†] Elian. lib. 12. [†] De Seneca, cap. 3. [†] Sequiturque superbia formam. Livius, lib. 11. Oraculum est, videri sæpe luxuriare hac, et evanescere; multosque sensum penitus amisisse. Homines intuentur, ac si essent homines. [†] Galeus de Rubeis, civis noster, faber ferrarius, ob inventionem instrumenti olim Archimedis dicti, præ lætitiâ insanivit. [†] Insaniâ postmodum correptus, ob inde arrogantiam. [†] Bene ferre magnoam disce fortunam. Hor.—Fortunam reverenter habere, ne repente Dives ab exili progrediendi loco. Ausonius. [†] Processit squalidus et submissus, ut diu gaudium intemperans hodie castigaret. [†] Uxor Hen. VIII. [†] Neutrius se fortunam libenter experturam dixit: sed, si necessitas alterius subinde imponeretur, optare se fortunam adversam; quod in hac nulli unquam defuit solatium, in alterâ multis consilium, &c. Lod. [†] Peculiaris furor qui ex literis fit.

(*lib. 1. cap. 18*) ^f puts study, contemplation, and continual me-
 especial cause of madness; and, in his 86 *convul.* cites the san-
 Arculanus (in *lib. Rhasis ad Almansorem, cap. 16*) amongst
 reckons up *studium vehemens*: so doth Levinus Lemnius (*lib.*
mirac. lib. 1. cap. 16). ^s Many men (saith he) come to this n-
 tinual ^b study, and night-waking; and, of all other men, sch-
 subject to it; and such (Rhasis adds) ⁱ that have commonly t
 (*Cont. lib. 1. tract. 9*). Marsilius Ficinus (*de sanit. tuendá,*
 puts melancholy amongst one of those five principal plagues of
 a common maul unto them all, and almost in some measure
 companion. Varro (belike for that cause) calls *tristes philosophi*.
 Severe, sad, dry, tetrick, are common epithetes to scholars: &
 therefore, in the Institution of Princes, would not have them to
 dents: for (as Machiavel holds) study weakens their bodies, du-
 abates their strength and courage; and good scholars are never g
 which a certain Goth well perceived; for, when his countrey-r
 Greece, and would have burned all their books, he cried out a
 means they should not do it: ^b leave them that plague, which
 consume all their vigour, and martial spirits. The ⁱ Turks ab-
 tus, the next heir, from the empire, because he was so much giv
 and 'tis the common tenent of the world, that learning dulls a
 the spirits, and so, *per consequens*, produceth melancholy.

Two main reasons may be given of it, why students should
 ject to this malady than others. The one is, they live a sed-
 life, *sibi et Musis*, free from bodily exercise, and those ord
 which other men use; and many times, if discontent and i
 with it (which is too frequent), they are precipitated into
 sudden: but the common cause is overmuch study; too mu
^m Festus told Paul) hath made thee mad: 'tis that other
 effects it. So did Trincavellius (*lib. 1. consil. 12. et 13*) fin-
 rience, in two of his patients, a young baron, and another,
 this malady by too vehement study; so Forestus (*observa*
 13) in a young divine in Lovain, that was mad, and said ⁿ i
 in his head. Marsilius Ficinus (*de sanit. tuend. lib. 2. cap.*
 2. *cap. 10*) gives many reasons ^o why students dote more oft
 the first is their negligence: ^p other men look to the'r tools;
 wash his pensils; a smith will look to his hammer, anvil,
 bandman will mend his plough-irons, and grind his hatchet;
 faulkner or huntsman will have an especial care of his
 horses, dogs, &c.; a musician will string and unstring his
 scholars neglect that instrument (their brain and spirits, I m
 daily use, and by which they range over all the world, which

his fourth chapter gives some other reasons: Saturn and Mercury, as of learning, are both dry planets: and Origanus assigns the reason, why Mercurialists are so poor, and most part beggars; for that silent Mercury had no better fortune himself. The Destinies, of poverty upon him as a punishment; since when, poetry and beggerness, twin-born brats, inseparable companions;

* And, to this day, is every scholar poor:

Gross gold from them runs headlong to the boor:

can help them to knowledge, but not to money. The second is relation, * which dries the brain, and extinguisheth natural heat; for, the spirits are intent to meditation above in the head, the stomach is left destitute; and thence come black blood and crudities, by of concoction; and, for want of exercise, the superfluous vapours exhale, &c. The same reasons are repeated by Gomesius (*lib. 4. de sale*), * Nymannus (*orat. de Imag.*), Jo. Voschius (*lib. 2. cap. 5. de*): and something more they add, that hard students are commonly afflicted with gowts, catarrhes, rheums, *cachexia*, *bradypepsia*, bad eyes, and collick, * crudities, oppilations, *vertigo*, winds, consumptions, and diseases as come by over-much sitting: they are most part lean, dry, and spend their fortunes, lose their wits, and many times their lives; through immoderate pains, and extraordinary studies. If you will not believe the truth of this, look upon great Tostatus and Thomas Aquinas; and tell me whether those men took pains? peruse Austin, Hierom, and many thousands besides.

*Contemplatum cursu contingere metam,
Sed ille, secitque puer, sudavit et alit.*

He that desires this wished goal to gain,
Must sweat and freeze before he can attain,

your hard for it. So did Seneca, by his own confession (*ep. 8*): * not that I spend idle; part of the night I keep mine eyes open, tired waking, and now slumbering, to their continual task. Hear Tully (*rehiâ Poëtâ*): whilst others loytered, and took their pleasures, he continually at his book. So they do that will be scholars, and that to hard, (I say) of their healths, fortunes, wits, and lives. How much did Ptolemy spend (*unius regni pretium*, they say—more than a mansome) how many crowns *per annum*, to perfect arts, the one about story of Creatures, the other on his *Almagest*? How much time did Benchorat employ, to find out the motion of the eighth sphere? forty and more, some write. How many poor scholars have lost their wits, or hazards, neglecting all worldly affairs, and their own health, wealth, and *bene esse*, to gain knowledge! for which, after all their pains, in the esteem they are accounted ridiculous and silly fools, ideots, asses, and they are) rejected, condemned, derided, doting, and mad. Look for example in Hildesheim (*spicil. 2. de mania et delirio*): read Trincavellius (*l. 3. 36. et c. 17*), Montanus (*consil. 233*), * Garceus (*de Judic. genit. cap. mercurialis consil. 86. cap. 25*), Prosper * Calenus (in his book *de atrâ* go to Bedlam, and ask. Or if they keep their wits, yet they are esteemed and fools, * by reason of their carriage; after seven years study,

ner. * *Contemplatio cerebrum exsiccet et extinguit calorem naturalem; unde cerebrum et siccum evadit, quod est melancholicum. Accedit ad hoc, quod natura, in contemplatione, rorsus, cordique intenta, stomachum heparque destituit; unde, ex alimentis male coctis, crassus et niger efficitur, dum nimio otio membrorum superficiali vapores non exhalant, in exsiccatur, corpora sensim gracilescent.* * *Studiosi sunt cachectici, et nunquam bene propter debilitatem digestivæ facultatis, multiplicentur in iis superfluitates.* Jo. Voschius, *cap. 3. de peste.* * *Nullus mihi per otium dies exit; partem noctis studiis dedico, non vero oculos, vigiliâ fatigatos cadentesque, in operâ detineo.* * *Johannes Hanuschius Bohemus, crudus vir, nimis studiis in phrenesin incidit.* Montanus instanceth in a Frenchman of * *Cardinalis Cælius, ob laborem, vigiliam, et diuturna studia, factus melancholicus.* *l. 3.* They cannot fiddle; but, as Themistocles said, he could make a small town become a

^a statos taciturnus exit
Plerumque, et risu populum quatit:

because they cannot ride an horse, which every clown can court a gentlewoman, carve at table, cringe, and make common swasher can do, *hos populus ridet*: they are laugh accounted silly fools, by our gallants. Yea, many times, such they deserve it: a meer scholar, a meer ass.

^a Obstipo capite, et figentes lumine terram,
Murmura cum secum et rabiosa silentia rodunt,
Atque exporrecto trutinantur verba labello,
Ægroti veteris meditantur somnia, gigni
De nihilo nihilum; in nihilum nil posse reverti.

When, by themselves, they gn
And furious silence, as 'twere
Each word upon their out-str
They meditate the dreams of
As, out of nothing nothing can
And that which is, can ne're be

^b who do lean awry
Their heads, piercing the earth with a fixt eye;

Thus they go commonly meditating unto themselves, thus they action and gesture. Fulgus (*l. 8. c. 7*) makes mention how supping with king Lewis of France, upon a sudden knocked his table, and cryed, *conclusum est contra Manichæos*; his wit gathering (as they say), and his head busied about other matter, perceived his error, he was much ^c abashed. Such a story the medes in Vitruvius, that, having found out the means to know how was mingled with the silver in king Hierons crown, ran naked forth and cryed, *εὑρηκα*, I have found; ^d and was commonly so intent that he never perceived what was done about him: when the ^e and the souldiers now ready to rifle his house, he took no notice. Bernard rode all day long by the Lemnian lake, and asked a way was (*Marullus, lib. 2. cap. 4*). It was Democritus carriage at the Abderites suppose him to have been mad, and send for to cure him: if he had been in any solemn company, he would upon fall a laughing. Theophrastus saith as much of Heraclitus, for continually wept, and Laërtius of Menedemus Lampsacenus, because madman, ^f saying, he came from hell as a spie, to tell the devils men did. Your greatest students are commonly no better—silly in their outward behaviour, absurd, ridiculous to others, and no wise in worldly business: they can measure the heavens, range over the others wisdom; and yet, in bargains and contracts, they are circle every base tradesman. Are not these men fools? and how should they be wise, but as so many sots in schools, when (as ^g he well observed) they hear nor see such things as are commonly practised abroad, they get experience? by what means? ^h I knew in my time me saith Æneas Sylvius (in an epistle of his to Gasper Scitick, chamberlaine of the emperor) excellent well learned, but so rude, so silly, that common civility, nor knew how to manage their domestick or publick affairs. Paglarenis was amazed, and said his farmer had surely cozened him, he heard him tell that his sow had eleven pigs, and his ass had

ause they are commonly subject to such hazards and inconvenience, madness, simplicity, &c. Jo. Voschius would have s to be highly rewarded, and had in some extraordinary respect men, *to have greater privileges than the rest, that adventure and abbreviate their lives for the publick good.* But our patrons are so far, now a dayes, from respecting the Muses, and giving to scholars, or reward, which they deserve, and are allowed by gent privileges of many noble princes, that, after all their pains universities, cost and charge, expences, irksom hours, laborious some dayes, dangers, hazards (barred *interim* from all pleasures men have, mewed up like hawks all their lives) if they chance rough them, they shall in the end be rejected, contemned, and their greatest misery) driven to their shifts, exposed to want, beggary. Their familiar attendants are,

bi, Luctus, Curæque, Laborque,
alesnada Fames, et turpis Egestas,
forme—

Grief, Labour, Care, pale Sickness, Miseries,
Fear, filthy Poverty, Hunger that cries;
Terrible monsters to be seen with eyes.

ere nothing else to trouble them, the conceit of this alone were take them all melancholy. Most other trades and professions, seven years prenticeship, are enabled by their craft to live of

A merchant adventures his goods at sea; and, though his reat, yet, if one ship return of four, he likely makes a saving a husbandmans gains are almost certain; *quibus ipse Jupiter potest* ('tis ¹Catos hyperbole, a great husband himself): only thinks, are most uncertain, unrespected, subject to all casualties, for, first, not one of a many proves to be a scholar; all are not docile; *ex omni ligno non fit Mercurius*: ^m we can make majors every year, but not scholars: kings can invest knights and barons, the emperor confessed: universities can give degrees; and— *e populo quilibet esse potest*: but he, nor they, nor all the world, ring, make philosophers, artists, oratours, poets. We can soon eca well notes) *O virum bonum! o divitem!* point at a rich man, appy man, a proper man, *sumtuose vestitum, calamistratum, bene igno temporis impendio constat hæc laudatio, o virum literatum!* o easily performed to find out a learned man. Learning is not so: though they may be willing to take pains, and to that end suffimed and liberally maintained by their patrons and parents, yet few it: or, if they be docile, yet all mens wills are not answerable to they can apprehend, but will not take pains; they are either sed companions, *vel in puellam impingunt, vel in poculum*, and so time to their friends grief and their own undoings. Or, put case ious, industrious, of ripe wits, and perhaps good capacities, then diseases of body and mind must they encounter? No labour in te unto study. It may be, their temperature will not endure it: to be excellent, to know all, they lose health, wealth, wit, life, et him yet happily escape all these hazards, *æreis intestinis*, of brass, and is now consummate and ripe; he hath profited es, and proceeded with all applause: after many expences, he is ment: where shall he have it? he is as far to seek it, as he was y years standing) at the first day of his coming to the university. ourse shall he take, being now capable and ready? The most

audi, qui ob commune bonum abbreviant sibi vitam. ¹ Virg. Æn. lib. 6. ¹ Plu-
Certum agricolationis lucrum, &c. ^m Quotannis sunt consules et proconsules:
tannis non nascitur.

parable and easie, and about which many are imployed, is to teach a turn lecturer or curat; and, for that, he shall have faulkners wag pound *per annum*, and his diet, or some small stipend, so long as please his patron or the parish; if they approve him not (for usual do but a year or two—as inconstant, as ^a they that cryed, “Hosanna day, and “Crucifie him” the other), serving-man like, he must go new master: if they do, what is his reward?

^a Hoc quoque te manet, ut pueros elementa docentem
Occupet extremis in vicis balba senectus.

Like an ass, he wears out his time for provender, and can shew a *stogam tritam et laceram*, saith ^p Hædus, an old torn gown, an emblem his infelicity; he hath his labour for his pain, a *modicum* to keep him be decrepit; and that is all. *Grammaticus non est felix, &c.* If he be trencher chaplain in a gentlemans house, (as it befel ^q Euphormio) after seven years service, he may perchance have a living to the halves, or small rectory with the mother of the maids at length, a poor kinswoman a crackt-chamber-maid, to have and to hold during the time of his life, if he offend his good patron, or displease his lady mistres in the mean

^r Ducetur plantâ, velut ictus ab Hercule Cacus,
Poneturque foras, si quid tentaverit unquam
Hiscere—

as Hercules did by Cacus, he shall be dragged forth of doors by the heek with him. If he bend his forces to some other studies, with an intent *secretis* to some noble man, or in such a place with an embassadour, he find that these persons rise, like prentises, one under another: and so, in tradesmens shops, when the master is dead, the foreman of the shop comes steps in his place. Now for poets, rhetoricians, historians, philosophers, thematicians, sophisters, &c. they are like grasshoppers: sing they must mer, and pine in the winter; for there is no preferment for them. Even were at first, if you will believe that pleasant tale of Socrates which he told Phædrus under a plane-tree, at the banks of the river Ismenus. About when it was hot, and the grasshoppers made a noise, he took that sweet c to tell him a tale, how grasshoppers were once scholars, musicians, poets before the Muses were born, and lived without meat and drink, and cause were turned by Jupiter into grasshoppers: and may be turned a *Tithoni cicadas, aut Lyciorum ranas*, for any reward I see they are have: or else, in the mean time, I would they could live, as they did, any viaticum, like so many ^t *manucodiata*, those Indian birds of Paradise we commonly call them—those, I mean, that live with the air and heaven, and need no other food; for, being as they are, their ^u *rhetor serves them to curse their bad fortunes*; and many of them, for means, are driven to hard shifts; from grasshoppers they turn to hums and wasps, plain parasites, and make the Muses mules, to satisfie their starved panches, and get a meals meat: To say truth, 'tis the fortune of most scholars, to be servile and poor, to complain pittifully lay open their wants to their respectless patrons, as ^v Cardan doth,lander, and many others; and (which is too common in those de epistles) for hope of gain, to lye, flatter, and with hyperbolical and commendations, to magnifie and extol an illiterate unworthy his excellent vertues, whom they should rather (as ^x Machiavel vilifie, and rail at downright for his most notorious villanies and vic

^a Mat. 21. ^b Hor. ep. 20. l. 1. ^c Lib. 1. de contem. amor. ^d Satyricon. ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z
^a Ars. colit. astra. ^b Aldrovandus, de Avibus, l. 12. Gesner, &c. ^c Literas habent, quæ
fortune sua maledicant. Sat. Menip. ^d Lib. de libris propriis, fol. 24. ^e Prefat. trans
sarch. ^f Polit. disput. Laudibus extollunt eos, ac si virtutibus pollerent, quos, ob infam
^g ius vituperare oporteret.

stitute themselves, as fidlers or mercenary tradesmen, to serve great men for a small reward. They are like ¹Indians; they have store of knowledge not the worth of it: for I am of Synesius opinion, ²*King not more by Simonides acquaintance, than Simonides did by his*: their best education, good institution, sole qualification from us; when they have done well, their honour and immortality from us; we bring tombs, registers, and so many trumpetours of their fames: what avails, without Homer? Alexander, without Arrian and Curtius? who won the Cæsars, but for Suetonius and Dion?

gruat fortes ante Agamemnona
Nil: sed omnes illacrymabiles

Urgentur, ignotique, longa
Nocte, carent quia vate sacro.

are more beholden to scholars, than scholars to them; but they under-estimate themselves, and so, by those great men, are kept down. Let them have the Encyclopædia, all the learning in the world; they must keep it to themselves, ³*live in base esteem, and starve, except they will submit* (as well hath it) *so many good parts, so many ensigns of arts, virtues, slavishly obnoxious to some illiterate potentate, and live under his worship, or honour, like parasites, qui tamquam mures, alienum, comedunt.* For, to say truth, *artes hæ non sunt lucrativæ* (as Guido that great astrologer could foresee) they be not gainful arts these, *sed hæc et famelicæ*, but poor and hungry.

omnes opes; dat Justinianus honores;
quis et species cogitur ire pedes:

The rich physician, honour'd lawyers, ride,
Whil'st the poor scholar foots it by their side.

is the Muses patrimony; and, as that poetical divinity teacheth us, the Muses' daughters were each of them married to the Gods, the Muses were left solitary, Helicon forsaken of all suitors; and I believe it was, they had no portion.

longum coelebs cur vixit in ævum?
nil dotis, quod numeraret, erat.

Why did Calliope live so long a maid?
Because she had no dowry to be paid.

ance, all their followers are poor, forsaken, and left unto themselves; such that, as ⁴Petronius argues, you shall likely know them by their

There came, saith he, by chance into my company, a fellow, not worth to look on, that I could perceive by that note alone, he was a man, whom commonly rich men hate. I asked him what he was: he answered, a poet. I demanded again why he was so ragged: he told me, this learning never made any man rich.

Ego credit, magno se fenore tollit;
quis et castra petit, præcingitur auro;
solator picto jacet ebrius ostro;
ruinosus horret facundia pannis.

A merchants gain is great, that goes to sea:
A souldier embossed all in gold:
A flatterer lyes fox'd in brave array,
A scholar only ragged to behold.

ch our ordinary students right well perceiving in the universities—how table these poetical, mathematical, and philosophical studies are, how expected, how few patrons—apply themselves in all haste to those three dious professions of law, physick, and divinity, sharing themselves between them, rejecting these arts in the mean time, history, philosophy, philosophy lightly passing them over, as pleasant toys, fitting only table talk, furnish them with discourse. They are not so behoveful: he that can money, hath arithmetick enough: he is a true geometrician, can measure a good fortune to himself; a perfect astrologer, that can cast the rise

horses know not their strength, they consider not their own worth. ⁵Plura ex Simonidis
ate Hieron consequutus est, quam ex Hieronis Simonides. ⁶Hor. lib. 4. od. 9. ⁷Inter
plebeios fere jacet, ultimum locum habens, nisi tot artis virtutisque insignia, turpiter,
supparasitando fascibus subjecerit protervæ insolentisque potentie. Lib. 1. de contempt.
utilitarum. ⁸Buchanan. eleg. lib. 1. ⁹In Satyrico. Intra senex, sed cultu non ita spe-
facile appareret cum hæc notâ literatum esse; quos divites odisse solent. Ego, inquit, poeta
are ergo tam male vestitus es? Propter hoc ipsum; amor ingenii neminem unquam divitem
Petronius Arbiter. ¹⁰Oppressus paupertate animus nihil eximium aut sublime cogitare
Amicitias literarum, aut elegantiam, quoniam nihil presidii in his ad vitæ commodum
mo negligere, mox odisse, incipit. Heius.

and fall of others, and mark their errant motions to his own use. The best ticks are, to reflect the beams of some great mens favour and grace to upon him. He is a good engineer, that alone can make an instrument to preferment. This was the common tenent and practice of Poland, as Cron observed, not long since, in the first book of his history: their universities generally base; not a philosopher, a mathematician, an antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend; but every man betook himself to divinity, *hoc solum in votis habens, opus sacerdotium*: a good personage was their aim. This was the practice of all our neer neighbours, as ^aLipsius inveighs; *they thrust their children into the study of law and divinity, before they be informed aright, or capable of other studies. Scilicet omnibus artibus antistat spes lucri; et formosior otio mulus auri, quam quidquid Græci Latinique delirantes scripserunt. Ex numero deinde veniunt ad gubernacula reipub. intersunt et præsunt consilium regum; o pater! o patria!* so he complained; and so many others: even so we find, to serve a great man, to get an office in some bishops court (to practise in some good town), or compass a benefice, is the mark we set at, as being so advantagious, the high way to preferment.

Although, many times, for aught I can see, these men fail as often as they succeed in their projects, and are as usually frustrate of their hopes: for, let him be a doctor of the law, an excellent civilian of good worth, where shall he practise and get his patiate? Their fields are so scant, the civil law with us so contracted with prohibitions, so few causes, by reason of those all-devouring municipal laws (*quod nihil illiteratius*, saith ^bErasmus—an illiterate and a barbarous study; though they be never so well learned in it, I can hardly vouchsafe them the name of scholars, except they be otherwise qualified) and so few courts are left to the profession, such slender offices, and those commonly to be compassed at dear rates, that I know not how an ingenious man should thrive amongst them. Now, for physicians, there are in every village so many mountebanks, empiricks, quack-salvers, Paracelsians, (as they call themselves), *causifici et sanicidæ* (^cClenard terms them), wisards, alchemists, poor vicars, cast apothecaries, physicians men, barbers, and good wives, professing great skill, that I make no doubt how they shall be maintained, or who shall be their patients. Besides there are so many of both sorts, and some of them such harpyes, so covetous, so clamorous, so impudent, and (as ^dhe said) litigious idiots,

Quibus loquacis affatim arrogantia est,
Peritia parum aut nihil,
Nec ulla mica literarii salis;
Crumenimulga natio,

Which have no skill, but prating arrogance,
No learning, such a purse-milking nation,

Loquutuleia turba, litium strophæ,
Maligna litigantium
Cohors, togati vultures,
Lavernæ alumni, agyrtæ, &c.

Gown'd vultures, thieves, and a litigious mob
Of couseners that haunt this occupation.

that they cannot well tell how to live one by another, but, as he jested (in comedy) of clocks, they were so many, ^k*major pars populi arida reptat fames* they are almost starved a great part of them, and ready to devour their fellows, ^l*et noxia calliditate se corripere*; such a multitude of pettifoggers, empiricks, such impostors, that an honest man knows not in what sort to compose and behave himself in their society, to carry himself with credit in so a rout; *scientiæ nomen, tot sumtibus partum et vigiliis, profiteri dispuit postquam, &c.*

Last of all, to come to our divines, the most noble profession and worth of double honour, but of all others the most distressed and miserable. If I will not believe me, hear a brief of it, as it was, not many years since, lively preached at Pauls cross, ^mby a grave minister then, and now a reve-

^aEpistol. quæst. lib. 4. ep. 21.

^bCicero. dial.

^cEpist. lib. 2.

^dJa. Douss, Epodon.

^ePlantus.

^fBarc. Argensis, lib. 3.

^gJoh. Howson, 4 Novembris, 1597. The

^hby Arnold Hartfield.

this land. We, that are bred up in learning, and destinated by our
 this end, we suffer our childhood in the grammer school, which
 its magnan tyrannidem, et grave malum, and compares it to the
 of martyrdom; when we come to the university, if we live of the
 allowance, as Phalaris objected to the Leontines, πάντων ἐνδεῖς πλὴν
 ἔσθου, needy of all things but hunger and fear; or, if we be main-
 tained partly by our parents cost, do depend in [un] necessary mainte-
 nance, and degrees, before we come to any perfection, five hundredth
 or a thousand marks. If, by this price of the expence of time, our
 spirits, our substance and patrimonies, we cannot purchase those
 rewards, which are ours by law, and the right of inheritance, a poor
 vicarage of 50l. per annum, but we must pay to the patron
 lease of a life (a spent and out-worn life), either in annual pension,
 the rate of a copyhold, and that with the hazard and loss of our
 simony and perjury, and the forfeiture of all our spiritual prefer-
 ments, esse and posse, both present and to come; what father after a
 will be so improvident, to bring up his son, to his great charge, to this
 beggary? What Christian will be so irreligious, to bring up his
 that course of life, which, by all probability and necessity, cogit ad
 enforcing to sin, will entangle him in simony and perjury, when as
 saith, *Invitatus ad hæc aliquis de ponte negabit*—a beggers brat,
 from the bridge where he sits a begging, if he knew the inconvenience,
 would refuse it. This being thus, have not we fished fair all this
 that are initiate divines, to find no better fruits of our labours? *Hoc
 pulles? cur quis non prandeat, hoc est?* Do we macerate our selves
 Is it for this we rise so early all the year long, *leaping* (as he
 of our beds, when we hear the bell ring, as if we had heard a
 clap? If this be all the respect, reward, and honour, we shall have,
leves calamos, et scinde, Thalia, libellos: let us give over our
 and betake ourselves to some other course of life. To what end
 study? *Quid me literulas stulti docuere parentes?* what did our
 mean to make us scholars, to be as far to seek for preferment after
 years study, as we were at first? why do we take such pains?
stultum insanis juvat impallescere chartis? If there be no more hope
 of, no better encouragement, I say again, *Frangite leves calamos,
 Thalia, libellos*: let's turn souldiers, sell our books, and buy
 guns, and pikes, or stop bottles with them, turn our philosophers
 as Cleanthes once did) unto millers coats, leave all, and rather
 our-selves to any other course of life, than to continue longer in
 study. *Præstat dentiscalpia radere, quam literariis monumentis
 in favorem emendicare.*

But me thinks I hear some man except at these words, that (though
 the which I have said of the estate of scholars, and especially of di-
 at it is miserable and distressed at this time, that the church suffers
 of her goods, and that they have just cause to complain) there is a
 whence proceeds it? if the cause were justly examined, it would
 be upon our selves; if we were cited at that tribunal of truth, we
 would be found guilty, and not able to excuse it. That there is a fault
 is, I confess: and, were there not a buyer, there would not be a
 out to him that will consider better of it, it will more than manifestly
 that the fountain of these miseries proceeds from these griping pa-

at. 3. *E lecto exsidentes, ad subitum tintinnabuli plausum, quasi fulmine territi. 1.
 Mart. *Sat. Menip.

trons. In accusing them, I do not altogether excuse us: both are they and we: yet, in my judgement, theirs is the greater fault, more recent causes, and much to be condemned. For my part, if it be not as I would, or as it should, I do ascribe the cause (as ¹Cardan d like case) *meo infortunio potius quam illorum sceleri*, to 'mine own city, rather than their naughtiness, (although I have been baffled time by some of them, and have as just cause to complain as and rather indeed to mine own negligence; for I was ever like that Al (in ²Plutarch) Crassus his tutor in philosophy, who, though he lived years familiarly with rich Crassus, was even as poor when from, (which wondred at) as when he came first to him. He never asked; the other gave him any thing; when he travelled with Crassus, he borrowed of him, at his return restored it again. I have had some such noble acquaintance, and scholars; but, most part, (common courtesies at ordinary respects excepted) they and I parted as we met: they gave me as I requested, and that was — And as Alexander ab Alexandro (*dier. l. 6. c. 16*) made answer to Hieronymus Massainus, that *quum plures ignavos et ignobiles ad dignitates et sacerdotia promoti die videret*, when other men rose, still he was in the same state, *eodem et fortunâ, cui mercedem laborum studiorumque deberi putaret*, who thought to deserve as well as the rest—he made answer, that he was with his present estate, was not ambitious: and, although *objurgat suam segnitiam accusaret, cum obscuræ sortis homines ad sacerdotia tificatus evectos, &c* he chid him for his backwardness, yet he was the same: and for my part (though I be not worthy perhaps to carry Alexander's books) yet, by some overweening and well wishing friends, the like have been used to me; but I replied still, with Alexander, that I had more peradventure than I deserved; and, with Libanius Sophista rather chose (when honours and offices by the emperor were offered him) to be *talis sophista, quam talis magistratus*, I had as live be a mocritus junior, and *privus privatus, si mihi jam daretur optio, quid fortasse doctor, talis dominus* — *Sed quorsum hæc?* For the rest of both sides, *facinus detestandum* to buy and sell livings, to detain from the church that which Gods and mens laws have bestowed on it; but most, and that from the covetousness and ignorance of such as are in in this business. I name covetousness in the first place, as the root of these mischiefs, which (Achan like) compels them to commit sacrilege, make simoniacal compacts, (and what not?) to their own ends, ³and kindles God's wrath, brings a plague, vengeance, and an heavy vengeance upon themselves and others. Some, out of that insatiable desire of lucre, to be enriched, care not how they come by it, *per fas et nefas* or crook, so they have it. And others, when they have, with riot and gality, imbezzelled their estates, to recover themselves, make a prey of the church, (robbing it, as ⁴Julian the Apostate did) spoile parsons of their venues (in keeping half back, ⁵as a great man amongst us observes) *a maintenance on which they should live*; by means whereof, barbarism increased, and a great decay of Christian professors: for who will himself to these divine studies, his son, or friend, when, after gre

¹Lib. 3. de cons. ²I had no money: I wanted impudence: I could not scramble, tempt
semble: non pranderet olus, &c.—Vis, dicam? ad palpandum et adulandum penitus insub
non possum, jam senior, ut sim talis; et fingi nolo, utcumque male cedat in rem meam, e
inde delitescam. ³Vit. Crassi. Nec facile judicari potest, utrum pauperior cum primo se
&c. ⁴Deum habent iratum; sibi que mortem æternam acquirunt, aliis miserabilem rufus
rius, in Josuam, 7. Euripides. ⁵Nicephorus, lib. 10. cap. 5. ⁶Lord Cook, in his Repo
part, fol. 44.

they shall have nothing whereupon to live? But with what event do these things?

^r Opesque totis viribus venamini:
At inde messis accidit miserrima.

toyle and moyle, but what reap they? They are commonly unfortunate lies that use it, accursed in their progeny, and, as common experience teach, accursed themselves in all their proceedings. *With what face* (as quotes out of Austin) *can they expect a blessing or inheritance from him in heaven, that defraud Christ of his inheritance here on earth?* I bid all our simoniacal patrons, and such as detain tithes, would read those famous tracts of S^r Henry Spelman and S^r James Sempill, knights; those elaborate and learned treatises of D^r Tilslye and M^r Montague, which they have written of that subject. But, though they should read, it would be to small purpose; *clames licet, et mare cælo confundas*; thunder, lighten, preach hell and damnation, tell them 'tis a sin: they will not believe it; denounce and curse; they have ^a cauterized consciences; they do not attend; as the inchant-wadler, they stop their ears. Call them base, irreligious, prophane, barbarous, pagans, atheists, epicures, (as some of them surely are) with the bawd Phautus, *Euge! optime!* they cry; and applaud themselves with that sort, *simul ac nummos contemtor in arcæ*: say what you will, *quocunque* *rem*: as a dog barks at the moon, to no purpose are your sayings: take it from heaven, let them have money—a base, prophane, epicurean, hypocritical sin. For my part, let them pretend what zeal they will, counterfeit religion, dazzle the worlds eyes, bumbast themselves, and stuffe out their greatness with such spoils, shine like so many peacocks—so cold is my charity, so defective in this behalf, that I shall never think better of them, than that they are rotten at core, their bones are full of epicurean hypocrisie, and atheistical rancour; they are worse than heathens. For, as Dionysius Halicarnasseus writes (*Antiq. Rom. lib. 7.*) *Primum locum, &c. Greeks and barbarians have all religious rites, and dare not break them, for fear of offending their gods*: but our simoniacal contractors, our senseless Achans, our stupid patrons, fear neither God nor Devil: they have evasions for it; it is no sin, or not due *jure divino*, or, if a sin, no great sin, &c. And, though they be daily punished for it, and they do manifestly perceive, that (as he said) frost and fraud come to foul ends; yet (as ^d Chrysostome follows it) *nulla ex pœndæ correctio; et, quasi adversis malitia hominum provocetur, crescit quotidie, et puniuntur*: they are rather worse than better:—*iram atque animos a se invicem remunt*; and the more they are corrected, the more they offend: but let them take their course, (^e *Rode, caper, vites*) go on still as they begin, (*his no sin!*) let them rejoyce secure; Gods vengeance will overtake them in the end; and these ill gotten goods, as an eagles feathers, ^f will consume the rest of their substance; it is ^g *aurum Tholosanum*, and will produce no better effects. *Let them lay it up safe, and make their conveyances never so close, and shut door*, saith ^h Chrysostome: *yet fraud and covetousness, two violent thieves, are still included; and a little gain, evil gotten, will vert the rest of their goods*. The eagle in Æsop, seeing a piece of flesh, ready to be sacrificed, swept it away with her claws, and carried it to her nest: but there was a burning coal stuck to it by chance, which unawares consumed her young ones, nest and all together. Let our simoniacal church-popping patrons, and sacrilegious harpies, look for no better success.

^a *uripheles*. ^b Sir Henry Spelman, de non temerandis Ecclesiis. ^c 1 Tim. 4. 2. ^d Hor. nam locum apud omnes gentes habet patritius deorum cultus, et genitorum; nam hunc diutissime elidunt, tam Græci quam barbari, &c. ^e Tom. 1. de steril. trium annorum sub Eliâ sermone. ^f *Fast.* ^g De male questis vix gaudet tertius hæres. ^h Strabo, l. 4. Geog. ⁱ Nihil facilius opes et, quam eraritia et fraude parva. Etsi enim seram addas tali arcæ, et exteriore janua et vecte eam munias, intus tamen fraudem et avaritiam, &c. In 3 Corinth.

A second cause is ignorance, and from thence contempt: *successit ed in literas ab ignorantia vulgi*; which Junius well perceived: this hatred and contempt of learning proceeds out of ignorance; as they are themselves barbarous, idiots, dull, illiterate, and proud, so they esteem of others. *Mæcenates, non deerunt, Flacce, Marones*: let there be bountiful patrons, and there will be painful scholars in all sciences. But, when they come to learning, and think themselves sufficiently qualified, if they can write and read, and scramble at a piece of evidence, or have so much Latin as that emperor said, *qui nescit dissimulare, nescit vivere*, they are unfit to do their country service, to perform or undertake any action or employment, which may be to the good of a common-wealth, except it be to fight, or to do common justice, with common sense, which every yeoman can likewise do. And when they bring up their children, rude as they are themselves, unqualified and taught, uncivil most part. *Quis e nostrâ juventute legitime instituitur literis? quis oratores aut philosophos tangit? quis historiam legit, illam rem agendarum quasi animam? Præcipitant parentes vota sua, &c.* ¹was his complaint to his illiterate country-men: it may be ours. Now shall we men judge of a scholars worth, that have no worth, that know not what longs to a students labours, that cannot distinguish between a true scholar and a drone? or him that by reason of a voluble tongue, a strong pleasing tone, and some trivially Polyanthean helps, steals and gleans notes from other mens harvests, and so makes a fairer shew, than he that is truly learned indeed; that thinks it no more to preach, than to speak, *run away with an empty cart* (as a grave man said); and thereupon scorn us, and our pains; scorn us, and all learning. ²Because they are rich, have other means to live, they think it concerns them not to know, and trouble themselves with it; a fitter task for younger brothers, or poor persons, to be pen and inkhorn men, pedantical slaves, and no whit beneath the calling of a gentleman, as Frenchmen and Germans commonly do, neglecting therefore all humane learning: what have they to do with it? mariners learn astronomy; merchants factors study arithmetick; surveyors get them geometry; spectacle-makers opticks; landleapers geography; town-clerks rhetoric; what should he do with a spade, that hath no ground to dig? or they with learning, that have no use of it? Thus they are and are not ashamed to let mariners, prentises, and the basest servants better qualified than themselves. In former times, kings, princes, and perours were the only scholars, excellent in all faculties.

Julius Cæsar mended the year, and writ his own Commentaries:

³media inter prælia, semper
Stellarum cœlique plagis, superisque vacavit.

⁴Antoninus, Adrian, Nero, Severus, Julian, &c. ⁵Michael the emperor and Isacius, were so much given to their studies, that no base fellow take so much pains: Orion, Perseus, Alphonsus, Ptolemæus, famous astronomers; Sabor, Mithridates, Lysimachus, admired physicians—Plato, all; Evax, that Arabian prince, a most expert jeweller, and an expert philosopher; the kings of Egypt were priests of old, and chosen from the *Rex idem hominum, Phœbique sacerdos*: but those heroical times are the Muses are now banished, in this bastard age, *ad sordida tuguria*

¹Acad. cap. 7. ²Ars neminem habet inimicum, præter ignorantem. ³He that cannot cannot live. ⁴Epist. quæst. lib. 4. epist. 21. Lipsius. ⁵Dr. King, in his last lecture on sometimes right reverend lord bishop of London. ⁶Quibus opes et otium, hi barbaro fastidio contemnunt. ⁷Lucan. lib. 8. ⁸Spartian. Soliciti de rebus nimis. ⁹Nicet. 1. Anic. Pateratiorum sordebant.

persons, and confiaed alone almost to universities. In those dayes, were highly beloved, ¹honoured, esteemed, as old Ennius by Scipio, Virgil by Augustus, Horace by Mæcenus; princes companions; hem, as Anacreon to Polycrates, Philoxenus to Dionysius, and carded. Alexander sent Xenocrates the philosopher fifty talents, e was poor, *visu rerum aut eruditione præstantes viri mensis olim habiti*, as Philostratus relates of Adrian, and Lampridius of Alexander. Famous clarks came to these princes courts, *velut in Lycæum*, university, and were admitted to their tables, *quasi divum epulis* les; Archelaüs, that Macedonian king, would not willingly suppuripides, (amongst the rest he drank to him at supper one night, him a cup of gold for his pains) *delectatus poetæ suavi sermone*: as fit it should be so, because (as ²Plato in his Protagoras well good philosopher as much excells other men, as a great king doth sons of his country; and again, ³*quoniam illis nihil deest, et pere solent, et disciplinas, quas profitentur, soli a contemptu vindicant*; they needed not to beg so basely, as they compell ⁴scholars es to complain of poverty, or crouch to a rich chuff for a meals t could vindicate themselves, and those arts which they professed. would and cannot; for it is held by some of them, as an axiom, eep them poor, will make them study; they must be dieted, as arace, not pampered; ⁵*alendos volunt, non saginandos, ne melioris emmula extingatur*: a fat bird will not sing, a fat dog cannot d so, by this depression of theirs, ⁶some want means, others will, ⁷incouragement, as being forsaken almost, and generally con- tis an old saying, *Sint Mæcenates, non deerunt, Flacce, Marones*; a true saying still. Yet oftentimes, I may not deny it, the it is in ourselves. Our academicks too frequently offend in patrons (as ⁸Erasmus well taxeth), or making ill choice of *pligimus oblatos, aut amplectimur parum aptos*; or, if we get a *non studemus mutuis officiis favorem ejus alere*, we do not ply him as we should. *Idem mihi accidit adolescenti* (saith Erasmus, lging his fault); *et gravissime peccavi*: and so ⁹may I say my e offended in this, and so peradventure have many others: we did *edere magnatum favoribus, qui cæperunt nos amplecti*, apply our h that readiness we should: idleness, love of liberty, (*immodicus rtatis effecit, ut diu cum perfidis amicis*, as he confesseth, *et perti vertate, colluctarer*) bashfulness, melancholy, timorousness, cause s to be too backward and remiss. So some offend in one extrem, any on the other: we are, most part, too forward, too solicitous, ious, too impudent: we commonly complain *desse Mæcenates*, couragement, want of means, when as the true defect is our want our insufficiency. Did Mæcenus take notice of Horace or Virgil, had shewed themselves first? or had Bavius and Mævius any *Egregium specimen dent*, saith Erasmus: let them approve them- thy first, sufficiently qualified for learning and manners, before ime or impudently intrude and put themselves on great men, as do, with such base flattery, parasitical colloguing, such hyperbolic

is olim et dialecticis jurisque professoribus, qui specimen eruditionis dedissent, eadem grãa decreverunt imperatores, quibus ornabant heroas. Erasmi. ep. Jo. Fabio epis. Vien. et philosophus magis præstat inter alios homines, quam rex inclutus inter plebeios. ræfat. Poematum. ²Servile nomen scholaris jam. ³Seneca. ⁴Haud facile emer- ⁵Media quod noctis ab hora sedisti, quã nemo faber, quã nemo sedebat, Qui docet s diducere ferro; Rara tamen merces. Juv. Sat. 7. ⁶Chil. 4. cent. 1. adag. 1. ⁷Had bers did, put my self forward, I might have haply been as great a man as many of my

elogies they do usually insinuate, that it is a shame to hear and see. *Inimicæ laudes conciliant invidiam, potius quam laudem*; and vain commendations derogate from truth; and we think, in conclusion, *non melius de laudato, pejus de laudante*, ill of both, the commender and commended. So we offend; but the main fault is in their harshness, defect of patrons. How beloved of old, and how much respected, was Plato of Dionysius! How dear to Alexander was Aristotle, Demaratus to Philip, Solon to Croesus, Anaxarchus and Trebatius to Augustus, Cassius to Vespasian, Plutarch to Trajan, Seneca to Nero, Simonides to Hieron! how honoured!

^aSed hæc prius fuere; nunc recondita
Senent quiete,

those dayes are gone; *Et spes et ratio studiorum in Cæsare tantum*: he said of old, we may truly say now: he is our amulet, our ^bsea, our sole comfort and refuge, our Ptolemy, our common Mæcenas, *Jacobus munificus, Jacobus pacificus, mysta Musarum, rex Platonicus*: grand decus, columenque nostrum; a famous scholar himself, and the sole pillar, and sustainer of learning: but his worth in this kind is so well known, that (as Paterculus, of Cato) *jam ipsum laudare nefas sit*; and (which ^cVirgil to Trajan) *seria te carmina, honorque æternus annalium, non hæc brevis et pudenda prædicatio, colet*. But he is now gone, the sun of ours set; and yet no night follows.———*Sol occubuit; nox nulla sequuta est*. We have such another in his room—

^dalter
Aureus; et simili frondescit virga metallo;

and long may he reign and flourish amongst us.

Let me not be malicious, and lye against my genius; I may not deny, that we have a sprinkling of our gentry, here and there one, excellently learned, like those Fuggeri in Germany, Dubartas, Du Plessis, Sadlet in France, Picus Mirandula, Schottus, Barotius in Italy: *Apparent rari cranes in gurgite vasto*: but they are but few in respect of the multitude: the many part (and some again excepted, that are indifferent) are wholly bent to gaming, and drinking. If they read a book at any time, (*si quid est inter otii a venatu poculis, aled, scortis*) 'tis an English Chronicle, St. Hubert, Bordeaux, Amadis de Gaul, &c. a play-book, or some pamphlet of news, that at such seasons only, when they cannot stir abroad, to drive away time, their sole discourse is dogs, hawks, horses, and what news? If some have been a traveller in Italy, or as far as the emperours court, wintered in Orleance, and can court his mistris in broken French, wear his clothes new in the newest fashion, sing some choice outlandish tunes, discourse of ladies, towns, palaces, and cities, he is compleat, and to be admired: 'tis wise he and they are much at one; no difference betwixt the master and the man, but worshipful titles:—wink, and choose betwixt him that sits down (clothes excepted) and him that holds the trencher behind him. Yet the men must be our patrons, our governours too sometimes, statesmen, magistrates, noble, great and wise by inheritance.

Mistake me not (I say again) *vos, o patricius sanguis!* you that worthy senators, gentlemen, I honour your names and persons, and, with all submissiveness, prostrate myself to your censure and service. There amongst you, I do ingenuously confess, many well deserving patrons, true patriots, of my knowledge, besides many hundreds which I never

^aCatullus, Juvén. ^bNemo est quem non Phœbus hic noster solo intuitu Juvénissimus mihi
^cPanegy. ^dVirgil. ^eRarus enim ferme sensus communis in illâ Fortuna. Juv. Sat. 8.
enim generosum dixerit hunc, qui indignus genere, et præclaro nomine tantum insignis? Juv. Sat. 8.

or heard of—pillars of our common-wealth, ^awhose worth, bounty, forwardness, true zeal in religion, and good esteem of all scholars, be consecrated to all posterity: but, of your rank, there are a de- corrupt, covetous, illiterate crew again, no better than stocks, *merum* *gor Deum, non mihi videri dignos ingenui hominis appellatione*) bar- tricians, (*et quis ille Thrax qui hoc neget?*) a sordid, prophane, s company, irreligious, impudent and stupid, (I know not what epi- tive them) enemies to learning, confounders of the church, and the common-wealth. Patrons they are by right of inheritance, and put reely to dispose of such livings to the churches good; but (hard task- hey prove) they take away their straw, and compel them to make their f brick: they commonly respect their own ends; commodity is the ll their actions; and him they present, in conclusion, as a man of ifts, that will give most: no penny, ^bno *Pater-noster*, as the saying *preces auro fulcias, amplius irritas; ut Cerberus offa*, their atten- officers must be bribed, fed, and made, as Cerberus is by a sop by goes to hell. It was an old saying, *omnia Romæ venalia*; 'tis a rag e, which will never be rooted out; there is no hope, no good to be hout money. A clark may offer himself, approve his ⁱworth, learning, eligion, zeal; they will commend him for it; but—^j*probitas lauda- get*. If he be a man of extraordinary parts, they will flock afar off to as they did, in Apuleius, to see Psyche: *multi mortales confluebant lam sæculi decus, speculum gloriosum: laudatur ab omnibus; spec- omnibus; nec quisquam, non rex, non regius, cupiens ejus nuptiarum, cecedit; mirantur quidem divinam speciem omnes; sed, ut simula- re politum, mirantur*: many mortal men came to see fair Psyche, the er age: they did admire her, commend, desire her for her divine and gaze upon her, but, as on a picture: none would marry her, *data*: fair Psyche had no money. ^kSo they do by learning:

*—didicit jam dives avarus
ultrari, tantum laudare, disertos,
monis arem—*

Your rich men have now learn'd of latter dayes
T^r admire, commend, and come together
To hear and see a worthy scholar speak,
As children do a peacock's feather,

have all the good words that may be given, “^ma proper man, and e hath no preferment,” all good wishes; but, inexorable, indurate he will not prefer him, though it be in his power, because he is e hath no money. Or, if he do give him entertainment, let ever so well qualified, plead affinity, consanguinity, sufficiency, he e seven years, as Jacob did for Rachel, before he shall have it. ⁿIf ater at first, he must get in at that simoniacal gate, come off and put in good security to perform all covenants; else he will not , or admit him. But, if some poor scholar, some parson chaff, will elf; some trencher chaplain, that will take it to the halves, thirds, of what he will give, he is welcom; be conformable, preach as he him, he likes him before a million of others; for the best is alwayes p; and then (as Hierom said to Cromatius) *patellâ dignum oper-* such a patron, such a clark; the cure is well supplied, and all par- ed. So that is still verified in our age, which ^oChrysostome complained

ten met with my self, and conferred with, divers worthy gentlemen in the country, no e, if not to be preferred for divers kind of learning, to many of our academicks. ^b*Ipsæ, venas comitatus, Homere, Si nihil attuleris, libi, Homere, foras.* ^c*Et legat historicos,* erit omnes, Tanquam ungues digitosque suos. Juv. Sat. 7. ^dJuvenal. ^eTu vero e sis, *scelus sono testudinis emollens, nisi plumbea eorum corda auri vel argenti malleo* . Salisburiensis, Polycrat, lib. 5. c. 10. ^fJuven. Sat. 7. ^gEuge! bene! no need. ^h1. 3. *Dos ipsa scientia, sibi que congiarium est.* ⁱQuatuor ad portas ecclesias itus ad guinis, aut Simonis, præsulis, atque Dei. Holcot. ^jLib. contra Gentiles, de Babila

of in his time : *qui opulentiores sunt, in ordinem parasitorum ipsos tamquam canes ad mensas suas enutriunt, eorumque inter iniquarum cœnarum reliquiis differciunt, iisdem pro arbitrio* rich men keep these lecturers, and fawning parasites, like so their tables ; and, filling their hungry guts with the offals of abuse them at their pleasure, and make them say what they *children do by a bird or a butterflye in a string, pull in and they list, do they by their trencher chaplains, prescribe, wits, let in and out, as to them it seems best.* If the patron must his chaplain be ; if he be papistical, his clark must be so turned out. These are those clarks which serve the turn, who commonly entertain, and present to church-livings, whilst in the that are university-men, like so many hide-bound calves in out our time, wither away as a flower ungathered in a garden used ; or, as too many candles, illuminate our selves alone, anothers light, and are not discerned here at all ; the least of way to a dark room, or to some countrey benefice, where it might would give a fair light, and be seen over all. Whilst we lie (as those sick men did at the pool of ^aBethesda, till the water) expecting a good hour, they step between, and beguile our ferment. I have not yet said. If, after long expectation, travel, earnest suit of our selves and friends, we obtain a suit at last, our misery begins afresh ; we are suddenly encountered with a devil, with a new onset : we change a quiet life for troubles ; we come to a ruinous house, which, before it be had, necessarily (to our great damage) repaired : we are compelled to dilapidations, or else sued our selves ; and, scarce yet settled upon for our predecessors arrearages : first fruits, tenths, subsidies to be paid, benevolence, procurations, &c. and (which is more) we light upon a crackt title, as it befell Clenard of Brabant, for charge of his Beginæ : he was no sooner inducted, but instauratusque (^rsaith he) *strenue litigare, et implacabili bello confectus* after ten years suit, (as long as Troyes siege) when he had time spent his money, he was faine to leave all for quietness sake, to his adversary. Or else we are insulted over, and trampled neering officers, fleeced by those greedy harpyes to get more for fear of some precedent lapse ; we fall amongst refractory, seceding peevish puritans, perverse papists, a lascivious rout of atheists that will not be reformed, or some litigious people, (those wild men must be fought with) that will not pay their dues without or compelled by long suit ; *laici clericis oppido infesti*, and they think well gotten that is had from the church ; and, by harsh dealings, they make their poor minister weary of his

culpa fit, nostra incuria, nostra avaritia, quod tam frequentes, in ecclesia nundinationes, (templum est venale, Deusque) totur, tanta grassetur impietas, tanta nequitia, tam insanus ripus, et turbarum æstuarium, nostro, inquam, omnium (academici) vitio fit. Quod tot resp. malis afficiatur, a nobis semimalum hoc accersimus, et quavis contumelia, quavis interim qui pro virili non occurrinus. Quid enim fieri posse speramus, res sine delectu pauperes alumni, terræ filii, et cujuscunque unctiones, ad gradus certatim admittantur? qui si definitionem, que unam aut alteram memoriter edidicerint, et pro more totæ ecclæ posuerint, non refert quo profectu, quales demum sint, ores, otiatores, aleatores, compoteres, indigni, libidinis voluptuarii, Sponsi Penelopes, nebulones, Alcinoique, modo tot emia insumpserint, et se pro togatis vendiderint; lucri caussa, intercessu præsentantur; addo etiam, et magnificis nonnummorum et scientiæ; et, jam valedicturi, testimonialibus hisce sine conscriptis in eorum gratiam, honorantur, ab iis, qui estimationis jacturam proculdubio faciunt. Doctores enim (quod ait ille) id unum curant, ut ex professionibus fretumultuariis potius quam legitimis, commoda sua promoveant, lio publico suum faciant incrementum. Id solum in votis plerumque magistratus, ut ab incipientium numero pecunias cum multum interest, qui sint, literatores an literati, modo pinad aspectum speciosi, et (quod verbo dicam) pecuniosi sint. tri licentiantur in artibus, artem qui non habent; eosque jubent, qui nullâ præditi sunt sapientiâ, et nihil ad gradum, elle, adferunt. Theologastri, (solvant modo) satis superque res honorum gradus evehuntur et ascendunt. Atque hinc fit scurra, tot passim idiotæ, literarum crepusculo positi, larvæ cumforanei, vagi, bardi, fungi, crassi, asini, merum pecus os theologiæ aditus illotis pedibus irrumpant, præter invertem adferentes nihil, vulgares quasdam quisquilias, et schoim nugamenta, indigna quæ vel recipiantur in triviis. Hoc m genus hominum et famelicum, indignum, vagum, ventris d stivam potius relegandum, ad haras aptius quam ad aras, lasce literas turpiter prostituit—hi sunt qui pulpita complent, um irrepunt, et, quum reliquis vitæ destituantur subsidiis, obim egestatem, aliarum in repub. partium minime capaces sint, ne anchoram confugiunt, sacerdotium quovis modo captantes, itate, (quod Paulus ait) sed cauponantes verbum Dei. Ne viris bonis detractum quid putet, quos habet ecclesia Anglicana s, egregie doctos, illustres, intactæ famæ homines, et plures quævis Europæ provincia; ne quis a florentissimis academiis, ndequaque doctissimos, omni virtutum genere suspiciendos, ucunt; et multo plures utraque habitura, multo splendidior n hæ sordes splendidum lumen ejus obfuscarent, obstaret corponantes quædam Harpyiæ, proletariique, bonum hoc nobis non Nemo enim tam cæcâ mente, qui non hoc ipsum videat; nemo ingenio, qui non intelligat; tam pertinaci judicio, qui non his idiotis circumforaneis sacram pollui theologiam, ac cæquasi profanum quiddam, prostitui. Viles animæ et effrontes

p. 6. * Accipiamus pecuniam, demittamus asinum, ut apud Patavinos Italos. * Hos perstrinxit, in Philosophastro, Comædiâ Latinâ, in Æde Christi Oxon. publice habitâ, l. * Sat. Menip. * 1 Cor. 7. 17.

(sic enim Lutherus ^aalicubi vocat) lucelli caussâ, ut muscæ nobilium et heroum mensas advolant: in spem sacerdotii, et officii, in quamvis aulam, urbem se ingerunt, ad quodvis compununt:

— Ut nervis alienis mobile lignum
Ducitur,

offam sequentes, psittacorum more, in prædæ spem quidvis cundantes parasiti (^aErasmus ait) quidvis docent, dicunt, et contra conscientiam probant, non ut salutarem reddant magnificam sibi parent fortunam. ^aOpiniones quasvis et verbum Dei astruunt, ne offendant patronum, sed ut re procerum et populi plausum, sibi que ipsis opes accumulent. *plerumque animo ad theologiam accedunt, non ut rem divinam faciant: non ad ecclesiæ bonum promovendum, sed expilant (quod Paulus ait) non quæ Jesu Christi, sed quæ sua, non Dei sed ut sibi suisque thesaurizent.* Nec tantum iis, qui vili abjectæ sortis sunt, hoc in usu est; sed et medios, summos, episcopos, hoc malum invasit. ^bDicite, pontifices, in summos? ^csummos sæpe viros transversos agit avaritia; et qui probitate prælucent, hi facem præferunt ad simoniam, et in scopulum impingentes, non tondent pecus, sed deglubunt, conferunt, expilant, exhauriunt, abradunt, magnum fanæ naufragium facientes; ut non ab infimis ad summos, sed a summo malum promandisse videatur, et illud verum sit, quod ille o ille prius, vendere jure potest: Simoniacus enim (quod cum I tiam non accipit; si non accipit, non habet; et si non habet, nec nec gratis dare: tantum enim absunt istorum nonnulli, qui ad promovendo reliquos, ut penitus impediant, probe sibi consc illic pervenerint: ^dnam qui ob literas, emersisse illos credat ingenii, eruditionis, experientiæ, probitatis, pietatis, et Musaru putat (quod olim re verâ fuit, hodie promittitur) planissime in vel undecunque malum hoc originem ducat, (non ultra qua mordis cœpit vitiorum colluvies; omnis calamitas, omne mi in ecclesiam invehitur. Hinc tam frequens simonia; hi fraudes, imposturæ: ab hoc fonte se derivârunt omnes ne obiter dicam de ambitione, adulatione plusquam aulicâ, ne laborent, de luxu, de fædo nonnunquam vitæ exemplo, quodunt, de computatione Sybariticâ, &c. Hinc ille squalor ac hac tempestate Camœnæ, quum quivis homunculus, art artibus assurgat, hunc in modum promoveatur et ditescat pellationibus insignis, et multis dignitatibus augustus, vi stringat, bene se habeat, et grandia gradiens, majestatem q plitudinem præ se ferens, miramque solitudinem, barbâ

multoque digniores licet, egentes, inhonorati, vitam privam privatam unique sepulti sacerdotio, vel in collegiis suis in æternum incarceratione delitescant;—sed nolo diutius hanc movere sentinam. Hinc *ymæ*, lugubris Musarum habitus; ¹hinc ipsa religio (quod cum *icam*) in ludibrium et contemptum adducitur, *abjectum sacerdotium*, *et ubi fiunt*, ausim dicere, *et putidum* ²*putidi dicterium de clero* putidum vulgus, inops, rude, sordidum, melancholicum, miserum, *e*, contemnendum.

MEMB. IV.



I.—*Non-necessary, remote, outward, adventitious, or accidental causes: as first from the Nurse.*

se remote, outward, ambient necessary causes, I have sufficiently in the precedent member. The *non-necessary*, follow; of which (chsus) no art can be made, by reason of their uncertainty, casualty, tude; so called *not necessary*, because (according to ¹Fernelius) *be avoided, and used without necessity*. Many of these accidents, which I shall entreat of here, might have well been reduced to, because they cannot be avoided, but fatally happen to us, though ly, and unawares, at some time or other: the rest are contingent de, and more properly inserted in this rank of causes. To reckon a thing impossible; of some therefore most remarkable of these causes which produce melancholy, I will briefly speak, and in their order. Childs nativity, the first ill accident that can likely befall him in is a bad nurse, by whose means alone he may be tainted with this om his cradle. Aulus Gellius (l. 12. c. 1) brings in Phavorinus, ent philosopher, proving this at large, ²*that there is the same ver- property in the milk as in the seed, and not in men alone, but in creatures*. He gives instance in a kid and lamb: *if either of the others milk, the lamb of the goates, or the kid of the ewes, of the one will be hard, and the hair of the other soft*. Giraldus is (Itinerar. Cambriæ, l. 1. c. 2.) confirms this by a notable which happened in his time. A sow-pig by chance sucked a brach, she was grown, ³*would miraculously hunt all manner of deer, as well, or rather better, than any ordinary hound*. His con- ⁴*that men and beasts participate of her nature and conditions, milk they are fed*. Phavorinus urgeth it farther, and demon- more evidently, that if a nurse be ⁵*mis-shapen, unchaste, dishonest, drunk, cruel, or the like*, the child that sucks upon her breast too: all other affections of the mind, and diseases, are almost as it were, and imprinted in the temperature of the infant, by the k, as pox, leprosie, melancholy, &c. Cato, for some such reason, ke his servants children suck upon his wives breast, because, by is, they would love him and his the better, and in all likelihood them. A more evident example that the minds are altered by not be given, than that of ⁶Dion, which he relates of Caligulas

¹ Gallorum.

² Campian.

³ Proem. lib. 2. Nulla ars constitui potest.

⁴ Lib. 1.

borum causis. Quas declinare licet, aut nullâ necessitate utimur.

⁵ Quo semel est im-

revabit odorem Testa diu. Hor.

⁶ Sicut valet ad fingendas corporis atque animi simili-

natura seminis, sic quoque lactis proprietates. Neque id in hominibus solum, sed in pecudi-

rum: nam si ovium lacte hœdi, aut caprarum agni alerentur, constat fieri in his lanam

illis capillum gigni teneriorem. ⁷ Adulta in ferarum persecutione ad miraculum usque

am animal quodlibet, quam homo, ab illâ, cujus lacte nutritur, naturam contrahit. ⁸ Im-

is, impudica, temulenta nutrix, &c. quoniam in moribus efformandis magnam sæpe partem

cia et natura lactis tenet. ⁹ Hyrcanæque admorunt ubera tigres. Virg. ¹⁰ Lib. 8. de

cruelty; it could neither be imputed to father nor mother, but nurse alone, that anointed her paps with blood still when he made him such a murderer, and to express her cruelty to an of Tiberius, who was a common drunkard, because his nurse was *Et, si delira fuerit*, (one observes) *infantulum delirum facit* a fool or dolt, the child she nurseth will take after her, or otherwise affected; which Franciscus Barbarus (*l. 2. c. ult. de re uxoria*) and Ant. Guivarra (*lib. 2. de Marco Aurelio*): the child will imitate. For bodily sickness, there is no doubt to be made. Tit Livius, was therefore sickly, because the nurse was so (Lampridius may believe physicians, many times children catch the pox from nurses) (Botaldus, *cap. 61. de lue Vener.*) Besides evil attendance, and many gross inconveniences, which are incident to nurses, much more so come to the child. For these causes Aristotle (*Polit. lib. 2.*) Porcius Cato, and Marcus Aurelius, would not have a child put to nurse, but every mother to bring up her own, of what condition soever. A sound and able mother to put out her child to nurse, is *natura* (so Guatso calls it): 'tis fit therefore she should be nurse her self, will be more careful, loving and attendant, than any servile or hired creatures; this all the world acknowledgeth: convenient. Rod. a Castro, *de nat. mulierum, lib. 4. c. 12.* in many words *et matrem ipsam lactare infantem*, (who denies that it should be so) some women most curiously observe; amongst the rest, that quondam Spaniard by birth, that was so precise and zealous in this belief, in her absence, a strange nurse had suckled her child, she was so that she had made the infant vomit it up again. But she was too good to be so, as many times it is, they must be put forth, the mother well able to be a nurse, I would then advise such mothers, (as Porcius Cato in his book *de liberis educandis*, and S. Hierome, *lib. 2. epistolae institut. fil.* Magninus, *part. 2. Reg. sanit. cap. 7.* and the rest) that they make choice of a sound woman, of a good complexion, free from bodily diseases, if it be possible, and all passions and affections of the mind, as sorrow, fear, grief, folly, melancholy, and such like, corrupt the milk, and alter the temperature of the child, being *rudum et molle lutum*, is easily seasoned and perverted. A nurse may be found out, that will be diligent and careful, as Porcius Cato, Porcius Cato and M. Aurelius plead how they can against it, I have heard of her in some cases than the mother her self; and (which physicians, Nic. Biesius the politician, *lib. 4. de repub. cap. 1.* *some nurses are much to be preferred to some mothers.* For the mother be naught, a peevish drunken flurt, a waspish cholerick, a crazed piece, a fool, (as many mothers are) unsound, as soon as the child. There is more choice of nurses than mothers; and therefore the mother be most virtuous, staid, a woman of excellent good

or striking; by means of which, their poor children are so disheartened, that they never after have any courage, a merry hour in their like pleasure in any thing. There is a great moderation to be had in these matters of so great moment to the making or marring of a child. Hit their children with beggars, bugbears, and hobgoblins, if they cry, always unruly: but they are much to blame in it, many times, saith *de spectris*, part. 1. cap. 5): *ex metu in morbos graves incidunt, et amentes clamant*; for fear they fall into many diseases, and cry out upon, and are much the worse for it all their lives: these things ought not to be sparingly done, and upon just occasion. Tyrannical, im-
brain'd school-masters, *aridi magistri*, so ^a Fabius terms them, *belliferi*, are, in this kind, as bad as hangmen and executioners: they make their children endure a martyrdom all the while they are at school: yet, if they boord in their houses, too much severity and ill usage, pervert their temperature of body and mind—still chiding, rayling, abusing, tasking, keeping, that they are *fracti animis*, moped many years of their lives, ^b *nimiū severitate deficiunt et desperant*, and think in the world (as once I did myself) like to that of a grammar school-
ceptorum ineptiis discruciantur ingenia puerorum, saith Erasmus: He at his voice, looks, coming in. St. Austin, in the first book of *serm.* and 4. *ca.* calls this schooling *meticulosam necessitatem*, and elsewhere martyrdom, and confesseth of himself, how cruelly he was tortured for learning Greek; *nulla verba noveram; et sævis terroribus et insidiis nossem, instabatur mihi vehementer*: I knew nothing; and with threats and punishments I was daily compel'd. ^c Beza complains in his preface of a rigorous schoolmaster in Paris, that made him, by his continual threats, once in a mind to drown himself, had he not met by the way an uncle of his that vindicated him from that misery for the sake of taking him to his house. Trincavellius (*lib. 1. consil. 16*) had a son when he was seventeen years of age, extremely melancholy, *ob nimium studium et præceptoris minas*, by reason of overmuch study, and his ^d tutors were so hard hearted, and bitter to their servants, and the scholars do so deject, with terrible speeches and hard usage so crucified, that they become desperate, and can never be recalled. Again, in that opposite extream, do as great harm by their too

allowance, they feed their childrens humours, let them revel, we swagger, and do what they will themselves, and then punish the noise of musicians.

^fObsonet, potet, oleat unguenta de meo, Amat? dabitur a me argentum, dum erit commodum. Fores effregit? restituentur: discidit

Vestem? resarcietur. — Faciat quod Sumat, consumat, perdat: decretum

But, as Demea told him, *tu illum corrumpi sinis*, your lenity will be his *prævidere videor jam diem illum, quum hic egens profugiet aliquo modo* I foresee his ruine. So parents often err: many fond mothers, especially so much upon their children, like ²Æsops ape, till in the end they come to death. *Corporum nutrices, animarum novercæ*, pampering up the to the undoing of their souls, they will not let them be ^bcorrected or corrected but still soothed up in every thing they do, that in conclusion, *they bring row, shame, heaviness, to their parents*, (*Ecclus. cap. 30. 8. 9.*) *becomton, stubborn, wilful, and disobedient; rude, untaught, head-strong, rigible, and graceless. They love them so foolishly*, (saith ¹Cardan) *rather seem to hate them, bringing them not up to vertue, but to injurious learning, but to riot, not to sober life and conversation, but to all and licentious behaviour.* Who is he of so little experience that knows this of Fabius to be true? ^j*Education is another nature, altering and will, and I would to God* (saith he) *we our selves did not spoil childrens manners, by our overmuch cockering and nice education, and the strength of their bodies and minds. That causeth custom, custom &c.* For these causes, Plutarch (in his book *de lib. educ.*) and Hieron *lib. 1. epist. 17. to Læta de institut. filiae* gives a most especial charge to parents, and many good cautions about bringing up of children, that they committed to undiscree, passionate, Bedlam tutors, light, giddy, covetous persons, and spare for no cost, that they may be well nurtured and taught; it being a matter of so great consequence. For such parents otherwise, Plutarch esteems like them ^k*that are more careful of the than of their feet*, that rate their wealth above their children. (saith ¹Cardan) *that leaves his son to a covetous schoolmaster to be in or to a close abby to fast and learn wisdom together, doth no other, than to he be a learned fool, or a sickly wise man.*

SUBJECT. III.—Terrours and Affrights, Causes of Melancholy

TULLY (in the fourth of his *Tusculans*) distinguisheth these terror arise from the apprehension of some terrible object heard or seen, frights; and so doth Patritius (*lib. 5. tit. 4. de regis institut.*) Of these they are most pernicious and violent, and so suddenly alter the temperature of the body, move the soul and spirits, strike such a deep impression, that the parties can never be recovered, causing more grievous fiercer melancholy, (as Felix Plater, *c. 3. de mentis alienat.* ^mspeaks by his experience) than any inward cause whatsoever; *and imprints forcibly in the spirits, brain, humours, that, if all the mass of blood*

^fTer. Adel. act. 1. sc. 2. ^gCamerarius, em. 77. cent. 2. hath elegantly expressed it in *perdit amando, &c.* ^hProv. 13. 24. He that spareth the rod hates his son. ⁱLib. 2. de *stulte pueros diligimus, ut odisse potius videamur: illos non ad virtutem sed ad injuriam, non ad sed ad luxum, non ad vitam sed voluptatem educantes.* ^jLib. 1. c. 3. *Educatio altera naturæ animos et voluntatem: atque utinam (inquit) liberorum nostrorum mores non ipsi perderemus, tiam statim delictis solvimus; mollior ista educatio, quam indulgentiam vocamus, nervos omni et corporis, frangit: fit ex his consuetudo, inde natura.* ^kPerinde agit ac si quis de calce pedem nihil curet. *Juven.* Nil patri minus est quam filius. ^lLib. 3. de sapient. *Qui avos pueros alendos dant, vel clausos in cœnobis jejunare simul et sapere, nihil aliud agunt, nisi ut sine stultitiâ eruditi, vel non integrâ vitâ sapientes.* ^mTerror et metus, maxime ex timore provi ita animum commovent, ut spiritus nunquam recuperent: gravioremque melancholiam terro que ab internâ causâ fit. *Impressio tam fortis in spiritibus humoribusque cerebri, ut, extri guineâ massâ, egre exprimitur; et hæc horrenda species melancholiæ frequenter obiata mihi, on viros, juvenes, senes.*

the body, it could hardly be extracted. This horrible kind of (for so he terms it) had been often brought before him, and affrights commonly men and women, young and old, of all sorts. de Saxoniâ calls this kind of melancholy (*ab agitatione spiritus*) a peculiar name; it comes from the agitation, motion, contraction, of spirits, not from any distemperature of humours, and produceth effects. This terrour is most usually caused (as Plutarch will have) imminent danger, when a terrible object is at hand, heard, seen, truly appearing, or in a dream: and many times, the more accident, it is the more violent.

attonitis, et cor attonitum salit,
aque trepidis palpitât venis jecur.

Their soul's affright, their heart amazed quakes,
The trembling liver pants ith' veins, and akes.

Thus the grammarian lost his wits by the unexpected sight of a crocodile (see *de melan.*) * The massacre at Lions, in 1572, in the reign of the ninth, was so terrible and fearful, that many ran mad, some died, and women were brought to bed before their time, generally all affrighted. Many lose their wits by the sudden sight of some spectrum, a thing very common in all ages, (saith Lavater, *part. 1. cap. 9.*) as did at the sight of the Furies, which appeared to him in black (as records). The Greeks call them *μορμολύκεια*, which so terrifies. Or if they be but affrighted by some counterfeit devils in jest,

ut pueri trepidant, atque omnia cecis
In tenebris metuunt

men in the dark conceive hobgoblins, and are sore afraid) they are for it all their lives: some, by sudden fires, earthquakes, inundations, or such dismal objects. Themison the physician fell into an hysterick by seeing one sick of that disease (Dioscorides *l. 6. c. 33*): or by the sight of a monster, a carcass, they are disquieted many months follow, cannot endure the room where a corpse hath been, for a world to be alone with a dead man, or lye in that bed many years after, a man hath died. At Basil, a many little children, in the spring, went to gather flowers in a meadow at the towns end, where a male-finger in gibbets: at gazing at it, one by chance flung a stone, and stirred it; by which accident the children affrighted ran away: one, slower to stir, looking back, and seeing the stirred carcass wag towards her, it came after, and was so terribly affrighted, that for many dayes she could not rest, eat, or sleep; she could not be pacified, but melancholy in the same town, another child, beyond the Rhine, saw a grave opened, upon the sight of a carcass, was so troubled in mind, that she could not be comforted, but a little after departed, and was buried by it (*observat. l. 1*). A gentlewoman of the same city saw a fat hog when the intrals was opened, and a noysome savour offended her much misliked, and would not longer abide: a physician, in presence of her, as that hog, so was she, full of filthy excrements, and aggravated by some other loathsome instances, in so much, this nice woman apprehended it so deeply, that she fell forthwith a vomiting, mightily distempered in mind and body, that, with all his art and

de melan. cap. 7. et 8. Non ab intemperie, sed agitatione, dilatatione, contractione, motu spiritibus de fort. et virtut. Alex. Præsertim ineunte periculo, ubi res prope adsunt terribiles. horrendâ, revera apparente, vel per insomnia. Platerus. A painters wife in Basil, 1600, um bello mortuum: inde melancholica consolari noluit. Senec. Herc. Et. Quarta pars statu religionis in Galliâ sub Carolo ix. 1579. Ex occurso dæmonum aliqui furore correperientia notum est. Lib. 8. in Arcad. Lucret. Puellæ extra urbem in prato &c. mœsta et melancholica domum rediit; per dies aliquot vexata, dum mortua est. Plater. a-Rhenana, ingressa sepulcrum recens apertum, vidit cadaver, et domum subito reversa vocare: post paucos dies obiit, proximo sepulcro collocata. Altera, patibulum sero præteriens, urbe exclusâ illic pernoctaret; unde melancholica facta, per multos annos laboravit.

perswasions, for some months after, he could not restore her to her sight, she could not forget it, or remove the object out of her sight; she cannot endure to see a wound opened, but they are offended; or labour of any fearful disease, as possession, apoplexies, one if they read by chance of some terrible thing, the symptoms of a disease, or that which they dislike, they are instantly troubled, ready to apply it to themselves; they are as much disquieted, if they see it, or were so affected themselves. *Hecatus sibi videntur* dream and continually think of it. As lamentable effects are terrible objects heard, read or seen: *auditus maximus motus* as ^a Plutarch holds; no sense makes greater alteration of body than speech sometimes, unexpected news, be they good or bad, *oratio*, will move as much (*animum obruere, et de sede su* ^a philosopher observes) will take away our sleep, and appetite quite overturn us. Let them bear witness, that have heard alarums, out-cries, hideous noises, which are many times such as the dead of the night by irruption of enemies and accidental ^b panick fears, which often drive men out of their wits, bereave of understanding, and all, some for a time, some for their whole life, cannot recover it. The ^c Midianites were so affrighted by Gideons breaking but every one a pitcher; and ^d Hannibals army, by fear, was discomfited at the walls of Rome. Augusta Livius recited out of Virgil, (*Tu Marcellus eris, &c.*) in a swoon. Edinus, king of Denmark, by a sudden sound ^e was turned into fury, with all his men (*Cranzius, l. 5. Da ander ab Alexandro, l. 3. c. 5.*) Amatus Lusitanus had a reason of bad tidings, became *epilepticus* (*cen. 2. cura 90.*) *l. 18*) saw one that lost his wits by mistaking of an echo. It can cause such violent commotions of the mind, what may hearing, sight, and those other senses, are all troubled at earthquakes, thunder, lightning, tempests, &c.? At Bologna 1504, there was such a fearful earthquake about eleven o'clock (as ^f Beroaldus, in his book *de terræ motu*, hath commended) that all the city trembled, the people thought the world was at an end, *talibus*; such a fearful noise it made, such a detestable smell were infinitely affrighted, and some ran mad. *Audi rem at libus memorandam* (mine author adds): hear a strange story be chronicled: I had a servant at the time, called Fulco A and proper man, so grievously terrified with it, ^g that he was cholery, after doted, at last mad, and made away with himself. in Japona, there was such an earthquake and darkness on many men were offended with headach, many overwhelmed with melancholy. At Meacum, whole streets and goodly palaces

vers, by that horrible spectacle, so much amazed, that they knew not they did. Blasius, a Christian, the reporter of the news, was so affected for his part, that, though it were two moneths after, he was scarce in man, neither could he drive the remembrance of it out of his mind. At times, some years following they will tremble afresh at the remembrance or conceit of such a terrible object; even all their lives long, if men be made of it. Cornelius Agrippa relates (out of Gulielmus Parisiensis) of one, that, after a distasteful purge which a physician had prescribed him, was so much moved, that, at the very sight of physick, he would be tempered: though he never so much as smelled to it, the box of physick after would give him a purge; nay the very remembrance of it did it; like travellers and seamen, (saith Plutarch) that, when they have landed, or dashed on a rock, for ever after fear not that mischance but all such dangers whatsoever.

ACT. IV.—*Scoffs, Calumnies, bitter Jests, how they cause Melancholy.*

As an old saying, ¹ a blow with a word strikes deeper than a blow with a stick; and many men are as much gauled with a calumny, ^m a scurril and jest, a libel, a pasquil, satire, apologue, epigram, stage-playes, or the like with any misfortune whatsoever. Princes and potentates, that are otherwise happy, and have all at command, secure and free, *quibus potentia impunitatem fecit*, are grievously vexed with these pasquelline libells and satyrs: they fear a railing ⁿ Aretine, more than an enemy in the field: he made most princes of his time (as some relate) allow him a liberal pen, that he should not tax them in his satyrs. The gods had their Momus, or his Zoilus, Achilles his Thersites, Philip his Demades: the Cæsars selves in Rome were commonly taunted. There was never wanting a Lucian, a Lucian, in those times; nor will be a Rabelais, an Euphormio, a Calinus, in ours. Adrian the sixth, pope, ^o was so highly offended and sorely vexed with pasquillers at Rome, he gave command that statue should be demolished and burned, the ashes flung into the river Tiber, and done it forthwith, had not Ludovicus Suessanus, a facete companion, added him to the contrary, by telling him, that Pasquills ashes would turn to croak in the bottom of the river, and croak worse and lowder than before. *irritabile vatum*; and therefore ^p Socrates (in Plato) adviseth all his countrymen, that respect their credits, to stand in awe of poets, for they are terrible fellows, can praise or dispraise, as they see cause. *Hinc, quum sit causæ satior ense, patet.* The prophet David complains (Psal. 123. 4) that he was full of the mocking of the wealthy, and of the despitefulness of the proud; and (Psal. 55. 4) for the voice of the wicked, &c. and their hate, did tremble within him, and the terrors of death came upon him: fear horrible fear, &c. (Psal. 69. 20) *Rebuke hath broken my heart; and full of heaviness.* Who hath not like cause to complain, and is not so credulous, that shall fall into the mouths of such men? for many are so petulant a spleen, and have that figure *sarcasmus* so often in their speech, so bitter, so foolish, (as ^r Balthazar Castilio notes of them) that they speak, but they must bite; they had rather lose a friend than a jest; and

¹ Subit illius tristissima noctis imago. ² Qui solo aspectu medicinz movebatur ad purgandum. ³ atores, si ad saxum impigerint, aut nautæ, memores sui casûs, non ista modo quæ offendunt, ⁴ animilla, horrent perpetuo et tremunt. ⁵ Leviter volant, graviter vulnerant. Bernardus. ⁶ sauciat corpus, mentem sermo. ⁷ Scitis eum esse qui a nemine fere sevi sui magnate non stipendium habuit, ne mores ipsorum satyris suis notaret. Gasp. Barthius, præfat. parnodid. ⁸ la vitæ ejus. Gravissime tulit famosus libellis nomen suum ad Pasquilli statum fuisse lacera- ⁹ scripseritque ideo statum demoliri, &c. ¹⁰ Plato, lib. 13. de legibus. Qui existimationem ¹¹ potius vereantur, quia magnam vim habent ad laudandum et vituperandum. ¹² Petulanti ¹³ chiano. ¹⁴ Curial. lib. 2. Ea quorundam est inscitia, ut, quoties loqui, toties mordere licere ¹⁵ al.

what company soever they come in, they will be scoffing, insu-
inferiours, especially over such as any way depend upon them, b-
using, or putting gulleries on some or other, till they have made, b-
ing or gulling, *ex stulto insanum*, a mope or a noddie, and all
selves merry :

¹*dummodo risum*
Excusiat sibi, non hic cuiquam parcat amico :

friends, neuters, enemies, all are as one ; to make a fool a m-
sport ; and they have no greater felicity than to scoff and
they must sacrifice to the god of laughter (with them in " A
day, or else they shall be melancholy themselves : they care
grinde and misuse others, so they exhilarate their own perso-
indeed serve them to that sole purpose, to make sport, to b-
jest ; which is *levissimus ingenii fructus*, the froth of wit (as
and for this they are often applauded. In all other discour-
stramineous, dull and heavy, here lyes their genius ; in t
excell, please themselves and others. Leo Decimus, that sec
Jovius hath registered in the fourth book of his life) took ar
delight in humouring of silly fellows, and to put gulleries up
commending some, perswading others to this or that, he m-
stultissimos et maxime ridiculos, ex stultis insanos—soft
noddies ; and such as were foolish, quite mad—before he le
memorable example he recites there, of Tarascomus of Parn
that was so humored by Leo Decimus, and Bibiena, his seco-
ness, that he thought himself to be a man of most excellent ski-
deed a ninny) : they ¹*made him set foolish songs, and invent*
precepts, which they did highly commend, as to tye his arm
the lute, to make him strike a sweeter stroke, ²*and to pull o*
hangings, because the voice would be clearer, by reason of
tion of the wall. In the like manner they perswaded one
Caieta, that he was as good a poet as Petrarch ; would I
made a laureat poet, and invite all his friends to his instah-
so possessed the poor man with a conceit of his excellent po-
some of his more discreet friends told him of his folly, he
with them, and said ²*they envied his honour and prosperity*.
(saith Jovius) to see an old man of sixty years, a venerable
soft creature, on whom they may work ? Nay, to say truth,
or so discreet, that may not be humoured in this kind, esp-
excellent wits shall set upon him ? He that mads others,
humoured, would be as mad himself, as much grieved and
might cry with him in the comedy, *Proh Jupiter ! tu homi-*
insaniam : for all is in these things as they are taken : if he

by this means, moped, and so dejected, that they are never to be recovered; of all other men living, those which are actually melancholy, or led to it, are most sensible, (as being suspicious, cholerick, apt to mistake) impatient of an injury in that kind; they aggravate, and so meditate usually of it, that it is a perpetual corrosive, not to be removed, till time run out. Although they, peradventure, that so scoff, do it alone in mirth and merriment, and hold it *optimum alienâ frui insanâ*, an excellent thing to see another man's madness; yet they must know that it is a mortal sin (Thomas holds), and as the prophet^b David denounceth) they *that use it never dwell in Gods tabernacle*.

Such scurrile jests, flouts, and sarcasms, therefore, ought not at all to be used, really to our betters, to those that are in misery, or any way distressed: as such, *ærumnarum incrementa sunt*, they multiply grief; and (as^c he lived) in *multis pudor, in multis iracundia*, &c. many are ashamed, many are angry; and there is no greater cause or furtherer of melancholy. In Cromerus, in the sixth book of his history, hath a pretty story to this use, of Vladislaus the Second, king of Poland, and Peter Dunnus, earl of Silesia; they had been hunting late, and were enforced to lodge in a poor cottage. When they went to bed, Vladislaus told the earl in jest, that his lay softer with the abbot of Shrine: he, not able to contain, replied, *Et cum Dabesso*, and yours with Dabessus, a gallant young gentleman in court, whom Christina the queen loved. *Tetigit id dictum principis*; these words of his so galled the prince, that he was long after *tristis et melancholicus*, very sad and melancholy for many moneths: but they were at last utter undoing; for when Christina heard of it, she persecuted him to death. Sophia the empress, Justinian's wife, broke a bitter jest upon Narses eunuch, (a famous captain, then disquieted for an overthrow which he lately had) that he was fitter for a distaff, and to keep women company, than to wield a sword, or to be general of an army: but it cost her dear; for she so distasted it, that he went forthwith to the adverse part, much troubled in thoughts, caused the Lombards to rebell, and thence procured many troubles to the commonwealth. Tiberius the emperor withheld a legacy from the people of Rome, which his predecessor Augustus had lately given, and hearing a fellow sound a dead coarse in the ear, would needs know where he did so: the fellow replied, that he wished the departed soul to signify the commons of Rome were yet unpaid; for this bitter jest the emperor caused him forthwith to be slain, and carry the news himself. For reason, all those that otherwise approve of jests in some cases, and facetious opinions, (as who doth not?) let them laugh and be merry, *rumpantur et cadant*; 'tis laudable and fit; those yet will by no means admit them in companies, that are any wayes inclined to this malady; *non jocandum est cum miseri sunt et æumnosi*: no jesting with a discontented person. Castilios caveat, ^aJo. Pontanus, and ^eGalateus, and every good mans;

Play with me, but hurt me not:

Jest with me, but shame me not.

Veritas is a vertue betwixt *rusticity* and *scurrility*, two extreams, as *affability* is betwixt *flattery* and *contention*: it must not exceed; but be still accompanied with that *ἀβλάβεια* or innocency, *quæ nemini nocet, omnem risu oblationem abhorrens*, hurts no man, abhors all offer of injury. Though a man be liable to such a jest or obloquy, have been overseen, or committed a foul fact, yet it is no good manners or humanity, to upbraid, or bite him in the teeth with his offence, or to scoff at such a one; 'tis an old

^aSee quest. 75. Irrisio mortale peccatum. ^bPsalm. 15. 3. ^cBalthasar Castillo, lib. 2. de mulico. ^dEmone, lib. 4. cap. 3. ^eFol. 55. Galateus.

^fTully, Tusc. quest.

axiom, *turpis in reum omnis exprobratio*. I speak not of such a vice, Barclay, Gentilis, Erasmus, Agrippa, Fishcartus, &c. the Lucians of our time, satyrists, epigrammatists, comedians, apol such as personate, rail, scoff, calumniate, perstringe by name, offend :

*Ludit qui stolidâ proacitate,
Non est Sestius ille, sed caballus ;*

'tis horse-play this ; and those jests (as he ^bsaith) *are no berries, biting jests, mordentes et aculeati* ; they are poisoned sting behind them, and ought not to be used.

¹Set not thy foot to make the blind to fall,
Nor wilfully offend thy weaker brother :

Nor wound the dead with thy tongue,
Neither rejoice thou in the fall

If these rules could be kept, we should have much more ease than we have, less melancholy : whereas, on the contrary, we use each other, how to sting and gaul, like two fighting boar our force and wit, friends, fortunes, to crucifie one anothers so of which, there is little content and charity, much virulency, and disquietness among us.

SUBJECT. V.—*Loss of Liberty, Servitude, Imprisonment, h Melancholy.*

To this catalogue of causes, I may well annex loss of liberty imprisonment, which to some persons is as great a torture as . Though they have all things convenient, sumptuous houses to walks and gardens, delicious bowers, galleries, good fare and things correspondent, yet they are not content, because the may not come and go at their pleasure, have and do what the ^b*alienâ quadrâ*, at another mans table and command. As it is it in all other things, places, societies, sports ; let them beasant, commodious, wholesom, so good ; yet *omnium rerum es* is a lothing satiety of all things (the children of Israel were tired it is irksome to them so to live, as to a bird in a cage, or a dog they are weary of it. They are happy, it is true, and have all ther mans judgement) that heart can wish, or that they themse *bona si sua norint* : yet they lothe it, and are tired with the *natura hominum novitatis avida* ; mens nature is still des variety, delights ; and our wandering affections are so irregu that they must change, though it be to the worst. Bacheloried, and married men would be bachelors ; they do not love t though otherwise fair, wise, vertuous, and well qualified, b theirs : our present estate is still the worst ; we cannot endure life long (*et quod modo roverat, odit*), one calling long (*esse t mox displicet*), one place long, ^m*Romæ Tibur amo. ventosus*, 1 that which we earnestly sought, we now contemn. *Hos q*

most desired, was tedious at last, and that their lust could never be
ed; all was vanity and affliction of mind.

or, if it be death it self, another hell, to be gluttied with one kind of sport,
with one dish, tyed to one place, though they have all things otherwise
ey can desire, and are in heaven to another mans opinion—what misery
discontent shall they have, that live in slavery, or in prison itself? *Quod*
est morte, in servitute vivendum, as Hermolaüs told Alexander in °Cur-
worse than death is bondage: *hoc animo scito omnes fortes, ut mortem*
tati anteponant; all brave men at arms (Tully holds) are so affected.
idem ego is sum, qui servitutem extremum omnium malorum esse arbi-

I am he (saith Boterus) that account servitude the extremity of misery.
What calamity do they endure, that live with those hard task-masters, in
mines (like those thirty thousand °Indian slaves at Potosa in Peru, tin-
ing, lead-mines, stone-quarries, cole-pits, like so many mouldwarps under
ed, condemned to the gallies, to perpetual drudgery, hunger, thirst, and
e, without all hope of delivery? How are those women in Turkie affected,
most part of the year come not abroad; those Italian and Spanish dames,
re mewed up like hawks, and lockt up by their jealous husbands? how
is it to them that live in stoves and caves half a year together? as in
Muscovy, or under the °pole it self, where they have six moneths per-
night. Nay, what misery and discontent do they endure, that are in pri-
son. They want all those six non-natural things at once, good air, good dyet,

ee, company, sleep, rest, ease, &c. that are bound in chains all day
offer hunger, and (as °Lucian describes it) *must abide that filthy stink,*
rattling of chains, howlings, pitiful out-cries, that prisoners usually
these things are not only troublesome, but intolerable. They lye
among toads and frogs in a dark dungeon, in their own dung, in pain
y, in pain of soul, as Joseph did (Psal. 105. 18, *They hurt his feet in*
ocks; the iron entred his soul): they live solitarily, alone, sequestered
all company but heart-eating melancholy: and, for want of meat,
eat that bread of affliction, prey upon themselves. Well might °Ar-
is put long imprisonment for a cause, especially to such as, having
joyfully in all sensuality and lust, upon a sudden are estranged and
red from all manner of pleasures; as were Hunniades, Edward and
and the Second, Valerian the emperour, Bajazet the Turk. If it be
me to miss our ordinary companions and repast for once a day, or an
what shall it be to lose them for ever? If it be so great a delight to
at liberty, and to enjoy that variety of objects the world affords, what
y and discontent must it needs bring to him, that shall be now cast
ng into that Spanish inquisition, to fall from heaven to hell, to be
d up upon a sudden? how shall he be perplexed? what shall become
n? °Robert, duke of Normandy, being imprisoned by his youngest
er Henry the First, *ab illo die inconsolabili dolore in carcere contabuit*

(Matthew Paris), from that day forward pined away with grief.
arth, that generous captain, *brought to Rome in triumph, and after*
ioned, through anguish of his soul, and melancholy, dyed. °Roger,
o of Salisbury, the second man from king Stephen, (he that built that
e castle of °Devises in Wiltshire) was so tortured in prison with
r, and all those calamities accompanying such men, *ut vivere noluerit,*

°Tullius Lepido, Fam. 10. 27. °Boterus, l. 1. polit. cap. 4. °Laet. descrip. Americæ.
be any inhabitants. °In Toxari. Interdum quidem collum vinctum est, et manus constrictæ;
em totum corpus vincitur: ad has miseras accedit corporis fetor, strepitus ejulantium, sonitus
hæc omnia plane molesta et intolerabilia. °In 9 Rhasis. °William the Conquerors eldest
°Sallust. Roman triumpho ductus, tandemque in carcerem coniectus, animi dolore perit.
s, in Wiltsh. Miserrum senem ita fame et calamitatibus in carcere fregit, inter mortis metum et
menta, &c. °Vies hodie. °Seneca.

mori nescierit, he would not live, and could not dye, betwixt and torments of life. Francis, king of France, was taken prisoner the Fifth, *ad mortem fere melancholicus*, saith Guicciardin almost to death, and that in an instant. But this is as clear as needs no further illustration.

SUBJECT. VI.—*Poverty and Want, Causes of Melan*

POVERTY and want are so violent oppugners, so unwelcome and abhorred of all men, that I may not omit to speak of them although (if considered aright, to a wise, understanding, truly contented man) it be *donum Dei*, a blessed estate, the way to happiness (as some calls it), Gods gift, the mother of modesty, and much before riches (as shall be shewed in his place), yet, as it is the worlds censure, it is a most odious calling, vile and base, a *severum scelus*, a most intolerable burthen. We shun it all, *cane p* we abhor the name of it, (*Paupertus fugitur : totoque access* as being the fountain of all other miseries, cares, woes, labours and ances whatsoever. To avoid which, we will take any pains ; (*currit mercator ad Indos*) we will leave no haven, no coast, no world, unsearched, though it be to the hazard of our lives ; the bottom of the sea, and to the bowels of the earth, *five*, six, nine hundred fathom deep, through all the five zones, and both heat and cold : we will turn parasites and slaves, prostitute ourselves and lye, damn our bodies and souls, forsake God, abjure religion, murder, rather than endure this unsufferable yoke of poverty. tyrannize, crucifie, and generally depress us.

For, look into the world, and you shall see men, most according to their means, and happy as they are rich : *ubi que, quantum habuit, fuit*. If he be likely to thrive, and in the ferment, who but he ? In the vulgar opinion, if a man be matter how he gets it, of what parentage, how qualified, how endowed, or villanously inclined ; let him be a bawd, a gripe villain, a pagan, a barbarian, a wretch, *Lucians tyrant on us look with less security, than on the sun*—so that he be rich withall) he shall be honoured, admired, adored, reverence magnified. *The rich is had in reputation, because of his* (10. 31) : he shall be befriended ; *for riches gather many friends* (19. 4) :—*multos numerabit amicos* ; all happiness ebbs and money. He shall be accounted a gracious lord, a Mæcenas, a wise, discreet, a proper, a valiant, a fortunate man, of a good *pullus Jovis, et gallinæ jilius albæ*, a hopeful, a good man, honest man. *Quando ego te Junonium puerum, et matrum aurcum*, as *JTully* said of Octavianus, while he was adopted (

his death-bed, calling his sons Cosmus and Laurence before other sober sayings, repeated this, *Animo quieto digredior, quod divites post me relinquam*; it doth me good to think yet, that I shall leave you, my children, *sound and rich*: for all. It is not with us, as among those Lacedæmonian senators in Plutarch—he preferred that deserved best, was most virtuous of the place; ^a not swiftness, or strength, or wealth, or friendship in those dayes; but *inter optimos optimus, inter temperantes temperantissimus*, the most temperate and best. We have no aristocracy, no oligarchies, wherein a few rich men domineer, list, and are privileged by their greatness. ^b They may free do as they please; no man dare accuse them, no not so much against them; there is no notice taken of it; they may see after their own laws, and, for their money, get pardons, induce their souls from purgatory and hell it self.—*clausum possidetis*. Let them be Epicures, or atheists, libertines, Machiavelians (as they are) ^c *Et quamvis perjurus erit, sine gente, cruentus*, they may pass through the eye of a needle; if they will themselves, they may be for saints, they shall be ^d honourably interred in Mausoleum, as is commended by poets, registered in histories, have temples and statues to their names—*e manibus illis nascentur violæ*. If he live long, and liberal at his death, he shall have one to sing his praises (as Claudius the emperor in Tacitus) he saw his soul go to heaven miserably lamented at his funeral. *Ambubaiarum collegia*, &c. Topanta, in Petronius, *rectè in cælum abiit*, went right to heaven; ^e *thou wouldst have scorned once in thy misery to have her*) and why? *modio nummos metiit*, she measured her money by a peck. These prerogatives do not usually belong to rich men, but to a part seeming rich; let him have but a good ^f outside, he can be adored for a God, as ^g Cyrus was amongst the Persians: *apparatum*, for his gay tyres. Now most men are esteemed a goodly man, in our gullish times, whom you peradventure in some place to, as being deceived by his habit, and presuming him a shipful man, believe it, if you shall examine his estate, he will be proved a serving man of no great note, my ladies taylor, his wife, or some such gull, a Fastidius Brisk, Sir Petronell Flash, Only this respect is given him, that wheresoever he comes he is what he will, and take place by reason of his outward habit.

But, on the contrary, if he be poor, (*Prov. 15. 15*) *a miserabile*; he is under hatches, dejected, rejected, and if he be poor, poor in spirit: ^h *prout res nobis fuit, ita et anima*. Money gives life and soul. Though he be honest, wise

ious fellow, a common eye-sore: say poor, and say all: they are born to misery, to carry burdens like juments, *pistum stercus comedere*, Ulysses companions, and (as Chremylus objected in Aristophanes) *lingere*, lick salt, to empty jakes, lay channels, ° carry out dirt and sweep chimnies, rub horse-heels, &c. I say nothing of Turks and slaves, which are bought and sold like juments, or those African poor Indian drudges, *qui indies hinc inde deferendis oneribus ambulant; nam quod apud nos boves et asini vehunt, trahunt, &c. id omne illis Indis, &c.* they are ugly to behold, and, though earst spruce, now and squalid, because poor; ° *immundas fortunas æquum est squalorem*: it is ordinarily so. ° *Others eat to live, but they live to drudge; nulla et misera gens nihil recusare audet*; a servile generation, that dare do no task.

Heus tu, Dore,
Cape hoc flabellum, ventulum hui facito, dum lavamus.

Oh, blow wind upon us while we wash: and bid your fellow get him up in the morning; be it fair or foul, he shall run fifty miles a foot to town, to carry me a letter to my mistress; *Sosia ad pistrinam*; Sosia tarry at home, and grind mault all day long; Tristan thresh. Thus they commanded, being indeed, some of them, as so many foot-stools for men to tread on, blocks for them to get on horse back, or as ° *walls* for them to piss on. They are commonly such people, rude, silly, superstitious ideots, nasty, unclean, lowsie, poor, dejected, slavishly humble; as ° Leo Afer observes of the commonalty of Africk, *naturâ viliores, ut apud suos duces majore in pretio quam si canes essent*: base by nature, and no more esteemed than dogs, ° *miseram, laboriosam, calamitose vitam agunt, et inopem, infelicem; rudiores asinis, ut e brutis plane dicās*; no learning, no knowledge, no civility, scarce common sense, but barbarism amongst them; *belluino more vivunt, neque calceos habent, neque vestes*; like rogues and vagabonds, they go bare-footed and shod, the soles of their feet being as hard as horse hoofs, (as ° Radziwiłł observed at Damietta in Egypt) leading a laborious, miserable, wretched, sorry life, ° *like beasts and juments, if not worse* (for a ° Spaniard in Spain sold three Indian boyes for a cheese, and an hundred negro slaves for a horse): their discourse is scurrility, their *summum bonum* a pot of ale, there is not any slavery which these villains will not undergo: *inter illos trigue latrinas evacuant; alii culinariam curant; alii stabularios agunt, majores; et id genus similia exercent, &c.* like those people that dwell in the Alps, chimney-sweepers, jakes-farmers, dirt-daubers, vagrant rogues, labour hard some, and yet cannot get clothes to put on, or bread to eat: for what can filthy poverty give else; but ° beggery, fulsom nastiness, scorn, contempt, drudgery, labour, ugliness, hunger and thirst, *pediculum et pulicum numerum* (as ° he well followed it in Aristophanes) fleas for lice? *pro pallio vestem laceram, et pro pulvinari lapidem bene magnum caput*, rags for his rayment, and a stone for his pillow, *pro cathedra, in coput urnæ*, he sits in a broken pitcher, or on a block, for a chair, *calicem ramos pro panibus comedit*, he drinks water, and lives on wort

act. 4. ° Nullum tam barbarum, tam vile munus est, quod non lubentissime obire velit gens nostra. ° Lausius, orat. in Hispaniam. ° Laet. descrip. Americæ. ° Plautus. ° Leo Afer, ca. 1. Edunt, non ut bene vivant, sed ut fortiter laborent. Heinsius. ° Munster de rusticis Germaniæ, Cosmog. cap. 27. lib. 3. ° Ter. Eunuch. ° Pauper paries factus, quem canicula commingant. 1. cap. ult. ° Deus omnes illis infensos diceret; tam pannosi, fame fracti, tot assidue malis afflicti, tanquam pecora quibus splendor rationis emortuus. ° Peregrin. Hieros. ° Nihil omnino rem vitam degunt, quam feræ in silvis, jumenta in terris. Leo, Afer. ° Bartholomæus a Casa, dicit in Helvetiâ. Qui habitant in Cæsiâ valle ut plurimum latomi in Oscellâ valle cultorum fabri, ut in Vegetiâ, sordidum genus hominum, quod repurgandis caminis victum parat. ° I write not easy ways to upbraid, or scoffe at, or misuse poor men, but rather to condole and pity them, by example, &c. ° Chremylus, act. 4. Plut.

leaves, pulse, like a hogg, or scraps like a dog: *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemque?* (as Chremylus concludes his speech) as we poor men live now adays, who will not take our life to be ^a infelicity, misery, and madness?

If they be of little better condition than those base villains, hungry-starved beggars, wandring rogues, those ordinary slaves, and day-labouring drudges, yet they are commonly so preyed upon by ^fpoling officers for breaking laws, by their tyrannizing landlords, so flead and fleeced by perpetual ^gexactions, that though they do drudge, fare hard, and starve, ^hGenius, they ⁱcannot live in some countries; but what they have ^jinstantly taken from them: the very care they take to live, to be drudges, to maintain their poor families, their trouble and anxiety, *takes away their sleep* (*Sirac.* 31. 1); it makes them weary of their lives: when they have taken all pains, done their utmost and honest endeavours, if they be not behind by sickness, or overtaken with years, no man pities them; hard-hearted and merciless, uncharitable as they are, they leave them so distressed, to beg, steal, murmur, and ^krebel, or else starve. The feeling and fear of this misery compelled those old Romans, whom Menenius Agrippa pacified, to resist their governours—outlaws, and rebels in most places, to take up seditious armes; and in all ages hath caused uproars, murmuring, seditions, rebellions, thefts, murders, jars and contentions in every commonwealth, grudging, repining, complaining, discontent in each private family, because they want means to live according to their callings, bring up their children; it breaks their hearts, they cannot do as they would. No greater misery than for a lord to have a knights living, a gentleman a yeomans, not to be able to live as his birth and place requires. Poverty and want are generally corrosive to all kinds of men, especially to such as have been in good and flourishing estate, are suddenly distressed, ^lnobly born, literally brought up, and, by some disaster, and casualty, miserably dejected. For the rest, as they have base fortunes, so they have base minds corresponding—like beetles, *e stercore orti, e stercore victus, in stercore delicias*—as they were obscurely born and bred, so they delight and live in obscurity, they are not so thoroughly touched with it. *Angustas animas angusto in pectore versant.* Yea (that which is no small cause of their torments) if once they come to be in distress, they are forsaken of their fellows, most part neglected, and left unto themselves; ^kas poor Terence in Rome was by Scipio, Lælius, and Furius, his great and noble friends,

—Nihil Publius
Scipio profuit, nil ei Lælius, nil Furius,

Tres per idem tempus qui agitabant nobiles facillime.
Horum ille operâ ne domum quidem habuit conseruatam.

'Tis generally so: *Tempora si fuerint nubila, solus eris*; he is left cold and comfortless; *Nullus ad amissas ibit amicus opes*; all flee from him, as from a rotten wall, now ready to fall on their heads, Prov. 19. 4. *Poverty separates them from their ^lneighbours*:

* Dum fortuna favet, vultum servatis, amici:
Cum cecidit, turpi vertitis ora fugâ.

| Whilst fortune favour'd, friends, you smil'd on me
But, when she fled, a friend I could not see.

Which is worse yet, if he be poor, ⁿevery man contemns him, insults over him, oppresseth him, scoffs at, aggravates his misery.

* Quum caput quassata domus subsidere, partes
In proclinas omne recumbit onus.

| When once the tottering house begins to shrink,
Thither comes all the weight by an instinct.

* Paupertas durum onus miseris mortalibus. ^fVexat censura columbas. ^gDeus acce non pascitur, ^hne cinque solvere nolunt: Omnibus est notum quatuor tre solvere totum. ⁱScandia, Africa, Libania.
^jMontaigne, in his *Essays*, speaks of certain Indians in France, that being asked how they liked the country, wondered how a few rich men could keep so many poor men in subjection, that they did not cut their throats. ^kAugustus animas animoso in pectore versans. ^lDonatus, vii. ejus. ^mProv. 19. 4.
Though he be instant, yet they will not. ⁿPetronius. ^oNon est, qui doleat vicem: ut Petrus Chrysostomus, jurant se hominem non novisse. ^pOvid. in *Trist.*

they are odious to their own brethren, and dearest friends: (Prov. 19. 7) *brethren hate him, if he be poor*: *omnes vicini oderunt, his neighbours hate him* (Prov. 14. 20): *omnes me noti ac ignoti deserunt*, (as he complained of comedy) friends and strangers, all forsake me. Which is most grievous, poverty makes men ridiculous:

*Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit:*

must endure jests, taunts, flouts, blows of their betters, and take all in part to get a meals meat:

** Magnum pauperis opprobrium jubet
Quidvis et facere et pati.*

must turn parasite, jester, fool, (*cum desipientibus desipere*, saith * Euphrates) slave, villain, drudge, to get a poor living, apply himself to each of his humours, to win and please, &c. and be buffeted, when he hath all done. (Lycus was by Melanthius 'in Homer,) be reviled, baffled, insulted over, *potentiorum stultitia perferenda est*, and may not so much as mutter at it. He must turn rogue and villain; for, as the saying is, *necessitas ad turpia*; poverty alone makes men thieves, rebels, murderers, traitours, sinners, (*because of poverty, we have sinned*, Ecclus. 27. 1) swear and forswear, bear false witness, lye, dissemble, anything, as I say, to advantage themselves, and to relieve their necessities: ** culpæ scelerisque magistra est*: when driven to his shifts, what will he not do?

*—si miserum fortuna Sinonem
Finxit, vanum etiam mendacemque improba finget:*

will betray his father, prince, and countrey, turn Turk, forsake religion, abandon God and all: *nulla tam horrenda proditio, quam illi lucri caussa* (saith * Afer) *perpetrare nolint*. * Plato therefore calls poverty *thievish, savage, filthy, wicked, and mischievous*; and well he might; for it makes an upright man otherwise (had he not been in want) to take bribes, corrupt, to do against his conscience, to sell his tongue, heart, hand, to be churlish, hard, unmerciful, uncivil, to use indirect means to help present estate. It makes princes to exact upon their subjects, great tyrannize, landlords oppress, justice mercenary, lawyers vultures, friends harpies, friends importunate, tradesmen lyars, honest men devout assassins, great men to prostitute their wives, daughters, themselves, middle sort to repine, commons to mutiny, all to grudge, quarrel, and complain. A great temptation to all mischief, it compels some wretched wretches to counterfeit several diseases, to dismember, to make themselves blind, lame, to have a more plausible cause to beg, and lose their power to recover their present wants. Jodocus Damhoderius, a lawyer of Cologne, (*præxi rerum criminal, c. 112*) hath some notable examples of such counterfeit cranks; and every village almost will yield abundant testimonies against us; we have dummerers, Abraham men, &c. And (that which is the extent of misery, it enforceth them, through anguish and wearisomness, to live, to make away themselves: they had rather be hanged, drowned, than to live without means.

** In mare cetiferum, ne te premat aspera egestas,
Desili, et a celsis corruæ, Cyrene, jugis.*

Much better 'tis to break thy neck,
Or drown thyself i'th' sea,

Than suffer irksome poverty:—
Go make thy self away.

parasite of old (as I find it registered in * Athenæus), supping in Phiditiis'arta, and observing their hard fare, said it was no marvel if the Lace-

* Ter. Eunuchus, act. 2. * Quid quod materiam præbat caussamque jocandi, Si toga
sit? Juv. Sat. 2. * Hor. * In Phœnis. * Odys. 17. * Idem. * Mantuan. * De
lib. 1. cap. ult. * 4. de legibus. Furacissima paupertas, sacrilega, turpis, flagitiosa, omnium
in opifex. * Theognis. * Dipsosophist. lib. 12. Millies potius moriturum (si quis sibi
constaret) quam tam vilis et ærumnosus victus communionem habere.

dæmonians were valiant men; for his part, he would rather sword point (and so would any man in his wits), than live diet, or lead so wretched a life. *In Japonia, 'tis a custom their children if they be poor, or to make an abort; which mends. In that civil commonwealth of China, ^bthe mother child, if she be not able to bring it up, and had rather lose it, than have it endure such misery as poor men do. Arnobius *gentes*), ^cLactantius (*lib. 5. cap. 9*), objects as much to the Greeks and Romans: *they did expose their children to wild beasts, to knock out their brains against a stone*, in such cases. If we go to ^dMunster, amongst us Christians, in Lituania they voluntarily sell themselves, their wives, and children, to rich men, and beggary: *many make away themselves in this extreme. A Roman, when he cast up his accounts, and found but 100 souldiers murdered himself, for fear he should be famished to death. His medicinal observations, hath a memorable example of Lovain, that, being destitute of means, became both melancholy and discontented humour, massacred themselves; another of a man wise otherwise and discreet, but, out of a deep apprehension at seas, would not be persuaded but (as ^fVentidius, in the end) to die a beggar. In a word, thus much I may conclude of the poor, though they have good ^gparts, they cannot shew or make use of: *inopia ad virtutem obsepta est via*; 'tis hard for a poor man

Haud facile emergunt, quorum virtutibus obstat
Res angusta domi:

the wisdom of the poor is despised, and his words are not valued (19); his works are rejected, contemned for the baseness and poverty of the author; though laudable and good in themselves, they will

^j Nulla placere diu, neque vivere, carmina possunt,
Que scribuntur aque potioribus.

Poor men cannot please: their actions, counsels, consultations are vilified in the world's esteem: *amittunt consilium in re*, which has since observed. *Sapiens crepidas sibi nunquam, nec soleas* man never cobbled shoes; as he said of old; but how doth it now? I am sure we find it otherwise in our days; ^k*pruinosis horret*, Homer himself must beg, if he want means, and (as, by repetition) ^l*go from door to door, and sing ballads, with a companion*. This common misery of theirs must needs distract, and content and melancholy, as ordinarily they are, wayward and weary traveller, (for ^m*Fames et mora bilem in naves committunt* muring and repining. *Ob inopiam morosi sunt, quibus* Plutarch quotes out of Euripides, and that comical poet well

* Omnes, quibus res sunt minus secundæ, nescio quomodo

broken and poor, he voluntarily banished himself to Stymphalus, a base town in Arcadia, and there miserably dyed :

—ad summam inopiam redactus :
Itaque e conspectu omnium abiit, Græciæ in terram ultimam.

Whether it is without cause ; for we see men commonly respected according to their means, (*¶* *an dives sit, omnes quærunt ; nemo, an bonus*) and vilified if they be in bad clothes. [¶] Philopœmen the orator was set to cut wood, because he was so homely attired. [¶] Terentius was placed at the lower end of the banquet table, because of his homely outside. [¶] Dante, that famous Italian poet, by reason his clothes were but mean, could not be admitted to sit down at the feast. Gnatho scorned his old familiar friend, because of his apparel ; *¶* *minem video pannis annisque obsitum ; hic ego illum contempsi præ me.* Persius, overcome, sent a letter to [¶] Paullus Æmilius the Roman general, *¶* *scitatus P. Consuli S.* but he scorned him any answer, *tacite exprobrans suam suam* (saith mine author), upbraiding him with a present fortune. [¶] Charles Pugnax, that great duke of Burgundy, made H. Holland, late Duke of Exeter, exil'd, run after his horse like a lackey, and would take no notice of him. [¶] 'Tis the common fashion of the world : so that such men as are poor and justly be discontent, melancholy, and complain of their present misery : all may pray with [¶] Solomon, *Give me, O Lord, neither riches nor poverty ; but give me with food convenient for me.*

SUBJECT. VII.—*An heap of other Accidents causing Melancholy, Death of Friends, Losses, &c.*

In this labyrinth of accidental causes, the farther I wander, the more intricate is the passage ; *multæ ambages* ; and new causes, as so many by-paths, are themselves to be discussed. To search out all, were an Herculean work, harder for Theseus : I will follow mine intended thread, and point only at the few of the chiefest.

[*Death of Friends.*] Amongst which, loss and death of friends may challenge the first place. *Multi tristantur* (as [¶] Vives well observes) *post delicias, et non post, dies festos* ; many are melancholy after a feast, holy-day, merry-meeting, or some pleasing sport, if they be solitary by chance, left alone to themselves, without employment, sport, or want their ordinary companions ; some, at the parting of friends only whom they shall shortly see again, weep and howl, and look after them as a cow lows after her calf, or a child takes on, that goes to school after holidayes. *Ut me levârat tuus adventus, sic discessus afflixit,* (such [¶] Tully writ to Atticus) thy coming was not so welcome to me as thy departure was harsh. Montanus (*consil.* 132) makes mention of a countrywoman, that, parting with her friends and native place, became grievously melancholy for many years ; and Trallianus, of another, so caused for the absence of her husband ; which is an ordinary passion amongst our good wives ; if their husband tarry out a day longer than his appointed time, or break his word, they take on presently with sighs and tears ; “ he is either robbed or ill ; some mischance or other has surely befallen him : ” they cannot eat, drink, sleep, or be quiet in mind, till they see him again. If parting of friends, absence alone, can work such violent effects, what shall death do, when they must finally be separated, never in this world to meet again ? This is so grievous a torment for the time, that it takes away their appetite, desire of life, extinguishes all delights, it causeth deep sighs and groans, tears, exclamations,

Caripides. [¶] Pintarch. vitâ ejus. [¶] Vit. Ter. [¶] Gomesius, lib. 3. c. 21. de sale. [¶] Ter. act. 2. scen. 2. [¶] Liv. dec. 9. l. 2. [¶] Comineus. [¶] He that hath 52. per annum coming more than others, scorns him that hath less, and is a better man. [¶] Prov. 30. 8. [¶] De animâ, de morore. [¶] Lib. 12. epist.

father, that good son, that good wife, that dear friend, run
totus animus hac unâ cogitatione defixus est, all the year
 complains to Romanus, *methinks I see Virginius, I hear*
with Virginius, &c.

* Te sine, vae misero mihi, lilla nigra videntur,
 Pallentesque rosae, nec dulce rubens hyacinthus;
 Nillos nec myrtus, nec laurus, spirat, odores.

They that are most staid and patient, are so furiously car-
 the passion of sorrow in this case, that brave discreet
 oftentimes forget themselves, and weep like children many
*as * if that they to water would*, and will not be comforted
 they are gone! *Abstulit atra dies, et funere mersit acerbo*

Quis dabit in lacrymas fontem mihi? quis satls altos
 Accendet gemitus, et acerbo verba dolori?
 Exhaust pietas oculus, et hiantia frangit

Pectora, nec plenos aude
 Magna adeo iactura prece

Fountains of tears who gives? who lends me groans,
 Deep sighs, sufficient to express my moans?

Mine eyes are dry, my br
 My loss so great, I cannot

So Stroza filius, that elegant Italian poet, in his Epicedium,
 death; he could moderate his passions in other matters (as
 not in this; he yields wholly to sorrow,

Nunc, fateor, do terga malis; mens illa fatiscit,
 Indomitum quondam vigor et constantia mentis.

How doth Quintilian complain for the loss of his son, t
 Cardan laments his only child, in his book *de libris propri*
 in many other of his tracts, * St. Ambrose his brothers death
non cogitare de te, aut sine lacrymis cogitare? O amari
noctes!) &c. Gregory Nazianzen, that noble Pulcheria!
flos recens, pullulans, &c.) Alexander, a man of a most i
 after Hephæstions death (as Curtius relates), *triduum jaci*
obstinatus, lay three dayes together upon the ground, obs
 him, and would neither eat, drink, nor sleep. The woma
 with Esdras (*lib. 2. cap. 10*), when her son fell down d
field, and would not return into the city, but there resolve!
to eat nor drink, but mourn and fast until she dyed. Ra
children, and would not be comforted, because they were
 So did Adrian the emperor bewail his Antinous; Hercules

departure, *ut se ferme præcipitem daret*, and ready through dis-
 make away himself; and (in his fifteenth counsel) tells a story of
 ears of age, *that grew desperate upon his mothers death*; and,
 Phalopius, fell many years after into a relapse, by the sudden death
 her which he had, and could never after be recovered. The fury of
 is so violent sometimes, that it daunts whole kingdoms and cities.
 death was pittifully lamented all over the Roman empire; *totus*
est, saith Aurelius Victor. Alexander commanded the battlements
 to be pulled down, mules and horses to have their manes shorn off,
 common souldiers to be slain, to accompany his dear Hephæstions
 which is now practised amongst the Tartars: when ¹a great Cham
 or twelve thousand must be slain, men and horses, all they meet;
 ag those ^mpagan Indians, their wives and servants voluntarily dye
 a. Leo Decimus was so much bewailed in Rome after his depar-
 (as Jovius gives out) *communis salus, publica hilaritas*, the com-
 ty, all good fellowship, peace, mirth, and plenty, died with him;
eadem sepulcro cum Leone condita lugebantur; for it was a golden
 he lived; ^o but, after his decease, an iron season succeeded, *barbara*
da vastitas, et dira malorum omnium incommoda, wars, plagues,
 discontent. When Augustus Cæsar dyed, saith Paternulus, *orbis*
nueramus, we were all afraid, as if heaven had fallen upon our heads.
 records, how that, at Lewis the twelfth his death, *tam subita*
et quæ prius digito cælum attingere videbantur, nunc humi dere-
pere, sideratos esse diceres, they that were erst in heaven, upon a
 if they had been planet stricken, lay grovelling on the ground;

^q Concussa cecidere, animis, ceu frondibus ingens
 Sylva dolet lapsis—

t like crott trees.

ney in Lorain, when Claudia Valesia, Henry the second French
 r, and the dukes wife, deceased, the temples for forty dayes were all
 o prayers nor masses, but in that room where she was; the senators
 black; and for a twelve moneths space throughout the city, they
 id to dance.

^r Non ulli pastos illis egere diebus
 Frigida, Daphni, boves ad flumina; nulla nec annem
 Libavit quadrupes, nec graminis attigit herbam.

ere affected here in England for our Titus, *deliciæ humani generis*,
 ries immature death, as if all our dearest friends lives had exhaled

²Scanderbegs death was not so much lamented in Epirus. In a
 he saith of Edward the First at the news of Edward of Caernarvan
 irth, *immortaliter gavisus*, he was immortally glad, may we say on
 ry of friends deaths, *immortaliter gementes*, we are, divers of us, as
 urtles, eternally dejected with it.

is another sorrow, which ariseth from the loss of temporal goods
 nes, which equally afflicteth, and may go hand in hand with the

Loss of time, loss of honour, office, of good name, of labour,
 hopes will much torment; but, in my judgement, there is no tor-
 unto it, or that sooner procureth this malady and mischief:
 r *lacrymis amissa pecunia veris*: it wrings true tears from our

^a obitu in desperationem incidit. ¹ Mathias a Michou. Boteat. Amphitheat. ⁼ Lo.
 Polus Venetus, lib. 1. c. 54. Perimunt eos quos in viâ obvios habent, dicentes, Ite, et
 regi servite in aliâ vitâ. Nec tam in homines insaniunt, sed in equos, &c. ⁼ Vit. ejus.
 ejus. Auream ætatem condiderat ad humani generis salutem, quum nos statim ab optimi
 ressu vere ferream pateremur, famem, pestem, &c. ^o Lib. 5. de asse. ^q Maph.
 inerario. Ob annum integrum a cantu, tripudiis, et saltationibus, tota civitas abstinere
^r Virg. ² See Barletius, de vitâ et ob. Scanderbeg. lib. 13. hist. ⁼ Matth. Paris.

had rather have a blow on their arm, than their goods; sooner lose their life, than their goods; and the grief that continueth long (saith ^v Plater), *and, out of many dispositions habit.* * Montanus and Frisemelica cured a young man of age, that so became melancholy *ob amissam pecuniam* money which he had unhappily lost. Skenkius hath such melancholy, because he overshot himself, and spent his building. * Roger, that rich bishop of Salisbury, *exutus rege Stephano*, spoiled of his goods by king Stephen, *et atque in amentiam versus, indecentia fecit*, through grief did he knew not what. Nothing so familiar, as for us through anguish of mind, to make away themselves. A hang himself (which Ausonius hath elegantly expressed in but, finding by chance a pot of money, flung away the rope home; but he that hid the gold, when he missed it, hang rope which the other man had left, in a discontented hum

At qui condiderat, postquam non reperit aurum,
 Aptavit collo, quem reperit, laqueum.

Such feral accidents can want and penury produce. shipwrack, fire, spoil and pillage of souldiers, or what not; it will work the like effect, the same desolation in as well as private persons. The Romans were miserably battel of Cannæ, the men amazed for fear, the stupid w and cried;—the Hungarians, when their king Ladislaus diers, were slain by the Turks: *luctus publicus*, &c.—their forces were overcome by the French king Lewis, the nish kings, pope, emperour, all conspired against the French herald denounced open war in the senate, *Ladur*, &c. and they had lost Padua, Brixia, Verona, Fortories in the continent, and had now nothing left but the *et urbi quoque ipsi* (saith ^c Bembus) *timendum putarent*, was likewise to be feared; *tantus repente dolor omnes alias*, &c. they were pittifully plunged, never before in stress. Anno 1527, when Rome was sacked by Burg souldiers made such spoil, that the churches were to

s, which suffered shipwrack. When a poor man hath made many meals, got together a small summ, which he loseth in an instant—or spent many an hours study to no purpose, his labours lost, &c.—could it otherwise be? I may conclude, with Gregory, *temporalium tantum afficit, cum haret possessio, tantum, quum subtrahitur,urit* riches do not so much exhilarate us with their possession, as they do with their loss.

[from *ominous accidents, destinies foretold.*] Next to sorrow still annex such accidents as procure fear; for, besides those terrors which before touched, and many other fears (which are infinite), there is a curious fear, (one of the three great causes of fear in Aristotle) commonly by prodigies and dismal accidents, which much trouble many of us. *scio quid animus mihi præagat mali*, as, if a hare cross the way going forth, or a mouse gnaw our clothes: if they bleed three drops from the nose, the salt falls towards them, a black spot appear in their eyes, &c. with many such, which Delrio (*Tom. 2. l. 3. sect. 4.*), Austin (in his book *de Auguriis*), Polydore Virg. (*l. 3. de Prodigiiis*) Sarisbery (*Polycrat. l. 1. c. 13.*), discuss at large. They are so much affected, that, with the very strength of imagination, fear, and the devils they pull those misfortunes they suspect upon their own heads, and which they fear, shall come upon them, as Solomon foretelleth (*Prov. 16. 4.*), and Isay denounceth (*66. 4.*), which if they could neglect and despise, would not come to pass. *Eorum vires nostrâ resident opinione, et gravitas ægrotantium cogitatione*, they are intended and remitted, as their opinion is fixed, more or less. *N. N. dat pœnas*, saith Crato of such accidents, *quod statim non attraheret*: he is punished, and is the cause of it himself. *Idem fata fugimus, fata stulti incurrimus*; the thing that I feared, is fallen upon me.

much we may say of them that are troubled with their fortunes, or misfortunes fore-seen: *multos angit præscientia malorum*; the fore-knowledge of what shall come to pass, crucifies many men, fore-told by astrologers or wizards, *iratum ob cœlum*, be it ill accident, or death it self; often falls out by Gods permission, *quia dæmonem timent* (saith Plutarch), *Deus ideo permittit accidere*. Severus, Adrian, Domitian, &c. died as much, of whose fear and suspicion, Sueton, Herodian, and

was to be known : *a glass let down by a thread, &c.* Amongst the rocks at the springs of Lycia, was the oracle of Thrixus Apollo, *fortunes were fore-told, sickness, health, or what they would* : common people have been alwayes deluded with future events. *A metus futurorum maxime torquet Sinas*, this foolish fear might trouble them in China : as ^o Matthew Riccius the Jesuit informeth us, *mentaries of those countreys, of all nations they are most superstitiously much tormented in this kind, attributing so much to their divination, fidem faciat, that fear it self and conceit cause it to fall out : it is sickness such a day, that very time they will be sick (vi metus ægritudinem cadunt), and many times dye as it is fore-told.* A *timor mortis morte peior*, the fear of death is worse than death, and the memory of that sad hour, to some fortunate and rich, is as *bitter as gaul* (Ecclus. 41. 1). *Inquietam nobis vitam facit mori*, a worse plague cannot happen to a man, than to be so troubled in *'tis triste divortium*, an heavy separation, to leave their goods, wife, labour got, pleasures of the world, which they have so delicious friends and companions whom they so dearly love, all at once, the philosopher was bold and couragious all his life, and gave precepts *de contemnendâ morte*, and against the vanity of the world, but, being now ready to dye himself, he was mightily dejected, *privabor? his orbabor bonis?* he lamented like a child, &c. Socrates himself was there to comfort him, *ubi pristina virtus O Axioche?* yet he was very timorous and impatient of death, troubled in his mind : *imbellis pavor et impatientia, &c.* Megapetus the tyrant in Lucian exclaims, now ready to depart, *a while longer.* [¶] *I will give thee a thousand talents of gold, besides, which I took from Cleocritus, worth an hundred apiece.* Woe's me ! [¶] *'saith another, what goodly manors shall I have, what fertile fields ! what a fine house ! what pretty children ! what servants ! Who shall gather my grapes, my corn ? Must I not well settled ? leave all, so richly and well provided ? Wo's me ! shall I do ?* [¶] *Animula vagula, blandula, quæ nunc abibis in locum.*

To these tortures of fear and sorrow, may well be annexed care, an irksome, that tyrannizing care, *nimia sollicitudo*, *'superfluous industry, unprofitable things, and their qualities*, as Thomas defines it : *humour or kind of longing to see that which is not to be seen, which ought not to be done ; to know that a secret, which should be known, to eat of the forbidden fruit.* We commonly molest ourselves about things unfit and unnecessary, as Martha troubled herself about little purpose. Be it in religion, humanity, magick, philosophy, any action or study, 'tis a needless trouble, a meer torment. What else is school-divinity ? how many doth it puzzle ! what fruitles debates about the Trinity, resurrection, election, predestination, reprobation, fire, &c. how many shall be saved, damned ? What else is divination, but an endless observation of idle ceremonies, tradition, is most of our philosophy, but a labyrinth of opinions, idle propositions, metaphysical terms ? Socrates therefore held all these for cavillers and mad men ; *circa subtilia cavillatores pro insanis habendos eos arguens*, saith [¶] Eusebius, because they commonly sought

^o Expediit, in Sinas, lib. 1. c. 3. [¶] Timendo præoccupat, quod vitat, ultro, provocatque detque morens, et lobens miser fuit. Heinsius, Anstræus. [¶] Tom. 4. dial. 8. Cataplo. [¶] *talenta me hodie tibi daturum promitto, &c.* [¶] Ibidem. *Hel mihi ! quæ relinquenda fertiles agri ! &c.* [¶] Adrian. [¶] *Industria superflua circa res inutiles.* [¶] Flavius secus viderat Aglaurus. Ov. Met. 2. [¶] Contra Philos. cap. 61.

quæ nec percipi a nobis neque comprehendi possent; or, put case did understand, yet they were altogether unprofitable: for what matter for us to know how high the Pleiades are, how far distant Perseus and Andromeda from us, how deep the sea, &c.? we are neither wiser, as he was it, nor modester, nor better, nor richer, nor stronger, for the knowledge of it: *quod supra nos nihil ad nos*. I may say the same of the mathematical studies, what is astrology, but vain elections, predictions? logick, but a troublesome error, a pernicious foppery? physick, but vain rules and prescriptions? philology, but vain criticisms? logick, but vain sophisms? metaphysicks themselves, but intricate subtilties, and vain abstractions? alchemy, but a bundle of errors? To what end are these great tomes? why do we spend so many years in their studies? Much more to know nothing at all, as those barbarous Indians are wholly ignorant than, as some of us, to be so sore vexed about unprofitable toys; *quis labor est ineptiarum*; to build an house without pins, make a rope without flax; to what end? *cui bono*? He studies on; but, as the boy told Martin, when I have laved the sea dry, thou shalt understand the mystery of the Trinity. He makes observations, keeps times and seasons; as * Conradus the emperor would not touch his new bride, till an astrologer had told him a masculine hour) but with what success? He travels into Europe, Africk, Asia, searcheth every creek, sea, city, mountain, self; to what end? See one promontory (said Socrates of old), one mountain, one sea, one river; and see all. An alchymist spends his fortune to find out the philosophers stone forsooth, cure all diseases, make himself long-lived, victorious, fortunate, invisible, and beggars himself, misled by these seducing impostors (which he shall never attain) to make gold: an alchymist consumes his treasure and time to scrape up a company of coins, statues, rolls, edicts, manuscripts, &c. he must know what was the price of old in Athens, Rome, what lodging, dyet, houses, they had, and what all the present news at first, though never so remote, before all others, and all projects, counsels, consultations, &c. *quid Juno in aurem insusurret*; what's now decreed in France, what in Italy: who was he, whence came he, which way, whither goes he, &c. Aristotle must find out the name of Euripus; Pliny must needs see Vesuvius; but how sped they? he searcheth goods, another his life. Pyrrhus will conquer Africk first, and then Asia: he will be a sole monarch, a second immortal, a third rich, a fourth commands. * *Turbine magno spes sollicitæ in urbibus errant*; we must ride, take indefatigable pains, all up early, down late, striving to get what which we had better be without: Ardelions, busiebodies, as we are, it is much fitter for us to be quiet, sit still, and take our ease. His sole study is words, that they be, — *Lepide λέξεις compostæ, ut tessera omnes*, a syllable misplaced, to set out a stramineous subject: as thine is thy apparel, to follow the fashion, to be terse and polite; 'tis thy sole dress; both with like profit. His only delight is building; he spends himself to get curious pictures, intricate models and plots; another is wholly monious about titles, degrees, inscriptions; a third is over-solicitous at his diet; he must have such and such exquisite sauces, meat so dressed, so far fetched, *peregrini aëris volucres*, so cooked, &c. something to rovoke thirst, something anon to quench his thirst. Thus he redeems his appetite with extraordinary charge to his purse, is seldome pleased with meat, whilst a trivial stomach useth all with delight, and is never offended. There must have roses in winter, *alieni temporis flores*, snow-water in

* Mat. Paris.

* Seneca.

anger (Prov. 11, 15), and he that hateth suretiship is sure. Contentious brawling, law-suits, falling out of neighbours and friends (*discordia* *Virg. Æn.* 6), are equal to the first, grieve many a man, and vex his

Nihil sane miserabilius eorum mentibus (as *Boter* holds): *nothing so terrible as such men, full of cares, griefs, anxieties, as if they were pierced with a sharp sword: fear, suspicion, desperation, sorrow, are their daily companions.* Our *Welchmen* are noted, by some of their *hown* to consume one another in this kind; but, whosoever they are that these are their common symptomes, especially if they be convict or *cast*, *cast in a suit.* Arius, put out of a bishoprick by Eustathius, and heretick, and live after discontented all his life. ¹ Every repulse is of nature; *heu! quantâ de spe decidi!* Disgrace, infamy, detraction, will do effect as much, and that a long time after. Hipponax, a satyrical poet, was scolded and lashed two painters in his iambicks, *ut ambo laqueo se occiderent* (*Pliny* saith), both hanged themselves. All oppositions, dangers, *perils*, discontents, ² to live in any suspense, are of the same rank: *hoc sub casu ducere summos?* who can be secure in such cases? Ill *received* benefits, ingratitude, unthankful friends, much disquiet and molest

Unkind speeches trouble as many: uncivil carriage or dogged and weak women above the rest, if they proceed from their surly husbands, *safer* as gaul, and not to be digested. A glass-mans wife in Basil became melancholy, because her husband said he would marry again if she dyed. *cast in unkindness*, as the saying is: a frown and hard speech, ill respect, *mis-speaking*, or bad look, especially to courtiers, or such as attend upon a person, is present death. *Ingenium vultu statque caditque suo;* *flow* and flow with their masters favours. Some persons are at their *words*, if by chance they overshoot themselves in their ordinary speeches *visions*, which may after turn to their disadvantage or disgrace, or have secret disclosed, *Ronsens* (*epist. miscel.* 3) reports of a gentlewoman *by* five years old, that, falling foul with one of her gossips, was upbraided *secret* infirmity (no matter what), in publick, and so much grieved *it*, that she did thereupon *solitudines quærere, omnes ab se ablegare, tandem in gravissimam incidens melancholiam, contabescere*—forsake company, quite moped, and in a melancholy humour pine away. Others *much* tortured to see themselves rejected, contemned, scorned, disabled, *and*, detracted, undervalued, or ³ *left behind their fellows.* Lucian *as in* *Etamocles* a philosopher in his *Lapith. convivio*, much discontented *he* was not invited amongst the rest, expostulating the matter, in a *epistle*, with *Aristænetus* their host. *Prætextatus*, a robed gentleman *starch*, would not sit down at a feast, because he might not sit highest, *sent* his wayes all in a chafe. We see the common quarrellings that are *try* with us, for taking of the wall, precedence, and the like, which *to* toys in themselves, and things of no moment, yet they cause many *spers*, much heart-burning amongst us. Nothing pierceth deeper than *tempt* or disgrace; ⁴ especially if they be generous spirits, scarce any affects them more than to be despised or vilified. *Croto* (*consil.* 16. l. 2) *diffies* it, and common experience confirms it. Of the same nature *ression*; (*Ecclus.* 77) *surely oppression makes a man mad: loss of*

secrum. urbi. lib. 3. c. 8. Tanquam diro mucrone confossi: his nulla requies, nulla delectatio: sollicitudo, gemitus, furor, desperatione, timore, tanquam ad perpetuam æternam infelicitate rapti. ¹ *Hum. Jurd.* *epist. ad Abrahamum Ortelium.* M. Vaughan, in his Golden Fleece. *Litibus et controversiis ad omnium bonorum consumptionem contendunt.* ² *Spretaque injuria formæ.* ³ *Quæque gravia.* ⁴ *Lib. 36. c. 5.* Nihil æque amarum, quam diu pendere: æquiore quidam animo percipiendi spem suam, quam trahi. Seneca, cap. 4. lib. 2. de Ben.—Virg.—Plater. observat. l. 1. ⁵ *relinqui est.* Hor. ⁶ *Scimus enim generosas naturas, nullâ re citius moveri, aut gravius affici, contenta ac desipientia.*

liberty, which made Brutus venture his life, Cato kill himself, complain, *omnem hilaritatem in perpetuum amisi*, mine heart shall never look up, or be merry again; ^P *hæc jactura intolerabilis* parties 'tis a most intolerable loss. Banishment, a great misery, describes it in an epigram of his,

Nam miserum est, patriâ amissâ, Laribusque, vagari
Mendicum, et timidâ voce rogare cibos.
Omnibus invisus, quocumque accesserit, exsul
Semper erit; semper spretus egenusque jacet, &c.

A miserable thing 'tis so to wander,
And like a beggar for to whine at door.

Contemn'd of all the world as
Hated, rejected, needy still, &c.

Polynices, in his conference with Iocasta, in ⁹ Euripides, reckons miseries of a banished man, the least of which alone were enough some pusillanimous creatures. Oftentimes a too great feeling, infirmities or imperfections of body or mind will ravel us up; as, if sick,

(O beata sanitas! te præsentem, amicum
Ver floret gratilis; absque te nemo beatus:

O blessed health! *thou art above all gold and treasure*, *Ecclus.* poor mans riches, the rich mans bliss: without thee, there can be no (ness) or visited with some loathsome disease, offensive to others, or to our selves, as a stinking breath, deformity of our limbs, crooked an eye, leg, hand, paleness, leanness, redness, baldness, loss or ^v &c. *hic ubi fluere cæpit, diros ictus cordi infert* (said ¹ Synesius troubled not a little *ob comæ defectum*), the loss of hair alone strikes stroke to the heart. Acco, an old woman, seeing by chance her false glass (for she used false flattering glasses, belike, at other times, as tlewomen do) *animi dolore in insaniam delapsa est* (Cælius Rhodoc. 2) ran mad. ^a Broteas, the son of Vulcan, because he was not his imperfections, flung himself into the fire. Laïs of Corinth, now gave up her glass to Venus; for she could not abide to look upon *sum, nolo; qualis eram, nequeo*. Generally, to fair nice pieces, foul linnen are two odious things, a torment of torments: they in the thought of it.

— ^a à Deorum
Siquis hæc audis, utinam inter errem
Nuda leones
Antequam turpis macies decentes

Occupet malas, teneræque suæ
Definat prædæ, speciosa quæ
Pascere tigres

To be foul, ugly, and deformed! much better to be buried alive fair, but barren; and that gauls them. Hannah *wept sore, did was troubled in spirit, and all for her barrenness* (1 Sam. 1), a Rachel said *in the anguish of her soul, give me a child, or I another hath too many*: one was never married, and that's his his, and that's his plague. Some are troubled in that they are others by being traduced, slandered, abused, disgraced, vilified, injured: *minime miror eos* (as he said) *qui insani occipiunt* I marvel not at all if offences make men mad. Seventeen parts of anger and offence Aristotle reckons them up which, for brevity I must omit. No tydings troubles one; ill reports, rumors, or news, hard hap, ill success, cast in a sute, vain hopes, deferred, another; expectation, *adeo omnibus in rebus molesta expectatio* (as ¹ Polybius observes): one is too eminent, another born; and that alone tortures him as much as the rest: or action, company, imployment; another overcome and tor

^a Ad Atticum epis. lib. 12. ^v Epist. ad Brutum. ¹ In Phœnissæ. ¹ In laudem
¹ E. Cret. ^a Hor. 3. Car. Ode 27. ¹ Hist. 1. 6.

illy cares and onerous business. But what * tongue can suffice to speak
all?

Many men catch this malady by eating certain meats, herbs, roots, at
swaves, as henbane, nightshade, cicuta, mandrakes, &c. ^aA company
young men at Agrigentum, in Sicily, came into a tavern; where after
they had freely taken their liquor, whether it were the wine it self, or some-
thing mixt with it, 'tis not yet known, * but upon a sudden they began to be
troubled in their brains, and their phantasie so crazed, that they thought
they were in a ship at sea, and now ready to be cast away by reason of a
storm. Wherefore, to avoid shipwreck and present drowning, they flung
the goods in the house out at the windows into the street, or into the sea,
they supposed. Thus they continued mad a pretty season; and, being
brought before the magistrate, to give an account of this their fact,
they told him (not yet recovered of their madness) that what was done
they did for fear of death, and to avoid eminent danger. The spectators
were all amazed at this their stupidity, and gazed on them still, whilst
one of the antientest of the company, in a grave tone, excused himself to
the magistrate upon his knees. *O viri Tritones, ego in imo jacui*; I beseech
your deities, &c. for I was in the bottom of the ship all the while: another
thought them, as so many sea gods, to be good unto them; and, if ever
his fellows come to land again, * he would build an altar to their ser-
vice.

The magistrate could not sufficiently laugh at this their madness, bid
them sleep it out, and so went his wayes. Many such accidents frequently
open upon these unknown occasions. Some are so caused by philters,
sunning in the sun, biting of a mad dog, a blow on the head, stinging with
a kind of spider called tarantula—an ordinary thing (if we may believe
Seneca, *l. 6. de Venenis*) in Calabria and Apulia in Italy (Cardan, *subtil. l.*
Scaliger, *exercitat.* 185). Their symptomes are merrily described by
Petrarch Pontanus (*Ant. dial.*) how they dance altogether, and are cured
by musick. ^bCardan speaks of certain stones, if they be carried about one,
which will cause melancholy and madness; he calls them unhappy, as an
elephant, *selenites, &c. which dry up the body, increase cares, diminish*
sleep. Ctesias (in Persicis) makes mention of a well in those parts, of which
every man drink, ^c *he is mad for four and twenty hours*. Some lose their
wits by terrible objects (as elsewhere I have more * copiously dilated), and
so it self many times, as Hippolytus affrighted by Neptunes sea-horses,
others by Junos Furies; but these relations are common in all writers.

*Miratas poteram et plures subnectere causas:
Sed iumenta vocant, et Sol inclinatur. Eundum
est.*

Many such causes, much more could I say,
But that for provender my cattle stay.
The sun declines, and I must needs away.

These causes, if they be considered, and come alone, I do easily yield, can do
little of themselves, seldome, or apart (an old oak is not felled at a blow), though
many times they are all sufficient every one: yet, if they concur, as often
they do, *vis unita fortior: Et quæ non obsunt singula, multa nocent*; they
try better a strong constitution; as ^dAustin said, *many grains and small
rivers sink a ship, many small drops make a flood, &c.* Often reiterated,
any dispositions produce an habit.

^aNon, mihi et centum linguæ sint, oraque centum, Omnia causarum percurrere nomina possum.
^bIta mente exagitati sunt, ut in trirēmi se constitutos putarent, marique vagante
tetragestate iactatos: proinde naufragium veriti, egestis undique rebus, vasa omnia in vim e fenestris,
in mare, præcipitabant: postidile, &c. ^cAram vobis servatoribus Diis erigemus. ^dLib de gemmis.
^egestas infelicem et tristem reddunt, curas augent, corpus siccant, somnum minuunt. ^fAd unum
mente alienatus. ^gPart. 1. Sect. 2. Subsect. 3. ^hJuven. Sat. 3. ⁱIntus bestie minute multæ
est. Nāquid minutissima sunt grana arenæ? sed et arena amplius in navem mittatur, mergit illam.
et infinitæ guttæ pluvie: et tamen implent lumina, domus ejiciunt: timenda ergo ruina multitudinis,
et magnitudinis.

MEMB. V.

SUBJECT. I.—*Continent, inward, antecedent, next causes, and the Body works on the Mind.*

As a purly hunter, I have hitherto beaten about the circuit of this microcosm, and followed only those outward and adventitious will now break into the inner rooms, and rip up the antecedent causes which are there to be found. For, as the distraction of the mind, other outward causes, and perturbation, alters the temperature of the body, the distraction and distemper of the body will cause a distempered soul; and 'tis hard to decide which of these two do more harm than the other. Plato, Cyprian, and some others (as I have formerly said), lay the fault upon the soul, excusing the body; others again, accusing the soul as a principal agent. Their reasons are, because ¹ *it do follow the temperature of the body*, as Galen proves in his book subject, Prosper Calenius, *de Atræ Bile*, Jason Pratensis, c. 1. Lemnius, l. 4. c. 16, and many others. And that which Gualter mented (*hom. 10. in epist. Johannis*) is most true; concupiscence, sin, inclinations, and bad humours, are ¹ radical in every one of these perturbations, affections, and several distempers, offering violence unto the soul. *Every man is tempted by his own concupiscence* (James 1. 14); *the spirit is willing, but the flesh is weak, and against the spirit*, as our ¹ apostle teacheth us: that methinks the ¹ better plea against the body, which so forcibly inclines us that we can

*Nec nos oblati contra, nec tendere tentum,
Sufficiens.*

How the body, being material, worketh upon the immaterial soul, and the communication of both, and the organs, Cornelius Agrippa hath discoursed, lib. 1. *de occult. Phil.* 64, 65, Levinus Lemnius, lib. 1. *de occult. nat. mir. cap. 12 et institut. ad opt. vit.* Perkins, lib. 1. *Cases of Cons. cap. 12.* T. 10, 11, 12. in his *Treatise of Melancholy*. For, as ¹ anger, fear, obtrectation, emulation, &c. *si mentis intimos recessus occupant* (¹ Lemnius), *corpori quoque infesta sunt, et illi teterrimos morbos* cause grievous diseases in the body, so bodily diseases affect the soul. Now the chiefest causes proceed from the ^m heart, humour as they are purer or impurer, so is the mind, and equally suffers, as of tune; if one string or one organ be distempered, all the rest will

¹ Corpus, onustum
Hesternis vitis, animum quoque pregravat una.

The body is *domicilium animæ*, her house, abode, and stay: and, gives a better light, a sweeter smell, according to the matter it is so doth our soul perform all her actions better or worse, as her disposition; or as wine savours of the cask wherein it is kept, the soul a tincture from the body, through which it works. We see this in children, Europeans, Asians, hot and cold climes. Sanguine melancholy sad, phlegmatic dull, by reason of abundance of those humours, and they cannot resist such passions which are inflicted by the this infirmity of humane nature (as Melancthon declares), the soul is so tied to and captivated by his inferiour senses, that, without

¹ Mores sequuntur temperaturam corporis. ¹ Scintille latent in corporibus. ¹ Galen animi affectionibus corpus languescit, sic ex corporis vitis et morborum plerique cras videmus hebetari. Galenus. ¹ Lib 1. c. 16. ¹ Corporis itidem morbi animam per co consortii, afficiunt; et, quanquam objecta multos motus turbulentos in homine concitent, causas in corde, et humoribus, spiritibusque, consistit, &c. ¹ Hor.

cannot exercise his functions; and the will, being weakened, hath but a small power to restrain those outward parts, but suffers herself to be over-ruled by them; that I must needs conclude with Lemnius, *spiritus et humores maximus nocuentum obtinent*, spirits and humours do most harm in troubling the soul. How should a man choose but be cholerick and angry, or melancholy, that is so inwardly disposed? That thence comes then this malady, *adens, apoplexies, lethargies, &c.* it may not be denied.

Now this body of ours is, most part, distempered by some precedent causes, which molest his inward organs and instruments, and so, *per consequens*, cause melancholy, according to the consent of the most approved physicians. *This humour* (as Avicenna, *l. 3. Fen. 1. Tract. 4. c. 18.* Arnoldus, *lib. 1. c. 18.* Jacchinus, *comment. in 9.* Rhasis, *c. 15.* Montaltus, *lib. 1. Nicholas Piso, c. de Melan, &c.* suppose) *is begotten by the distemperature of some inward part, innate, or left after some inflammation, or else mixed in the blood after an ague, or some other malignant disease.* This opinion of theirs concurs with that of Galen, *l. 3. c. 6. de locis affect.* Guaiacus gives an instance in one so caused by a quartan ague; and Montanus (*lib. 32.*), in a young man of twenty-eight years of age, so distempered by a quartan, which had molested him for five years together. Hildesheim (*lib. 2. de Mania*) relates of a Dutch baron, grievously tormented with melancholy after a long ague. Galen (*l. de atra bile, c. 4.*) puts the plague as Botaldus (in his book *de lue vener. c. 2.*) the French pox for a cause: *epilepsie, epilepsie, apoplexie*, because those diseases do often degenerate into this. Of suppression of hæmorrhoids, hæmorrhagia, or bleeding at the nose, or of obstinate retentions (although they deserve a larger explication, as the sole cause of a proper kind of melancholy, in more ancient maids, and widows, handled apart by Rodericus a Castro, and Mercatus, as I elsewhere signified), or any other evacuation stopped, I have already spoken. To this I will add, that this melancholy which shall be caused by such infirmities, deserves to be pitied of all men, and to be respected with a more tender compassion (according to Laurentius), as coming from a more inevitable cause.

SUBJECT II.—*Distemperature of particular Parts, Causes.*

There is almost no part of the body, which, being distempered, doth not cause this malady, as the brain and his parts, heart, liver, spleen, stomach, or womb, pylorus, myrache, mesentery, hypochondries, mesaraick vessels; and in a word (saith *Arculanus*), *there is no part which causeth not melancholy, either because it is adust, or doth not expel the superfluity of the nutriment.* (Savanarola *Pract. major rubric. 11. Tract. 6. cap. 1.*) The same opinion, that melancholy is ingendered in each particular part; and *Crato* (in *consil. 17. lib. 2.*) Gordonius, who is *instar omnium medicorum, partic. 2. cap. 19.*), confirms as much, putting the *matter of melancholy sometimes in the stomach, liver, heart, brain, spleen, myrache, hypochondries, when as the melancholy humour resideth here, or the liver is well cleansed from melancholy blood.*

The brain is a familiar and frequent cause, too hot, or too cold, *through the blood so caused* (as Mercurialis will have it) *within or without the head;*

humores pravi mentem obnubilant. *Hic humor vel a partis intemperie generatur, vel relinquuntur inflammationes, vel crassior in venis conclusus vel torpidus malignam qualitatem contrahit.* *Sæpe hoc febre hominem melancholicum vel post febrem reddit, aut alium morbum. Calida intemperies vel a febre contracta.* *Raro quis diuturno morbo laborat, qui non sit melancholicus.* *Mercurialis, c. capitis, lib. 1. c. 10. de Melanc.* *Ad nonum lib. Rhasis ad Almansor. c. 16. Universaliter a quæ parte potest fieri melancholicus; vel quia adurit, vel quia non expellit superfluitatem excrementi.* *A liene jectore, utero, et aliis partibus, oritur.* *Materia melancholicæ aliquando in corde, in hepate, hypochondriis, myrache, splene, cum ibi remanet humor melancholicus.* *Ex san- adusto, intra vel extra caput.*

the brain itself being distempered. Those are most apt to this *distemper* have a hot heart and moist brain ; which Montaltus (*cap. 11. de* *causis melan.*) approves out of Halyabbas, Rhasis, and Avicenna. Mercurialis assigns the coldness of the brain a cause ; and Sallustius Salicet (*lect. 2. c. 1.*) * will have it arise from a cold and dry distemper of the brain. Piso, Benedictus, Victorius Faventinus, will have it proceed from a hot distemperature of the brain ; and Montaltus (*cap. 11. de causis melan.*) brains heat, scorching the blood. The brain is still distempered either by consent ; by himself or his proper affection (as Faventinus * or by vapours which arise from the other parts, and fume the head, altering the animal faculties.

Hildebrand (*apicil. 2. de Maxid*) thinks it may be caused by a distemperature of the heart, sometimes hot, sometimes cold. A hot and cold stomach are put for usual causes of melancholy. Mercurialis (*et consil. 6. consil. 86*) assigns a hot liver and cold stomach for one cause. Monavius (in an epistle of his to Crato, in Scoltzius) is of opinion that chondriacal melancholy may arise from a cold liver. The question is, whether it be caused. Most agree that a hot liver is in fault. * The liver is the shop of the soul, and especially causeth melancholy by his hot and dry distemperature of the stomach and mesenteric veins do often concur, by reason of their motions ; and thence their heat cannot be avoided ; and many times is so adust and inflamed in those parts, that it degenerates into chondriacal melancholy. Guinnerius (*c. 2. Tract. 16*) holds the liver to be a sufficient cause alone. The spleen concurs to this in some cases (by their consents), and suppression of hæmorrhoids : *drum non ex causa lien*, saith Montaltus : if it be too cold and dry, and the other parts as it ought (*consil. 23.*) Montanus puts the liver for a great cause. Christophorus a Vega reports, of his knowledge, that he hath known melancholy caused from putrified blood in the liver and womb : Arculanus, from that menstruous blood turned into pus, and seed too long detained (as I have already declared) by putrefaction.

The mesenterium, or midriff, diaphragma, is a cause (which is called *Φρένας*), because by his inflammation the mind is troubled with convulsions and dotage. All these, most part, offend by corrupting humours and spirits, in this non-natural melancholy ; these are ingendred fuliginous and black spirits. And for Montaltus (*cap. 10. de causis melan.*) will have the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, but from the heat of the brain, roasting the blood, immoderate heat of the liver and bowels, and inflammation of the pylorus ; and so much because that (as Galen holds) all spices inflame the blood, waking, agues, study, meditation, all which heat ; and ther

holy which produceth madness, but not in that natural, which is more
nd, being immoderate, produceth a gentle dotage; ¹⁰ which opinion
as de Solo maintains in his comment upon Rhasis.

SUBJECT. III.—*Causes of Head Melancholy.*

IN a tedious discourse of the general causes of melancholy, I am now
at last to treat in brief of the three particular species, and such causes
perly appertain unto them. Although these causes promiscuously con-
each and every particular kind, and commonly produce their effects in
art which is most weak, ill disposed, and least able to resist, and so
all three species, yet many of them are proper to some one kind,
ldom found in the rest: as, for example, head melancholy is com-
caused by a cold or hot distemperature of the brain, according to
otius (*cap. 5. de melan.*) but, as ¹¹Hercules de Saxoniâ contends, from
gitation or distemperature of the animal spirits alone. Sallust. Sal-
before mentioned (*lib. 2. cap. 3. de re med.*) will have it proceed
ld: but that I take of natural melancholy, such as fools, and dote;
Galen writes, *lib. 4. de puls. 8.* and Avicenna) ¹²*a cold and moist brain
separable companion of folly.* But this adventitious melancholy, which
meant, is caused of an hot and dry distemperature, as ¹³Damascen the
(*lib. 3. cap. 22.*) thinks, and most writers. Altomarus and Piso call
nate burning untemperateness, turning blood and choler into melan-

Both these opinions may stand good, as Bruel maintains, and Capi-
si cerebrum sit calidius, ¹⁴*if the brain be hot, the animal spirits will
and thence comes madness: if cold, folly.* David Crusius (*Theat.
Hermet. lib. 2. cap. 6. de atrâ bile*) grants melancholy to be a disease
inflamed brain, and cold notwithstanding of itself: *calida per accidens
per se*, hot by accident only. I am of Capivaccius mind, for my
Now this humour, according to Salvianus, is sometimes in the sub-
of the brain, sometimes contained in the membranes and tunics that
the brain, sometimes in the passages of the ventricles of the brain, or
of those ventricles. It follows many times ¹⁵*phrensie, long diseases,
long abode in hot places, or under the sun, a blow on the head, as
informeth us: Piso adds solitariness, waking, inflammations of the
proceeding most part ¹⁶from much use of spices, hot wines, hot meats,
which Montanus reckons up, *consil. 22.* for a melancholy Jew; and
ius repeats, *cap. 12. de Maniâ*, hot bathes, garlick, onions (saith
erius), bad aire, corrupt, much ¹⁷waking, &c. retention of seed, or
ance, stopping of *hemorrhagia*, the midriffe misaffected; and (accord-
Trallianus, *l. 1. 16.*) immoderate cares, troubles, griefs, discontents,
meditation, and, in a word, the abuse of all those six non-natural
Hercules de Saxoniâ (*cap. 16. lib. 1.*) will have it caused from a
try, ¹⁸or boyl dried up, or any issue. Amatus Lusitanus (*cent. 2.
77*) gives instance in a fellow that had a boyl in his arm, and, ¹⁹*after
was healed, run mad; and, when the wound was open, he was cured*
Trincavellius (*consil. 13. lib. 1.*) hath an example of a melancholy
o caused by overmuch continuance in the sun, frequent use of venery,
immoderate exercise; and (in his *consil. 49. lib. 3.*) from an ²⁰headpiece
lated, which caused head-melancholy. Prosper Calenus brings in Car-*

1. *cap. 13. de Melanch.* 2. *lib. 3. Tract. postum. de melan.* 3. *A fatuitate inseparabilis cerebri*
4. *Ab interno calore assatur.* 5. *Intemperies innata exurens, flavam bilem ac sanguinem in*
6. *ollam convertens.* 7. *Si cerebrum sit calidius, fiet spiritus animalis calidior, et delirium maniacum;*
8. *or, fiet fatuitas.* 9. *Melancholia capitis accedit post phrenesim aut longam moram sub sole, aut*
10. *onem in capite. cap. 13. lib. 1.* 11. *Qui bibunt vina potentia, et sæpe sunt sub sole.* 12. *Curæ*
13. *argioris vini et aromatum usus.* 14. *A cauterio et ulcere exsiccato.* 15. *Ab ulcere curato incidit in*
16. *aperto vulnere, curatur.* 17. *A galeâ nimis calefactâ.*

dinal Cæsius for a pattern of such as are so melancholy by long : examples are infinite.

SUBJECT. IV.—*Causes of Hypochondriacal, or windy Melancholy.*

In repeating of these causes, I must *cramben bis coctam appone* again which I have formerly said, in applying them to their proper Hypochondriacal or flatuous melancholy is that which the Arabians call *chial*, and is, in my judgement, the most grievous and frequent, though Laurentius make it least dangerous, and not so hard to be known or cured. Causes are inward or outward :—inward from divers parts or organs, spleen, stomach, liver, pylorus, womb, diaphragma, mesentery, stopping of issues, &c. Montaltus, (*cap.* 15. out of Galen) recite *obstruction of those mesaraïck veins, as an immediate cause, by which the passage of the chylus to the liver is detained, stopped, or converted into rumbling and wind.* Montanus (*consil.* 233) hath an demonstration, Trincavellius another (*lib.* 1. *cap.* 12), and Platurus (*servat. lib.* 1) for a doctour of the law visited with this infirmity said obstruction and heat of those mesaraïck veins, and bowels ; *quæ ventriculorum et jecur venæ effervescunt*, the veins are inflamed about the stomach. Sometimes those other parts are together misaffected, concur to the production of this malady—a hot liver or cold stone belly. Look for instances in Hollerius, Victor, Trincavellius, Conradus Hildesheim, *spicil.* 2. *fol.* 132. Solenander, *consil.* 9. *pro cive.* Montanus, *consil.* 229. for the Earl of Monfort in Germany, 1541. melica in the 233 consultation of the said Montanus. J. Cæsar Claudius instance of a cold stomach and overhot liver, almost in every consultation 89, for a certain count, and *con.* 106, for a Polonian baron : by reason the blood is inflamed, and gross vapours sent to the heart and brain, he subscribes to them, (*cons.* 89) * *the stomach being misaffected*, calls the king of the belly, because, if he be distempered, all the rest follow him, as being deprived of their nutriment, or fed with bad nourishment, means of which, come crudities, obstructions, wind, grumbling, &c. Hercules de Saxoniâ, besides heat, will have the weakness of the liver to contribute a cause, *facultatem debilem jecinoris*, which he calls the cause of melancholy. Laurentius assigns this reason, because the liver over the meat undigested out of the stomach, and burneth the humours. (*cons.* 244) proves that sometimes a cold liver may be a cause. (*c.* 12), Trincavellius (*lib.* 12. *consil.*) and Gualter Bruel, seen the greatest fault upon the spleen, that doth not his duty in purging the blood, being too great, or too little, in drawing too much blood soon and not expelling it, as P. Cnemindrus in a consultation of his near neighbour, he names it, and the fountain of melancholy. Diocletian the ground of this kind of melancholy to proceed from the inflammation of the pylorus, which is the neather mouth of the ventricle. Others assign the liver or midriff distempered by heat, the womb misaffected, hæmorrhoids, with many such : all which Laurentius (*cap.* 12) reduceth to mesentery, liver, and spleen ; from whence he denominates hepatic, and mesaraïck melancholy. Outward causes are bad diet, discontents, and, in a word, all those six non-natural things, as found by his experience (*consil.* 244). Solenander (*consil.* 9. of Lyons in France) gives his reader to understand, that he knoweth

* *Exurit sanguis, et venæ obstruuntur, quibus obstructis prohibetur transitus chyli, rumpitur, et in rugitus et flatus vertitur.* * *Stomacho læso, robur corporis imminuitur ; et alimento orbata, &c.* † *Cap.* 12. ‡ *Hildesheim.*

procured by a medicine of cantharides, which an unskilful physician sterer his patient to drink, *ad venerem excitandam*. But most commonly fear, grief, and some sudden commotion or perturbation of the mind, sit in such bodies especially as are ill disposed. Melancthon (*tract. 14. 2. de animâ*) will have it as common to men, as the mother to women, none grievous trouble, dislike, passion, or discontent: for, as Cameraerius in his life, Melancthon himself was much troubled with it, and he could speak out of experience. Montanus (*consil. 22. pro delirante*) confirms it: ^a grievous symptomes of the mind brought him to it. Plotius relates of himself, that, being one day very intent to write out Cicero's notes, molested by an occasion, he fell into a hypochondriacal passion which he drank the decoction of wormwood, and was freed. Melancthon (*being the disease is so troublesome and frequent*) holds it a necessary and profitable study, for every man to know the accidents of it a dangerous thing to be ignorant, and would therefore have all men, first, to understand the causes, symptomes, and cures of it.

SUBJECT. V.—*Causes of Melancholy from the whole Body.*

Before, the cause of this kind of melancholy is inward or outward:—¹ when the liver is apt to ingender such a humour, or the spleen weak is, and not able to discharge his office. A melancholy temperature, in of hæmorrhoids, monthly issues, bleeding at nose, long diseases, agues, those six non-natural things, increase it; but especially ² bad dyet (as meats), pulse, salt meat, shell-fish, cheese, black wine, &c. Mercurialis (Averroës and Avicenna) condemns all herbs; Galen (*lib. 3. de loc. cap. 7*) especially cabbage:—so likewise fear, sorrow, discontents, &c. these before. And thus in brief you have had the general and particular causes of melancholy.

Go and brag of thy present happiness, whosoever thou art; brag of thy nature, of thy good parts; insult, triumph, and boast: thou seest in what estate thou art, how soon thou mayst be dejected, how many several ways by bad diet, bad ayre, a small loss, a little sorrow or discontent, an ague, how many sudden accidents may procure thy ruin, what a small tenure of happiness thou hast in this life, how weak and silly a creature thou art. Let thyself therefore under the mighty hand of God (1 Pet. 5. 6) know thyself, acknowledge thy present misery, and make right use of it. *Qui stat, cadat*. Thou dost now flourish, and hast *bona animi, corporis et æ*, goods of body, mind, and fortune: *nescis quid serus secum vesper* thou knowest not what storms and tempests the late evening may bring. Be not secure then; *be sober and watch*; ^h *fortunam reverenter* if fortunate and rich; if sick and poor, moderate thy self. I have said.

SECT. III. MEMB. I.

SUBJECT. I.—*Symptomes, or signs of Melancholy in the Body.*

ARISTOTELIS, a painter of Athens, amongst those Olynthian captives of Macedon brought home to sell, ¹ bought one very old man; and, he had him at Athens, put him to extreme torture and torment, the by his example, to express the pains and passions of his Prometheus, he was then about to paint. I need not be so barbarous, inhumane, as, or cruel, for this purpose to torture any poor melancholy man:

^a *ut sera autem symptomata, que impediunt concoctionem, &c.* ^h *Uelutissimus morbus cum sit, hujus visceris accidentia considerare: nec leve periculum hujus causas morbi ignorantibus. quum ad generandum talem humorem, splen naturâ imbecillior. Piso, Altomarus, Galenus, &c. solent, que fit a redundantia humoris in toto corpore, victus imprimis generat, qui eum humorem*
¹ Aristoteli. ^h Seneca, cont. lib. 10. cent. 5.

their symptoms are plain, obvious, and familiar: there needs no curate observation or far fetched object; they delineate themselves voluntary bewray themselves; they are too frequent in all places them still as I go: they cannot conceal it; their grievances are known; I need not seek far to describe them.

Symptomes therefore are either ^j universal or particular, (saith *G lib. med. cap. 19. part. 2.*) to persons, to species. *Some signs a some manifest; some in the body, some in the mind; and diver according to the inward or outward causes* (Capivaccius), or ^f (according to Jovianus Pontanus, *de reb. cœlest. lib. 10. cap. 13* lestial influences, or from the humours diversly mixed (Ficinus, *lib. de sanit. tuendâ*). As they are hot, cold, natural, unnatural, in remitted, so will Aëtius have *melancholica deliria multiformia*, d melancholy signs. Laurentius ascribes them to their several ten delights, natures, inclinations, continuance of time, as they are mixed with other diseases; as the causes are divers, so must th almost infinite, (Altomarus, *cap. 7. art. med.*) and as wine produu effects, or that herb tortocolla (in ^k Laurentius), *which makes so some weep, some sleep, some dance, some sing, some howle, some so doth this our melancholy humour work several signs in several* j

But to confine them, these general symptoms may be reduced the body or the mind. Those usual signs, appearing in the bodies are melancholy, be these, cold and dry, or they are hot and dry, as t is more or less adust. From ^l these first qualities arise many other that of ^m colour, black, swarthy, pale, ruddy, &c. some are *impense* Montaltus, *cap. 16.* observes out of Galen, *lib. 3. de locis affecti* and high coloured. Hippocrates, in his book ⁿ *de insanid et mela* up these signs, that they are ^o *lean, withered, hollow-eyed, look o led, harsh, much troubled with wind, and a griping in their belly-ache, belch often, dry bellies and hard, dejected looks, flog singing of the ears, vertigo, light-headed, little or no sleep, and rupt, terrible fearful dreams; p Anna soror, que me suspensam terrent?* The same symptoms are repeated by Melanelius (in l melancholy collected out of Galen, Rufius, Aëtius), by Rhasis, Gori all the juniors—^q *continual, sharp, and sticking belchings, as if i in their stomach were putrified, or that they had eaten fish, dry l surd and interrupt dreams, and many fantastical visions about vertiginous, apt to tremble, and prone to venery.* ^r Some add pa the heart, cold sweat, as usual symptoms, and a leaping in many j body, *saltum in multis corporis partibus*, a kind of itching (saith l on the superficies of the skin, like a flea-biting sometimes. ^s Montalt puts fixed eyes and much twinkling of their eyes for a sign; at Avicenna, *oculos habentes palpitantes, trauli, vehementer rubi* (*lib. 3. Fen. 1. Tract. 4. c. 18.*) They stut most part, which he t Hippocrates' Aphorisms. ^t Rhasis makes *head-ach and a binding*

^j Quædam universalia, particularia quædam; manifesta quædam in corpore, quædam in animo; quædam a stellis, quædam ab humoribus, quæ, ut vinum corpus varie disponit, &c. tasmata pro varietate causarum: externarum, internarum. ^k Lib. 1. de risu. fol. 17. Ad eum esum a vomunt, flent, cibunt, saltant: alii ridet, tremunt, dormiunt, &c. ^l T. Brecht, cap. 20. hic humor aliquando supercalefactus, aliquando supertrigectus. Melanel. e Gal. ^m Inter aurium, somni pusilli, somnia terribilia et interrupta. ⁿ Virg. Æn. ^o Assidue carque acâ que cibum virulentum pisculentumque nidorem etsi nil tale inestum sit, terrent, oberecitis hisce aridi, somnus plerumque pareus et interruptus, somnia absurdissima, turbulenta, et capitis gravado, strepitus circa aures, et visiones ante oculos, ad venenum prodigi. ^p Alt Piso, Montaltus. ^q Frequentes habent oculorum nictationes: aliquid tamen fixis oculis pl ^r Cent. lib. 1. tract. 9. Signa hujus morbi sunt plurimus saltus, sonitus aurium, capitis g titubat, oculi excavantur, &c.

al token, much leaping of wind about the skin, as well as stutting or speech, &c. hollow eyes, gross veins, and broad lips. To some too, or gone, mimical gestures are too familiar, laughing, grinning, fleeing, talking to themselves, with strange mouths and faces, inartistic, exclamations, &c. And, although they be commonly lean, hirsute, in countenance, withered, and not so pleasant to behold, by reason continual fears, griefs, and vexations, dull, heavy, lazy, restless, about any business; yet their memories are most part good, they wits, and excellent apprehensions. Their hot and dry brains they cannot sleep; *ingentes habent et crebras vigilias* (Aretæus), often watchings, sometimes waking for a moneth, a year together. de Saxoniâ faithfully averreth, that he hath heard his mother slept not for seven months together. Trincavellius (*Tom. 2. cons. 16.*) one that waked fifty days; and Skenkian hath examples of two all without offence. In natural actions, their appetite is greater concoction: *multa appetunt, pauca digerunt* (as Rhasis hath it); to eat, but cannot digest. And, although they *do eat much, yet an, ill liking* (saith Aretæus), *withered and hard, much troubled eness*, crudities, oppilations, spitting, belching, &c. Their pulse is low, except it be of the *carotides*, which is very strong; but that owing to their intended passions or perturbations, as Struthius hath urge (*Spigmatice artis l. 4. c. 13*). To say truth, in such chronick pulse is not much to be respected, there being so much superstition Crato notes, and so many differences in Galen, that he dares say not be observed, or understood of any man.

urine is most part pale, and low coloured; *urina pauca, acris, etæus*, not much in quantity. But this, in my judgment, is all certain as the other, varying so often according to several persons, other occasions not to be respected in chronick diseases. *Their excrements, in some very much, in others little, as the spleen part*; and thence proceeds wind, palpitation of the heart, short nty of humidity in the stomach, heaviness of heart and heartake, able stupidity and dulness of spirits; their excrements or stool hard, me, and little. If the heart, brain, liver, spleen, be mis-affected, they are, many inconveniences proceed from them, many diseases, as incubus, *apoplexy*, epilepsy, vertigo, those frequent wakings le dreams, *intempestive laughing*, weeping, sighing, sobbing, blushing, trembling, sweating, swooning, &c. *All their senses d*: they think they see, hear, smell, and touch that which they do ll be proved in the following discourse.

SUBSECT. II.—*Symptomes or Signes in the Mind.*

ARCULANUS (*in 9 Rhasis ad Almansor. cap. 16*) will have these to be infinite, as indeed they are, varying according to the parties; *is there one of a thousand that doles alike* (*d* Laurentius, c. 16). of greater note I will point at; and, amongst the rest, fear and ick as they are frequent causes, so if they persevere long, accordopocrates *and* Galens Aphorismes, they are most assured signes, companions, and characters of melancholy; of present melan-

n, cap. de Melancholiâ. *Alvus arida nihil dejiciens; cibi capaces, nihil minus tamen*. *Nic Piso. Inflatio carotidum, &c.* *Andreas Dudith Bahamo, ep. lib. 3. Crat. in pulvisbus superstitio; ausim etiam dicere, tot differentias, quæ describuntur a Galeno, quoquam nec observari posse.* *T. Bright, cap. 20.* *Post 40. ætat. annum, saith* *D. Rhasis. Idem Mercurialis, consil. 86. Trincavellius, tom. 2. cons. 1.* *Gordonius, modo tent, silent, &c.* *Fernellus, consil. 43. et 45. Montanus, consil. 230. Galen. de locis cap. 6.* *Aphorism. et lib. de Melan.* *Lib. 2. cap. 6. de locis affect. Timor et mœstitia, reverent, &c.*

choly, and habituated, said Montaltus (c. 11), and common to as the said Hippocrates, Galen, Avicenna, and all neotericks, ho as hounds many times run away with a false cry, never perceiv selves to be at a fault, so do they: for Diocles of old, (whom G futes) and, amongst the juniors, Hercules de Saxoniâ with Lod. (cap. 17. l. 1. *de melan.*) take just exceptions at this aphorism crates; 'tis not always true, or so generally to be understood: sorrow are no common symptomes to all melancholy: upon ma consideration, I find some (saith he) that are not so at all. So are sad, and not fearful; some fearful, and not sad; some neith nor sad; some both. Four kinds he excepts, fanatical persons were Cassandra, Manto, Nicostrata, Mopsus, Proteus, the Sibyl Aristotle confesseth to have been deeply melancholy. Bapt seconds him (*Physiolog. lib. 1. cap. 8*): they were *atrâ bile perciti* nial persons, and such as speak strange languages, are of this r poets; such as laugh always, and think themselves kings, card sanguine they are, pleasantly disposed most part, and so continu tista Porta confines fear and sorrow to them that are cold; Sibylls, enthusiasts, be wholly excludes. So that I think I conclude, they are not alwayes sad and fearful, but usually so without a cause: *timet de non timendis* (Gordonius), *quæq non sunt: although not all alike*, (saith Altomarus) *yet all ð some with an extraordinary and a mighty fear* (Aretæus). *death, and yet, in a contrary humour, make away themselves* (G de loc. affect. cap. 7). Some are afraid that heaven will fall on d some, they are damned, or shall be. *They are troubled with conscience, distrusting Gods mercies, think they shall go certain the devil will have them, and make great lamentation* (Jason Fear of devils, death, that they shall be so sick of some such dis to tremble at every object, they shall die themselves forthwith, o of their dear friends or near allies are certainly dead; immine loss, disgrace still torment others, &c. that they are all glass, fore will suffer no man to come near them; that they are all cor as feathers; others as heavy as lead; some are afraid their hea off their shoulders; that they have frogs in their bellies, &c. *(consil. 23)* speaks of one that durst not walk alone from hom he should swoon, or die. A second *fears every man he meets wi quarrel with him, or kill him*. A third dares not venture to v for fear he should meet the devil, a thief, be sick; fears all ol witches; and every black dog or cat he sees, he suspecteth to every person comes near him is malificiated; every creature, to hurt him, seek his ruine: another dares not go over a bridge, a pool, rock, steep hill, lye in a chamber where cross beams a he be tempted to hang, drown, or precipitate himself. If he be auditory, as at a sermon, he is afraid he shall speak aloud, at something undecent, unfit to be said. If he be locked in a clos is afraid of being stifled for want of air, and still carries basket, or some strong waters about him, for fear of *deliquiums*, or bein

¹ Tract. postumo de Melan. edit. Venetis 1620, per Bolzuttam biblip. Mihi diligentius I deranti, patet quosdam esse, qui non laborant morore et timore. ² Prob. lib. 3. ³ Physi. Quibus multa frigida bilis atra, stolidi et timidi; at qui calidi, ingeniosi, amabili, divinosi, &c. ⁴ Omnes exercent metus et tristitia, et sine causâ. ⁵ Omnes timent, licet nec timendi modus. Aëtius, Tetrab. lib. 2. sect. c. 9. ⁶ Ingenti pavore trepidant. ⁷ Multi et tamen sibi ipsi mortem consciunt: alii cœli ruinam timent. ⁸ Affligit eos plena scrupu divinis misericordiis diffidentes, Orco se destinant, sedâ lamentatione deplorantes. ⁹ N domo, ne deficeret. ¹⁰ Multi demones timent, lutrones, insidias. Avicenna.

be in a throng, middle of a church, multitude, where he may not well sit, though he sit at ease, he is so misaffected. He will freely promise, undertake any business beforehand; but, when it comes to be performed, it is not adventure, but fears an infinite number of dangers, disasters, &c. Some are *afraid to be burned, or that the ground will sink under them, swallow them quick, or that the king will call them in question for some fact they never did* (*Rhasis, cont.*) and that they shall surely be *slain*. The terror of such a death troubles them; and they fear as much, are equally tormented in mind, *as they that have committed a murder; are pensive without a cause, as if they were now presently to be put to death*. (Plater, cap. 3. *de mentis alienat.*) They are afraid of some danger, that they shall surely lose their lives, goods, and all they have; why, they know not. Trincavellius (*consil. 13. lib. 1*) had a patient would needs make away himself, for fear of being hanged, and could be persuaded, for three years together, but that he had killed a man. (*observat. lib. 1*) hath two other examples of such as feared to be *executed* without a cause. If they come in a place where a robbery, theft, or such offence, hath been done, they presently fear they are suspected, many times betray themselves without a cause. Lewis the eleventh, French king, suspected every man a traitour that came about him, trust no officer. *Alii formidolosi omnium, alii quorundam* (Fracas-
lib. 2. de Intellect.) *some fear all alike, some certain men, and endure their companies, are sick in them, or if they be from home. suspect treason still; others are afraid of their dearest and nearest* (Melanelius e Galeno, Ruffo, Aëtio), and dare not be alone in the fear of hobgoblins and devils: he suspects every thing he hears or *sees* be a devil, or enchanted, and imagineth a thousand chimeras and *monsters*, which to his thinking he certainly sees, bugbears, talks with black ghosts, goblins, &c. *Omnes se terrent auræ, sonus excitat omnis.* *He*, through bashfulness, suspicion, and timorousness, will not be seen *in*, *loves darkness as life, and cannot endure the light*, or to sit in *open* places; his hat still in his eyes, he will neither see, nor be seen by *any* good will (Hippocrates, *lib. de insanid et melancholid*). He dare not *be* in company, for fear he should be misused, disgraced, overshoot him-*self* in gesture or speeches, or be sick; he thinks every man observes him, *derides* him, derides him, owes him malice. Most part, *they are afraid they are bewitched, possessed or poisoned by their enemies; and sometimes they suspect their nearest friends: he thinks something speaks or talks within him, or to him; and he belcheth of the poyson*. Christophorus a Vega (*lib. 1*) had a patient so troubled, that by no perswasion or physick he *could* be reclaimed. Some are afraid that they shall have every fearful *thing* they see others have, hear of, or read, and dare not therefore hear *of* any such subject, no not of melancholy it self, lest, by applying *themselves* that which they hear or read, they should aggravate and in-*crease* it. If they see one possessed, bewitched, an epileptick paroxysme, *or* shaking with the palsie, or giddy headed, reeling or standing in a *strange* place, &c. for many dayes after, it runs in their minds; they are *afraid* they shall be so too, they are in like danger, as Perk. (*c. 12. se. 2.*)

comburi, alii de rege. Rhasis. * Ne terrâ absorbeantur. Forestus. * Ne terra dehiscat.
* Alii timore mortis tenentur, et malâ gratiâ principum; putant se aliquid commississe, et ad sup-
plicium. * Alius domesticos timet, alius omnes. Aëtius. * Alii timent insidias. Aurel. lib. 1. de
rura. c. 6. * Ille carissimos, hic omnes homines citra discrimen, timet. * Virgil. * Hic in
tenebris timet, tenebrasque querit; contra, ille calliginosa fugit. * Quidam larvas et malos spiritus
de veneficiis et incantationibus sibi putant objectari. Hippocrates. Potionem se veneficam sump-
sit; et de hac ructare sibi crebro videtur. Idem Montalius, cap. 21. Aëtius, lib. 2. et alii. Tral-
lus, cap. 16.

well observes in his *Cases of Cons.* and many times, by violence of imagination, they produce it. They cannot endure to see any terrible object, a monster, a man executed, a carcase, hear the devil named, or any terrible relation seen, but they quake for fear; *Hecatas somnare sibi videtur* (Lucian); they dream of hobgoblins, and may not get it out of their minds a long time after: they apply (as I have said) all they hear, see, or feel to themselves; as ^aFelix Plater notes of some young physicians, that, to cure diseases, catch them themselves, will be sick, and appropriate to themselves the symptomes they find related of others, to their own persons. And the *quod iterum moneo, licet nauseam paret lectori; malo decem potius decies repetita licet abundare, quam unum desiderari*) I would advise that is actually melancholy, not to read this tract of symptomes, lest he be quiet or make himself for a time worse, and more melancholy than he was before. Generally of them all take this—*de inanibus semper conqueruntur et timent*, saith Aretæus; they complain of toys, and fear ^awithout cause, and still think their melancholy to be most grievous; none so bad as they are; though it be nothing in respect, yet never any man sure was so troubled or in this sort; as really tormented and perplexed, in as great anxiety for toys and trifles (such things as they will after laugh at themselves) if they were most material and essential matters indeed, worthy to be considered, and will not be satisfied. Pacify them for one, they are instantly troubled with some other fear; alwayes afraid of something, which they fancy or imagine or conceive to themselves, which never peradventure was, or can be, never likely will be: troubled in mind upon every small occasion, unquiet, still complaining, grieving, vexing, suspecting, grudging, discontent, and cannot be freed so long as melancholy continues. Or if their minds be more quiet for the present, and they free from forraign fear and ward accidents, yet their bodies are out of tune, they suspect some ailment or other to be amiss; now their head akes, heart, stomach, spleen, liver, misaffected; they shall surely have this or that disease; still trouble their body, mind, or both, and through wind, corrupt phantasie, some accident or distemper, continually molested. Yet, for all this, (as ^bJacchinus notes) *all other things they are wise, staid, discreet, and do nothing unbecom their dignity, person, or place, this foolish, ridiculous, and childish excepted*, which so much, so continually tortures and crucifies their minds like a barking dog that alwayes bawls, but seldom bites, this fear eventually lasteth, and so long as melancholy lasteth, cannot be avoided.

Sorrow is that other character, and inseparable companion, as indeed as saint Cosmus and Damian, *fidus Achates*, as all writers witness, a common symptome, a continual; and still, without any evident cause, ^c*omnes, and, si roges eos reddere causam, non possunt*; grieving still, though they know why, they cannot tell: *agelasti, mæsti, cogitabundi*, they look as if they had newly come forth of Trophonius den; and, though they laugh and jest, and seem to be extraordinary merry (as they will by fits), yet are they lumpish again in an instant, dull, and heavy, *semel et simul* merry and sad, but most part sad: ^d*Si qua placent, abeunt; inimica tenacius hæret*; sorrow sticks by them still, continually gnawing, as the vulture did the eagle's bowels: and they cannot avoid it. No sooner are their eyes open, but they have terrible and troublesome dreams, their heavy hearts begin to sigh: they are still fretting, chafing, sighing, grieving, complaining, finding faults, re-

^aObservat. l. 1. Quando his nil nocet, nisi quod mulieribus melancholicis. ^b—thence taken from the cause of the disease is fear. Heinsius, Austraco. ^cCap. 15. in 9 Rhassia. ^dvidi: præter rationem semper aliquid timent, in cæteris tamen optime se gerunt, neque aliquam digressum committunt. ^eAltomarx, cap. 7.—Aretæus. Tristes sunt. ^fMant. Ecl. l. Met. 4.

ing, weeping, *heautontimorumenoi*, vexing themselves, ^fdisquieted in mind, with restless, unquiet thoughts, discontent, either for their own, other, or public affairs, such as concern them not, things past, present, or to come: the remembrance of some disgrace, loss, injury, abuse, &c. troubles them now, being idle, afresh, as if it were new done; they are afflicted otherwise for some danger, loss, want, shame, misery, that will certainly come as they suspect and mistrust. *Lugubris Ate* frowns upon them, inasmuch that *Ate* well calls it *angorem animi*, vexation of the mind, a perpetual agony. They can hardly be pleased or eased, though, in other mens opinion, most easy. Go, tarry, run, ride, ^g—*post equitem sedet atra cura*: cannot avoid this feral plague, let them come in what company they will; *letaleri letalis arundo*; as to a deer that is struck, whether he run, go, with the herd, or alone, this grief remains; irresolution, inconstancy, of mind, their fear, torture, care, jealousy, suspicion, &c. continues, they cannot be relieved. So ^hhe complained in the poet,

*seus revertor moestus, atque animo fere
marlato atque incerto, prae segitudine.
sibi: accurrunt serri; soccos detrahunt,*

*Video alios festinare, lectos sternere,
Conam apparare: pro se quisque sedulo
Faciebant, quo illam mihi lenirent miseriam.*

time home sorrowfull, and troubled in his mind; his servants did all possibly could to please him; one pulled off his socks; another made his bed, a third his supper; all did their utmost endeavours to ease his mind and exhilarate his person; he was profoundly melancholy; he had lost ⁱ *illud angebat*; that was his *cordolium*, his pain, his agony, which could not be removed. Hence it proceeds many times, that they are weary of lives; and feral thoughts, to offer violence to their own persons, come into their minds.

fiam vitæ.] *Tedium vitæ* is a common symptome; *tarda fluunt, aque tempora*; they are soon tired with all things; they will now now be gone; now in bed they will rise, now up, then go to bed, now down, then again displeased; now they like, by and by dislike all, weary of *quitur nunc vivendi, nunc moriendi, cupido*, saith Aurelianus (*lib. 1. c. 1.*), but, most part, ^j *vitam damnant*; discontented, disquieted, perplexed upon very light or no occasion, object; often tempted, I say, to away themselves: ^k *vivere nolunt, mori nesciunt*; they cannot dye, will not live: they complain, weep, lament, and think they lead a most miserable life; never was any man so bad, or so before; every poor man ^l *see* is more fortunate in respect of them; every beggar that comes to see is happier than they are; they could be contented to change lives with them; especially if they be alone, idle, and parted from their ordinary company, molested, displeased, or provoked, grief, fear, agony, discontent, sickness, laziness, suspicion, or some such passion, forcibly seizeth on them.

Yet by and by, when they come in company again, which they like, they are pleased, *suam sententiam rursus damnant, et vitæ solatio delectantur* (as ^m *tavius* Horatianus observes, *lib. 2. cap. 5*); they condemn their former way of life, and are well pleased to live. And so they continue, till with some discontent they be molested again; and then they are weary of their way of all; they will dye, and shew rather a necessity to live, than a desire to dye.

Claudius, the emperour, (as ⁿ *Sueton* describes him) had a spice of this disease; for, when he was tormented with the pain of his stomach, he conceit to make away with himself. *Jul. Cæsar Claudinus (consil. 84)* Polonian to his patient, so affected, that, through fear ^o and sorrow,

^f *seus animus.* ^g *Hor. 1. 3. Od. 1.* ^h *Virg.* ⁱ *Mened. Heautont. act. 1. sc. 1.* ^j *Altomarus.* ^k *Cap. 31. Quo (stomachi dolore) se correptum etiam de consciscenda morte cogitasse dixit, et semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet.*

with which he was still disquieted, hated his own life, wished for death, and to be freed from his misery. Mercurialis another, and that was often minded to dispatch himself, and so continued for many

Suspicion, Jealousie, Anger sine causâ. Suspicion and jealousy are general symptomes; they are commonly distrustful, timorous, apt to take, and amplify, *facile irascibiles*, ^a testy, peevish, and snarl upon every ^o small occasion, *cum amicissimis*, and without *datum vel non datum*, it will be *scandalum acceptum*. If they speak he takes it in good earnest. If they be not saluted, invited, consulted, called to counsel, &c. or that any respect, small complement, or courtesy be omitted, they think themselves neglected and contemned; for a tortures them. If two talk together, discourse, whisper, jest, or tell general, he thinks presently they mean him, applies all to himself, *de omnia dici*. Or if they talk with him, he is ready to misconstrue what they speak, and interpret it to the worst; he cannot endure any man steadily on him, speak to him almost, laugh, jest, or be familiar, or hemm cough, or spit, or make a noise sometimes, &c. ^p He thinks the point out him, or do it in disgrace of him, circumvent him, content every man looks at him, he is pale, red, sweats for fear and anger, body should observe him. He works upon it; and, long after this, conceit of an abuse troubles him. Montanus (*consil.* 22) gives in a melancholy Jew, that was *iracundior Adrid*, so waspish and suspicious *facile iratus*, that no man could tell how to carry himself in his company.

Inconstancy.] Inconstant they are in all their actions, vertiginous, unapt to resolve of any business; they will and will not, persuade from upon every small occasion, or word spoken; and yet, if once resolved, obstinate, hard to be reconciled; if they abhor, dislike, or once settled, though to the better by odds, by no counsel or persuasion removed: yet, in most things, wavering, irresolute, unable to through fear; *faciunt, et mox facti pœnitent* (Aretæus); *avarî, et prodigi*: now prodigal, and then covetous, they do, and by-and-them of that which they have done; so that both ways they are whether they do or do not, want or have, hit or miss, disquieted or soon weary, and still seeking change; restless, I say, fickle, fugitive not abide to tarry in one place long,

^a (Romæ rus optans, absentem rusticus urbem
Tollit ad astra——)

no company long, or to persevere in any action or business;

^p (Et similis regum pueris, pappare minutum
Poscit, et iratus mammae lallare recusat)

oftsoons pleased, and anon displeased: as a man that's bitten by flies cannot sleep, turns to and fro in his bed, their restless minds are vary; they have no patience to read out a book, to play out a game, walk a mile, sit an hour, &c. erected and dejected in an instant; and undertake, and, upon a word spoken, again discouraged.

Passionate.] Extreame passionate, *quidquid volunt, valde vult* what they desire, they do most furiously seek: anxious ever and various, distrustful and timorous, envious, malicious, profuse one while to another, but most part covetous, muttering, repining, discontented, complaining, grudging, pievish, *injuriarum tenaces*, prone to revenging, troubled, and most violent in their imaginations, not affable in

^a Facile in iram incidunt. Aret. ^p Ira sine causâ; velocitas iræ. Savanarola, pract. 1. ira signum. Avicenna, 1. 3. Fen. 1. tract. 4. cap. 18. ^p Suspicio, diffidentia, symptoma Julio Alexandrino, cons. 185. Scottzil. ^a Hor. ^p Pers. Sat. 3.

to vulgar complement, but surly, dull, sad, austere; *cogitabundi*, still very
 ent, and as ¹Albertus Durer paints Melancholy, like a sad woman, leaning
 her arm, with fixed looks, neglected habit, &c. held therefore by some
 loud, soft, sottish, or half mad, as the Adderites esteemed of Democritus;
 and yet of a deep reach, excellent apprehension, judicious, wise, and witty: for
 sake of that ²nobleman's mind, *melancholy advanceth mens conceits, more*
than any humour whatsoever, improves their meditations more than any strong
 or crack. They are of profound judgement in some things, although, in
 others, *non recte judicant inquieti*, saith Fracastorius, (*lib. 2. de Intell.*) and,
 Celsus (c. 16. in 9 Rhasis) terms it, *judicium plerumque perversum*,
inquieti, cum judicant honesta inhonesta, et amicitiam habent pro inimicitia:
 account honesty dishonesty, friends as enemies; they will abuse their best
 friends, and dare not offend their enemies. Cowards most part, *et ad inferen-*
das injurias timidissimi, saith Cardan (*lib. 8. cap. 4. de rerum varietate*):
 to offend; and, if they chance to overshoot themselves in word or deed,
 by small business or circumstance be omitted, forgotten, they are miserably
 affected, and frame a thousand dangers and inconveniences to themselves,
sed elephantem, if once they conceit it: overjoyed with every good hu-
 tale, or prosperous event, transported beyond themselves; with every small
 gain, bad news, misconceived injury, loss, danger, afflicted beyond mea-
 sure great agony, perplexed, dejected, astonished, impatient, utterly un-
 fearful, suspicious of all: yet again, many of them, desperate hare-
 rash, careless, fit to be assassinated, as being void of all fear and sorrow,
 as to ³Hercules de Saxonia, *most audacious, and such as dare walk*
at the night, through deserts and dangerous places, fearing none.
 rous.] They are prone to love, and ⁴easie to be taken: *propensi ad*
et excaescentiam, (Montaltus, *cap. 21.*) quickly inamored, and
 soon all, love one dearly, till they see another, and then dote on her,
 e, *et hanc, et illam, et omnes*: the present moves most, and the last
 only they love best. Yet some again, *anterotes*, cannot endure the
 of a woman, abhor the sex, as that same melancholy ⁵duke of Muscovy,
 as instantly sick, if he came but in sight of them; and that ⁶anchorite,
 all into a cold palsie, when a woman was brought before him.
 merous.] Humorous they are beyond all measure, sometimes profusely
 ing, extraordinary merry, and then again weeping without a cause,
 b is familiar with many gentlewomen) groaning, sighing, pensive, sad,
 t distracted: *multa absurda fingunt, et a ratione aliena* (saith ⁷Frambe-
 r: they feign many absurdities, vain, void of reason: one supposeth him-
 be a dog, cock, bear, horse, glass, butter, &c. He is a giant, a dwarf,
 ng as an hundred men, a lord, duke, prince, &c. And, if he be told
 h a stinking breath, a great nose, that he is sick, or inclined to such
 a disease, he believes it eftsouns, and peradventure, by force of ima-
 gination, will work it out. Many of them are immovable, and fixed in their
 s; others vary, upon every object heard and seen. If they see a stage-
 hey run upon that a week after; if they hear musick, or see dancing,
 ave nought but bagpipes in their brain: if they see a combat, they are
 arms: ⁸if abused, an abuse troubles them long after: if crossed, that
 &c. Restless in their thoughts and actions, continually meditating,

— velut agri somnia, vana
 Pinguntur species;

Dutch-work picture. ¹ Howard, cap. 7. differ. ² Tract. de mel. cap. 2. Nocti ambulans per
 loca periculosa; neminem timent. ³ Facile amant. Altom. ⁴ Bodine. ⁵ Jo. Major vitis
 lib. 297. Paulus abbas, eremita, tantâ solitudine perseverat, ut nec vestem nec vultum mulieris
 dix, &c. ⁶ Consult. lib. 1. 17. Cons. ⁷ Generally, as they are pleased or displeased, so are their
 cogitations pleasing or displeasing.

more like dreamers than men awake, they feign a company of antitical conceits; they have most frivolous thoughts, impossible to be and sometimes they think verily they hear and see present before their phantasms or goblins, they fear, suspect, or conceive, they still talk follow them. In fine, *cogitationes somniantibus similes, id vigilant, somniant, cogitabundi*; still (says Avicenna,) they wake, as others do such, for the most part, are their imaginations and conceits, ^aabsurd, toys; yet they are ^bmost curious and solicitous; continually *et super* (Rhasis, *cont. lib. 1. cap. 9*) *præmeditantur de aliquâ re*. As serious as if it were a most necessary business, of great moment, importance still, still thinking of it, *sæviunt in se*, macerating themselves. Thou talk with you, and seem to be otherwise employed, and, to your thin intent and busie, still that toy runs in their mind, that fear, that suspense, that jealousy, that agony, that vexation, that cross, that care, that crotch, that whimsie, that fiction, that pleasant waking dream soever it is. *Nec interrogant* (saith ^cFracastorius), *nec interrogant respondet*; they do not much heed what you say; their mind is on another. Ask what you will: they do not attend, or much intend that be are about, but forget themselves what they are saying, doing, or shew say or do, whither they are going, distracted with their own thoughts. One laughs upon a sudden, another smiles to himself, a third calls, his lips go still, he acts with his hand, as he walks, &c. 'Tis peculiar to melancholy men (saith ^dMercurialis, *con. 11*), *what conceit they entertained, to be most intent, violent, and continually about it. currit*; do what they may, they cannot be rid of it; against their will think of it a thousand times over; *perpetuo molestantur, nec obliuiscuntur*; they are continually troubled with it, in company, out of company: exercise, at all times and places, ^e*non desinunt ea, quæ minime volunt*; if it be offensive especially, they cannot forget it; they may sleep for it, but, still tormenting themselves, *Sisyphus saxum volvunt*, as ^fBrunner observes: *perpetua calamitas, et miserabile flagellum*.

Bashfulness. ^gCrato, ^hLaurentius, and Fernelius, put bashfulness an ordinary symptome; *subrusticus pudor*, or *vitiosus pudor*, which much haunts and torments them. If they have been married, disgraced, chidden, &c. or, by any perturbation of mind, if it so far troubles them, that they become quite moped many times disheartened, dejected, they dare not come abroad, into strange company, especially, or manage their ordinary affairs; so childish, timorous, full, they can look no man in the face. Some are more disquieted kind, some less, longer some, others shorter, by fits, &c. though on the other side (according to ⁱFracastorius), be *inverecundi et impudent* and pievish. But, most part, they are very shamefaced makes them (with Pet. Blesensis, Christopher Urswick, and many) refuse honours, offices, and preferments, which sometimes fall in their mouths: they cannot speak, or put forth themselves, as others do. *hos, pudor impedit illos*: timorousness and bashfulness hinder their actions; they are contented with their present estate, unwilling to undertake office, and therefore never likely to rise. For that cause, they shun their friends, except some familiars; *pauciloqui*, of few words, times wholly silent. ^jFrambesarius, a Frenchman, had two su-

^a Omnes exercent vanæ intensæque animi cogitationes, (N. Piso. Bruel.) et assiduum. ^b minutis. Aretæus. ^c Lib. 2. de Intell. ^d Hoc melancholicis omnibus proprium, ut, quæ nationes valde receperint, non facile rejiciant, sed hæc etiam vel leviter semper occurrunt. ^e sen. ^f Consil. med. pro Hypochondriaco. ^g Consil. 43. ^h Cap. 5. ⁱ Lib. 2. de Insens. ^j 15 et 16. lib. 1.

of strangers: they had rather write their minds, than speak, and things love solitariness. *Ob voluptatem, an ob timorem, soli sunt?* Is solitary for pleasure (one asks), or pain? for both: yet I rather fear and sorrow, &c.

^a Hinc metunt, cupiuntque, dolent, fugiuntque, nec auras
Respiciunt, clausi tenebris, et carcere caeco.

Hence 'tis they grieve and fear, avoiding light,
And shut themselves in prison dark from sight.

phon, in ¹ Homer,

*In sylvis mœrens errabat opacis,
Cor edens, hominum vestigia vitans—*

That wandred in the woods sad all alone,
Forsaking mens society, making great moan—

But in floods and waters, desert places, to walk alone in orchards, private walks, back-lanes; averse from company, as Diogenes in Timon Misanthropus, ^m they abhor all companions at last, even best acquaintance, and most familiar friends; for they have a say), every man observes them, will deride, laugh to scorn, or scorn; confining themselves therefore wholly to their private houses *ers, fugiunt homines sine caussa* (saith Rhasis) *et odio habent* (c. 9): they will dyet themselves, feed and live alone. It was chiefest reasons, why the citizens of Abdera suspected Democritus melancholy and mad, because that (as Hippocrates related in his epistle to Democritus) ⁿ *he forsook the city, and lived in groves and hollow trees, seen bank by a brook side, on confluence of waters, all day long, night.* *Quæ quidem* (saith he) *plurimum atrâ bile vexatis et melan- eniunt; deserta frequentant, hominumque congressum aversantur;* an ordinary thing with melancholy men. The Egyptians there- their hieroglyphicks, expressed a melancholy man by a hare sitting alone, as being a most timorous and solitary creature (Pierius, *Hiero-* (2). But this and all precedent symptomes are more or less appa- the humour is intended or remitted, hardly perceived in some, or, most manifest in others. Childish in some, terrible in others; added in one, pitied or admired in another; to him by fits, to a continue: and, howsoever these symptomes be common and in all persons, yet they are the more remarkable, frequent, furious, and melancholy men. To speak in a word, there is nothing so vain, ridiculous, extravagant, impossible, incredible, so monstrous a child- prodigious and strange, ^p such as painters and poets durst not which they will not really fear, feign, suspect, and imagine unto them- self that which ^q Lod. Viv. said in jest of a silly countrey fellow, that

(Erastus, *de Lamüs*), scarce two of two thousand that concur in the same symptomes. The tower of Babel never yielded such confusion of tongues, as this chaos of melancholy doth variety of symptomes. There is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing likeness still; and as, in a river, we swim in the same place, though not in the same numerical water; as the same instrument affords several lessons, so the same disease yields diversity of symptomes; which howsoever they be diverse, intricate, and hard to be confined, I will adventure yet, in such a vast confusion and generality, to bring them into some order; and so descend to particulars.

SUBJECT. III.—*Particular Symptomes from the influence of Stars; parts of the body, and humours.*

SOME men have peculiar symptomes, according to their temperament or crisis, which they had from the stars and those celestial influences, variety of wits and dispositions, as Anthony Zara contends (*Anat. ingen. sect. 1. memb. 11, 12, 13, 14*), *plurimum irritant influentia celestes, unde citius animi aegritudines, et morbi corporum.* * One saith, diverse diseases of the body and mind proceed from their influences, * as I have already proved of Ptolemy, Pontanus, Lemnius, Cardan, and others, as they are principal significators of manners, diseases, mutually irradiated, or lords of the genius, &c. Ptolemæus, in his Centiloquy, (or Hermes, or whosoever else the author of that tract,) attributes all these symptomes, which are in melancholy men to celestial influences; which opinion Mercurialis (*de affect. lib. 1. cap. 1*) rejects: but, as I say, † Jovianus Pontanus and others stiffly defend. To some are solitary, dull, heavy, churlish; some again blith, buxom, light and merry, they ascribe wholly to the stars. As, if Saturn be predominant in a nativity, and cause melancholy in his temperature, then † he shall be austere, sullen, churlish, black of colour, profound in his cogitations, full of cares, miseries, and discontents, sad and fearful, alwayes silent, solitary, delighting in husbandry, in woods, orchards, gardens, rivers, ponds, poor dark walks and close; *cogitationes sunt velle edificare, velle arbores plantare, agros colere, &c.* to catch birds, fishes, &c. still contriving and musing of such matters. If Jupiter domineers, they are more ambitious, still meditating of kingdoms, magistracies, offices, honours, or that they are principall potentates, and how they would carry themselves, &c.—if Mars, they are for wars, brave combats, monomachies, testy, cholerick, hare-brain'd, rash, furious, and violent in their actions: they will faine themselves victors, commanders, are passionate and satyirical in their speeches, great braggers, rude of colour: and though they be poor in shew, vile and base, yet, like Telphus and Peleus in the † poet, *Ampullas jactant, et sesquipedalia verba* their mouths are full of myriades, and tetrarchs at their tongues end: if the Sun, they will be lords, emperours, in conceit at least, and monarchs, great offices, honours, &c.—if Venus, they are still courting of their mistresses, are most apt to love, amorously given; they seem to hear musick, playes, see pictures, dancers, merriments, and the like—ever in love, and dote on what they see. Mercurialists are solitary, much in contemplation, subtile poets, philosophers, and musing most part about such matters. If the Moon have a hand, they are all for peregrinations, sea-voyages, much affected with travel to discourse, and read, meditate of such things; wandering in their thoughts, much delighting in waters, to fish, fowl, &c.

But the most immediate symptomes proceed from the temperature of the solid and organical parts, as head, liver, spleen, mesaraick veins, heart, womb,

* Velc. l. 4. c. 5. † Sect. 2. Memb. 1. Subs. 4. † De reb. celest. lib. 10. c. 13. * J. de Inda Goclenius. † Hor. de Art. Poet.

nach, &c. and most especially from distemperature of spirits (which, as Hercules de Saxoniâ contends, are wholly immaterial), or from the four humours in those seats, whether they be hot or cold, natural, unnatural, innate, or adventitious, intended or remitted, simple or mixt, their diverse mixtures, and several adustions, combinations, which may be as diversely varied, as those four first qualities in ³Clavius, and produce as many several symptoms and monstrous fictions as wine doth effects, which (as Andreas Bachiusserves, *lib. 3. de vino, cap. 20*) are infinite. Of greater note be these.

If it be natural melancholy (as Lod. Mercatus, *lib. 1. cap. 17. de melan.* Bright, c. 16. hath largely described) either of the spleen, or of the veins, if by excess of quantity, or thickness of substance, it is a cold and dry humour, as Montanus affirms (*consil. 26*); the parties are sad, timorous, and fearful. Prosper Calenus, in his book, *de atrâ bile*, will have them to be more stupid than ordinary, cold, heavy, dull, solitary, sluggish, *si multam atram bilem et frigidam habent*. Hercules de Saxoniâ (c. 19. l. 7)^a holds, *that are naturally melancholy, to be of a leaden colour or black* (and both Guianerius, c. 3. tract. 15), and such as think themselves dead many times, or that they see, talk with, black men, dead men, spirits and goblins frequently, if it be in excess. These symptomes vary according to the mixture of those four humours adust, which is unnatural melancholy. For (as Galienus hath written, *cap. 16. l. 7*)^a *there is not one cause of this melancholy, nor one humour which begets it, but divers diversely intermixt; from each proceeds this variety of symptomes*; and those varying again as they be hot or cold. ^b*Cold melancholy* (saith Benedic. Vittorius Faventinus, *2. mag.*) *is a cause of dotage, and more mild symptomes; if hot or more adust, of more violent passions, and furies*. Fracastorius (*l. 2. de intellect.*) have us to consider well of it, *with what kind of melancholy every one is troubled; for it much avails to know it; one is enraged by fervent heat; another is possessed by sad and cold; one is fearful, shamefast; the other, confident and bold, as Ajax, Arma rapit, Superosque ferens in prælia poscit; the mad, or tending to madness; nunc hos, nunc impetit illos, Bellerophon, the other side, solis errat male sanus in agris, wanders alone in the woods: the despairing, weeps, and is weary of life; another laughs, &c.* All which variety is produced from the several degrees of heat and cold, which ^dHercules de Saxoniâ will have wholly proceed from the distemperature of spirits alone, animal especially, and those immaterial, the next and immediate causes of melancholy, as they are hot, cold, dry, moist; and from their action proceeds that diversity of symptomes, which he reckons up, in the thirteenth chapter of his Tract of Melancholy, and that largely through every thing. Others will have them come from the divers adustion of the four humours, which, in this unnatural melancholy, by corruption of blood, adust either or melancholy natural, ^e*by excessive distemper of heat, turned, in comparison of the natural, into a sharp lye by force of adustion, cause, according to the diversity of their matter, diverse and strange symptomes*, which Bright reckons up in his following chapter. So doth ^fArculanus, according to the four principal humours adust, and many others.

For example, if it proceed from flegm (which is seldom and not so frequent as the rest) ^hit stirs up dull symptomes, and a kind of stupidity, or im-

Tract. 7. de Melan. ^a Humidum, calidum, frigidum, siccum. ⁷ Com. in l. c. Johannis de Sacro-

^b Si residet melancholia naturalis, tales plumbei coloris aut nigri, stupidi, solitarii. ^c Non una melancholice causa est, nec unus humor vitii parens, sed plures, et alius aliter mutatus; unde non omnes sentiunt symptomata. ^d Humor frigidus delirii causa, humor calidus furoris. ^e Multum

quod quisque melanchollâ teneatur; hunc fervens et accensa agitat; illum tristis et frigens occupat: vidi, illi inverecundi, intrepidi, &c. ^f Cap. 7. et 8. Tract. de Mel. ^g Signa melanchollæ ex intemperie et agitatione spirituum sine materiâ. ^h T. Bright, cap. 16. Treat. Mel. ⁱ Cap. 16 in 9 Rhasis.

chit, c. 16.

sionate hurt: they are sleepy, saith ¹Savanarola, dull, slow, cold, b like, *asininam melancholiam*, ²Melancthon calls it, *they are m weeping, and delight in waters, ponds, pools, rivers, fishing.* (Arnoldus, *breviar.* 1. cap. 18) they are ^kpale of colour, slothful, heavy; ¹*much troubled with the head-ach*, continual med muttering to themselves; they dream of waters, ^mthat they are drowning, and fear such things (Rhasis). They are fatter than are melancholy, of a muddy complexion, apter to spit, ⁿsleep, m with rheum than the rest, and have their eyes still fixed on Such a patient had Hercules de Saxoniâ, a widow in Venice, and very sleepy still; Christophorus a Vega, another affected sort. If it be inveterate or violent, the symptomes are more plainly dote and are ridiculous to others, in all their gestures, action imagining impossibilities, as he in Christophorus a Vega, that th a tun of wine, ^oand that Siennois, that resolved with himself n fear he should drown all the town.

If it proceed from blood adust, or there be a mixture of blood are commonly ruddy of complexion, and high-coloured, accordi Salvianus, and Hercules de Saxoniâ; and, as Savanarola, Viti tinus Empir. farther add, ¹*the veins of their eyes be red, as well a*. They are much inclined to laughter, witty and merry, conceited pleasant, if they be not far gone, much given to musick, dancing women's company. They meditate wholly on such things, and see or hear playes, dancing, and such like sports (free from all row, as ²Hercules de Saxoniâ supposeth) if they be strongly p this kind of melancholy (Arnoldus adds, *Breviar. lib. 1. cap. 18* Argos, in the poet, that sate laughing 'all day long, as if he h theatre. Such another is mentioned by ³Aristotle living at Al of Asia Minor, that would sit after the same fashion, as if he had stage, and sometimes act himself; now clap his hands, and laugh been well pleased with the sight. Wolfius relates a country Brunsellus, subject to this humour, ⁴*that being by chance at a s woman fall off from a form half asleep; at which object mos pany laughed; but he, for his part, was so much moved, that fo daies after, he did nothing but laugh; by which means he was mu and worse a long time following.* Such a one was old Sophocles critus himself had *hilare delirium*, much in this vein. Laurentiu melan.) thinks this kind of melancholy which is a little adust wi ture of blood, to be that which Aristotle meant, when he said me of all others are most witty, which causeth many times a divine rav a kind of *enthusiasmus*, which stirreth them up to be excellent poets, prophets, &c. Mercurialis (*consil.* 110) gives instance in his patient, sanguine melancholy, ⁵*of a great wit, and excellent*

If it arise from choler adust, they are bold and impudent

as, ^a ready to disgrace, provoke any, to kill themselves and others; *Ar-
bus ultis*, stark mad by fits; ² *they sleep little, their urine is subtle and
dry* (Guianerius) *in their fits you shall hear them speak all manner of
languages, Hebrew, Greek, and Latine, that never were taught or knew
any before*. Apponensis (in *com. in Pro. sec.* 30) speaks of a mad woman
that spoke excellent good Latine; and Rhasis knew another, that could pro-
phesy under fit, and foretel things truly to come. ³ Guianerius had a patient
that made Latine verses when the moon was combust, otherwise illiterate,
Avicenna and some of his adherents will have these symptomes, when they
come, to proceed from the devil, and that they are rather *dæmoniacy*, pos-
sessed, than mad or melancholy, or both together, as Jason Pratensis thinks;
docet se mali genii, &c. but most ascribe it to the humour; which opinion
Montaltus (*cap.* 21) stily maintains, confuting Avicenna and the rest, refer-
ring wholly to the quality and disposition of the humour and subject. Cardan
verum car. lib. 8. *cap.* 10) holds these men, of all others, fit to be assassi-
nated, bold, hardy, fierce, and adventurous, to undertake any thing by reason
of their choleric adust. ⁴ *This humour, saith he, prepares them to endure
itself, and all manner of torments, with invincible courage: and 'tis a
signer to see with what alacrity they will undergo such tortures, ut supra
am res videatur*: he ascribes this generosity, fury or rather stupidity, to
the adustion of choleric and melancholy: but I take these rather to be mad or
stark, than properly melancholy: for commonly this humour, so adust
and degenerated into madness.

It comes from melancholy it self adust, those men (saith Avicenna^b) *are
very sad and solitary, and that continually, and in excess, more than
very suspicious, more fearful, and have long, sore, and most corrupt
visions; cold and black, bashful, and so solitary, that (as c Arnoldus
saith) they will endure no company; they dream of graves still, and dead
and think themselves bewitched or dead: if it be extream, they then
hear hideous noises, see and talk d with black men and converse fa-
mily with devils; and such strange chimeras and visions* (Gordonius), or
they are possessed by them, that somebody talks to them or within them.
melancholici plerumque dæmoniacy (Montaltus, *consil.* 26. *ex Avicenna*).
Sena de Taranta had such a woman in cure, ^e *that thought she had to do
with the devil*: and Gentilis Fulgosus (*quæst.* 55) writes that he had a me-
lancholy friend, that ^f *had a black man in the likeness of a souldier*, still
following him wheresoever he was. Laurentius (*cap.* 7) hath many stories of
men that have thought themselves bewitched by their enemies; and some that
eat no meat, as being dead. ^g Anno 1550, an advocate of Paris fell
into such a melancholy fit, that he believed verily he was dead; he could not
be persuaded otherwise, or to eat or drink, till a kinsman of his, a scholar of
his, did eat before him, dressed like a corse. The story (saith Serres) was
in a comedy before Charles the Ninth. Some think they are beasts,
as hogs, and ^h cry like dogs, foxes, bray like asses, and low like kine, as
Prætorius daughters. Hildesheim (*specul.* 2 *de Mania*) hath an example
of a Dutch baron so affected: and Trincavellius (*lib.* 1. *consil.* 11) another of
the man in his country, ⁱ *that thought he was certainly a beast, and*

cholericis, furibundis interficiunt se et alios; putant se videre pugnare. ² *Urina subtilis et ignea;
corruunt.* ³ *Tract.* 15. c. 4. ⁴ *Ad hæc perpetranda furore rapti ducuntur; cruciatus quosvis
et mortem; et furore exacerbato audient, et ad supplicia plus irritantur; mirum est, quantum ha-
bitum patientiam.* ⁵ *Tales plus cæteris timent, et continue tristantur; valde suspiciosi, soli-
diligunt; corruptissimas habent imaginationes, &c.* ⁶ *Si a melancholia adusta, tristes, de sepul-
cris, timent ne fascinentur, putant se mortuos, adspici nolunt.* ⁷ *Videntur sibi videre monachos
et dæmones, et suspensos et mortuos.* ⁸ *Quævis nocte se cum dæmone coire putavit.* ⁹ *Semper
se militem nigrum præsentem.* ¹⁰ *Anthony de Verdeur.* ¹¹ *Quidam mugitus boum simulatur,
et se putant, ut Prætorius filius.* ¹² *Baro quidam mugitus boum, et rugitus asinorum, et aliorum anima-
rum, effingit.*

would imitate most of their voices, with many such symptomes, properly be reduced to this kind.

If it proceed from the several combinations of these four humours (Herc. de Saxon. adds hot, cold, dry, moist, dark, confused, & stringed, as it participates of matter, or is without matter) the symptoms likewise mixt. One thinks himself a giant, another a dwarf; one lead, another is as light as a feather. Marcellus Donatus (*l. 2. cap. 1*) mentions, out of Seneca, of one Senecio, a rich man, ¹ that thou and every thing else he had, great—great wife, great horses; could do little things, but would have great pots to drink in, great horse shoes bigger than his feet—like her in ² Trallianus, that suppose she shake all the world with her finger, and was afraid to clinch her fingers, lest she should crush the world like an apple in pieces—or his that thought he was ³ Atlas, and sustained heaven with his shoulders; ther thinks himself so little, that he can creep into a mousehole; heaven will fall on his head: a second is a cock; and such a one ⁴ saith he saw at Padua, that would clap his hands together, and cry; ther thinks he is a nightingale, and therefore sings all the night long; he is all glass, a pitcher, and will therefore let nobody come near such a one ⁵ Laurentius gives out upon his credit, that he knew Christophorus a Vega (*cap. 3. lib. 14*), Skenkius, and Marcellus (*l. 2. cap. 1*), have many such examples, and one, amongst the baker in Ferrara, that thought he was composed of butter, and in the sun, or come near the fire, for fear of being melted; of which though he was a case of leather, stuffed with wind. Some laugh, some are mad, some dejected, moped, in much agony, some by fits, & tins, &c. Some have a corrupt ear (they think they hear monstrous hideous noise, as their phantasie conceives), corrupt eyes, some smell one sense, some another. ⁶ Lewis the eleventh had a conceit even stink about him: all the odoriferous perfumes they could get, would not help him; but still he smelled a filthy stink. A melancholy French parentius, being sick of a fever, and troubled with waking, by his physician appointed to use *unguentum populeum* to anoint his temples; but he tasted the smell of it, that, for many years after, all that came near him imagined to scent of it, and would let no man talk with him but he wore any new clothes, because he thought still they smelled of it; things wise and discreet, he would talk sensibly, save only in this. A man in Lymosen (saith Anthony Verdeur), was perswaded he had been affrighted by a wild boar, that by chance stroke him on the leg, but he was satisfied his leg was sound (in all other things well) until the next morn, by chance coming that way, fully removed him from the country, *abunde fabularum audivimus*.

SUBJECT. IV.—Symptomes from education, custome, continuance of our condition, mixt with other diseases, by fits, inclination

ANOTHER great occasion of the variety of these symptomes proceeds from custom, discipline, education, and several inclinations. The first will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, and dispose men according to their natural studies and callings. If an ambitious man become melancholy, forthwith thinks he is a king, an emperor, a monarch, and will

¹ Omnia magna putabat, uxorem magnam, grandes equos; abhorruit omnia parva; et calcamenta pedibus majora. ² Lib. 1. cap. 16. Putavit se uno digito posse totum mundum.

³ Sustinet humeris cœlum cum Atlante. Alibi cœli ruinam timent. ⁴ Cap. 1. Tract. 15. ⁵ rutat, alius lusciniam. ⁶ Trallianus. ⁷ Cap. 7. de mel. ⁸ Anthony de Verdeur. Laurentius, cap. 6.

ing himself with a vain hope of some future preferment, or present, as suppose, and withal acts a lords part, takes upon him to be some statesman, or magnifico, makes congies, gives entertainments, looks big, &c. Francesco Sansovino records of a melancholy man in Cremona, that would be induced to believe, but that he was pope, gave pardons, made carriages, &c. Christophorus a Vega makes mention of another of his acquaintance, that thought he was a king driven from his kingdom, and was anxious to recover his estate. A covetous person is still conversant in purchasing of lands and tenements, plotting in his mind how to pass such and such manners, as if he were already lord of, and able to brough with it; all he sees is his, *re* or *spe*; he hath devoured it in, or else in conceit esteems it his own; like him in ¹Athenæus, that put all the ships in the haven to be his own. A lascivious *inamorato* all the day long to please his mistriss, acts and struts, and carries *it*, as if she were in presence, still dreaming of her, as Pamphilus of *seerium*, or as some do in their morning sleep. ⁴ Marcellus Donatus such a gentlewoman in Mantua, called Elionora Meliorina, that conceived she was married to a king, and ⁵would kneel down and talk to, as if he had been there present with his associates; and if she had y chance a piece of glass in a muck-hill or in the street, she would it it was a jewell sent from her lord and husband. If devout and religious is all for fasting, prayer, ceremonies, alms, interpretations, visions, &c. revelations; ⁶he is inspired by the Holy Ghost, full of the Spirit; he he is saved, another while damned, or still troubled in his mind *ins*; the devil will surely have him, &c. More of these in the third of love-melancholy. ⁷A scholars mind is busied about his studies; and audits himself for that he hath done, or hopes to do, one while fearing it in his next exercise, another while contemning all censures; envies *ulates* another; or else, with indefatigable pains and meditation, consumes himself. So of the rest, all which vary according to the more remissent impression of the object, or as the humour itself is intended or *it*: for some are so gently melancholy, that, in all their carriage, and outward apprehension of others, it can hardly be discerned, yet to intolerable burden, and not to be endured. ⁸*Quædam occulta, quæ manifesta*; some signs are manifest and obvious to all at all times, few, or seldom, or hardly perceived: let them keep their own counsel will take notice or suspect them. *They do not express in outward their depraved imaginations* (as ⁹Hercules de Saxoniâ observes), *but them wholly to themselves, and are very wise men, as I have often some fear; some do not fear at all, as such as think themselves dead; some have more signs, some fewer, some great, some less; ex, fret, still fear, grieve, lament, suspect, laugh, sing, weep, chafe, fits* (as I have said), or more during and permanent. Some dote in *g*, are most childish, and ridiculous, and to be wondered at in that, for all other matters most discreet and wise. To some it is in *dis*, to another in *habit*; and, as they write of heat and cold, we may his humour, one is *melancholicus ad octo*, a second two degrees less, half-way. 'Tis super-particular, *sesquialtera*, *sesquitercia*, and su-

cap. 14. Qui se regem putavit regno expulsum. ¹ Dipnosophist. lib. Thrasylatus putavit omnes æneum portum appellentes suas esse. ² De hist. Med. mirab. lib. 2. cap. 1. ³ Genibus flexis No voluit, et adstare jam tum putavit, &c. ⁴ Gordonius. Quod sit propheta, et inflatus a Spiritu. ⁵ Qui forensibus causis insudat, nil nisi arresta cogitat, et supplices libellos; alius non nisi P. Forestus. ⁶ Gordonius. ⁷ Verbo non exprimunt, nec opere, sed altâ mente recondunt; prudentissimi, quos ego sæpe novi; cum multi sint sine timore, ut qui se reges et mortuos putant quidam habent, pauciora, majora, minora.

perbipartiens tertias, quintas melancholiæ, &c. all those geometrical proportions are too little to express it. ^a *It comes to many by fits, and goes; to others it is continue:* many (saith ^b Faventinus) *in spring and fall only* are molested; some once a year, as that Roman, ^c Galen speaks of; ^d one, at the conjunction of the moon alone, or some unfortunate aspects, at such and such set hours and times, like the sea tides; to some women when they be with child, as ^e Placutus notes, never otherwise; to others 'tis settled and fixed: to one led about as variable still by that *ignis fatuus* of phantasie, like an *arthritis*, or running gout, 'tis here and there, and in every joint, always molesting some part or other; or if the body be free, in a myriad of forms exercising the mind. The second, once peradventure in his life, hath a most grievous fit, once in seven years, once in five years, even to the extremity of madness, death, or disease; and that upon some feral accident or perturbation, terrible object, and that at a time, never perhaps so before, never after. A third is moved upon all troublesome objects, cross fortune, disaster, and violent passions, otherwise free, once troubled in three or four years. A fourth, if things be to his mind or he in action, well pleased in good company, is most jocund, and of a pleasant complexion; if idle, or alone, *à la mort*, or carried away wholly with pleasant dreams and phantasies, but if once crossed and displeased, *Pectore concussus nil nisi triste suo*: his countenance is altered on a sudden, his heart bored with irksome thoughts crucifie his soul, and in an instant he is moped or woe-begone; his life, he will kill himself. A fifth complains in his youth, a sixth in his middle age, the last in his old age.

Generally thus much we may conclude of melancholy—that it is at first pleasant at first, I say, *mentis gratissimus error*, a most delightful humour to be alone, dwell alone, walk alone, meditate, lye in bed whole days, dreaming awake as it were, and frame a thousand fantastical imaginations unto themselves. They are never better pleased than when they are so; for they are in Paradise for the time, and cannot well endure to be interrupted with him the poet,

Non servastis, ait — pol! me occidistis, amici,

you have undone him, he complains, if you trouble him: tell him what convenience will follow, what will be the event; all is one; *canis ad vomitum* 'tis so pleasant, he cannot refrain. He may thus continue peradventure many years by reason of a strong temperature, or some mixture of busyness which may divert his cogitations: but, at the last, *læsa imaginatio*, phantasie is crazed, and, now habituated to such toys, cannot but work like a fat; the scene alters upon a sudden; fear and sorrow supplant the pleasing thoughts; suspicion, discontent and perpetual anxiety succeed their places; so by little and little, by that shoeing-horn of idleness, and solitary solitariness, Melancholy, this feral fiend, is drawn on; and

¹ Quantum vertice ad auras
Æthereas, tantum radice in Tartara tendit:

it was not so delicious at first, as it is now bitter and harsh: a cankered soul macerated with cares and discontents, *tadium vitæ*, impatience, age, inconstancy, irresolution, precipitate them unto unspeakable misery. They cannot endure company, light, or life it self, some; unfit for action and the like. ² Their bodies are lean and dried up, withered, ugly, they look harsh, very dull, and their souls tormented, as they are more or

^a Trallianus, lib. 1. 16. Alii intervalla quædam habent, ut etiam consueta administrent; alii in delirio sunt, &c. ^b Prag. mag. Vere tantum et autumnus. ^c Lib. de humoribus. ^d Galienus, de mentis alienat. cap. 3. ^e Levinus Lemnius, Jason Pratensis, Blanda ab initio. ^f Hor. ¹ descensus Averni. ² Virg. ³ Corpus cadaverosum. Psal. 67. Cariosa est facies mea præ ægritudine animæ.

led, as the humour hath been intended, or according to the continuance they have been troubled.

discern all which symptomes the better ^k Rhasis the Arabian makes degrees of them. The first is ^l *falsa cogitatio*, false conceits and idle thoughts; to misconstrue and amplify, aggravating every thing they conceive or fear: the second is, *falsa cogitata loqui*, to talk to themselves, or inarticulate, incondite voices, speeches, obsolete gestures, and plainly to their minds and conceits of their hearts by their words and actions, laugh, weep, to be silent, not to sleep, eat their meat, &c. the third is in practice that which they think or speak. Savonarola (*Rub.* 11. 8. cap. 1. de agitudine) confirms as much: ^m *when he begins to ex- that in words, which he conceives in his heart, or talks idly, or goes one thing to another* (which ⁿ Gordonius calls *nec caput habentia, nec in*), he is in the middle way: ^o *but, when he begins to act it likewise, put his fopperies in execution, he is then in the extent of melancholy dness it self.* This progress of melancholy you shall easily observe in that have been so affected: they go smiling to themselves at first, at they laugh out; at first solitary, at last they can endure no company: they do, they are now dizzards, past sense and shame, quite moped; are not what they say or do; all their actions, words, gestures, are or ridiculous. At first his mind is troubled; he doth not attend as said; if you can tell him a tale, he cries at last, what said you? the end he mutters to himself, as old women do many times, or old men they sit alone; upon a sudden they laugh, whoop, hollow, or run and swear they see or hear players, ^p devils, hobgoblins, ghosts; or strut, &c. grow humorous in the end. Like him in the poet—*ucentos, saepe decem servos*—he will dress himself, and undress, care- last, grows insensible, stupid, or mad. ^q He howls like a wolf, barks dog, and raves like Ajax and Orestes, hears musick and outcries, no man else hears; as ^r he did whom Amatus Lusitanus mentioneth (3. cura 55), or that woman in ^s Springer, that spake many languages, and she was possessed; that farmer, in ^t Prosper Calenus, that disputed discoursed learnedly in philosophy and astronomy, with Alexander Achilles later, at Bolognè in Italy. But of these I have already spoken.

no can sufficiently speak of these symptomes, or prescribe rules to com- and them? As Echo to the painter in Ausonius, *vane, quid affectas, &c.* fellow, what wilt? if you must needs paint me, paint a voice, *et si vis pingere, pingere sonum*: if you will describe melancholy, de- a phantastical conceit, a corrupt imagination, vain thoughts and dif-; which who can do? The four and twenty letters make no more of words in divers languages, than melancholy conceits produce ty of symptomes in several persons. They are irregular, obscure, s, so infinite, Proteus himself is not so divers; you may as well the moon a new coat, as a true character of a melancholy man; as find the motion of a bird in the air, as the heart of man, a melan- man. They are so confused, I say, divers, intermixt with other es—as the species be confounded (which ^u I have shewed) so are the omes; sometimes with headach, cachexia, dropsie, stone (as you may ve by those several examples and illustrations, collected by Hil-

9. ad Almansorem. ^l Practica majore. ^m Quum ore loquitur quæ corde concepit, quum subito ad aliud transit, neque rationem de aliquo reddit, tunc est in medio: ut quum incipit operari quæ in animo gradu est. ⁿ Cap. 19. Partic. 2. Loquitur secum, et ad alios, ac si vere præsentem. 11. lib. de cura pro mortuis gerenda. Rhasis. ^o Quum res ad hoc devenit, ut ea, quæ cogitare ore promat, atque acta permisceat, tum perfecta melancholia est. ^p Melancholicus se videre et putat dæmones. Lavater, de spectris, par. 3. cap. 2. ^q Wierus, 1. 3. c. 31. ^r Michael, a musi- ^s Malleo malef. ^t Lib. de atra bile. ^u Part. 1. Subs. 2. Mem. 2.

ral lists or terms, speaking promiscuously of such ordinary signs, with amongst writers. Not that they are all to be found in one man; for to paint a monster or chimera, not a man; but some in one, some in another, and that successively or at several times.

Which I have been the more curious to express and report, not to pity any miserable man, or by way of derision (I rather pity them), but to discern, to apply remedies unto them; and to shew that the best and most of us all is in great danger; how much we ought to fear our own sickness, remember our miseries and vanities, examine and humiliate our selves before God, and call to him for mercy, that needs not look for any rods or chastisements, since we carry them in our bowels, and that our souls are in a miserable captivity, if the light of grace and heavenly truth doth not continually upon us; and by our discretion to moderate our selves, to be circumspect and wary in the midst of these dangers.

MEMB. II.

SUBJECT. I.—*Symptomes of Head-Melancholy.*

If no symptomes appear about the stomach, nor the blood be murthered, and fear and sorrow continue, it is to be thought the brain itself is the reason of a melancholy juyce bred in it, or otherwayes conveyed thither, and that evil juyce is from the distemperature of the part, or left to the inflammation. Thus far Piso. But this is not alwayes true; for the hypochondries both are often affected even in head-melancholy. * Hercules de Saxoniâ differs here from the common current of writers, putting the peculiar signs of head-melancholy, from the sole distemperature of spirit, and not of the brain, as they are hot, cold, dry, moist, *all without matter, from the brain alone, and tenebrosity of spirits.* Of melancholy which proceeds from humours by adustion, he treats apart, with their several symptomes and cures. The common signs, if it be by essence in the head, *are ruddiness of face, high sanguine complexion, most part, (rubore saturato, 3 on the face, and sometimes full of pimples, with red eyes.* (Avicenna *Fen. 2. Tract. 4. c. 18.* Duretus, and others out of Galen. *de aff. c. 6.*) * Hercules de Saxoniâ, to this of redness of face, adds *heaviness of head, fixed and hollow eyes.* * *If it proceed from dryness of the brain, then their heads will be light, vertiginous, and they most apt to wa-*

if ruddy, apt to blush, and to be red upon all occasions, *præsertim si accesserit*. But the chiefest symptome to discern this species, as I said, is this, that there be no notable signs in the stomach, hypochondries, or elsewhere, *digna*, as ^b Montaltus terms them, or of greater note, because the passions of the stomach concurr with them. Wind is common to three species, and is not excluded, only that of the hypochondries is windier than the rest, saith Hollerius. Aëtius (*tetrab. l. 2. se. 2. c. 9.*) maintains the same: ^d if there be more signs, and more evident, in the head elsewhere, the head is primarily affected, and prescribes head melancholy to be cured by meats (amongst the rest) void of wind, and good juyce, excluding wind, or corrupt blood, even in head melancholy it self: but these are often confounded, and so are their symptomes, as I have already said. The symptomes of the mind are superfluous and continual cogitation, *for, when the head is heated, it scorseth the blood, and from thence melancholy fumes, which trouble the mind* (Avicenna). They are choleric, and soon hot, solitary, sad, often silent, watchful, discontent (*lib. 24*). If any thing trouble them, they cannot sleep, but fret and vex still, till another object mitigate, or time wear it out. They have the passions, and immoderate perturbations of the mind, fear, sorrow, &c. so continue, but that they are sometimes merry, apt to profuse (which is more to be wondered at), and that by the authority of ^f Galen by a reason of mixture of blood: *prærubri jocosis delectantur, et plerumque sunt*: if they be ruddy, they are delighted in jests, and they scoffers themselves, conceited, and (as Rodericus a Vega comments in place of Galen) merry, witty, of a pleasant disposition, and yet by melancholy anon after. *Omnia discunt sine doctore*, saith Aretæus: learn without a teacher: and, as ^g Laurentius supposeth, those feral passions symptomes of such as think themselves glass, pitchers, &c. change languages, proceed *a calore cerebri* (if it be in excess), from the overtempered heat.

INSECT. II.—*Symptomes of windy Hypochondriacal Melancholy.*

is hypochondriacal or flatuous melancholy, the symptomes are so diverse, (saith ^b Crato, in a counsel of his for a noble woman) *that the most skilful physicians cannot determine of the part affected*. Matthew Flaccus consulted about a noble matron, confessed as much, that in this malady, saith Hollerius, Fracastorius, Falopius, and others, being to give their opinion of a party labouring of hypochondriacal melancholy, could not agree by the symptomes, which part was most especially affected: some said the womb, some heart, some stomach, &c. and therefore Crato (*consil. lib. 1*) boldly avers, that, in this diversity of symptomes which commonly accompany this disease, *no physician can truly say what part is affected*. Galen (*lib. 3. de loc. affect.*) reckons up these ordinary symptomes (which all the neotericks repeat) out of Diocles; only this fault he hath him, that he puts not *fear* and *sorrow* amongst the other signs, but will excuse Diocles (*lib. 3. consil. 35*), because that oftentimes, in strong head and constitution, a generous spirit, and a valiant, these passions appear not, by reason of his valour and courage. ^j Hercules de

lib. 2. digna lætio ventriculo, quoniam, in hac melancholiâ capitis, exigua nonnunquam ventriculi lætio accunt; duo enim hæc membra sibi invicem affectionem transmittunt. ^k Postrema magis ^l Si minus molestie circa ventriculum aut ventrem, in illo cerebrum primario afficitur; et curare eum affectum, per cibos flatibus exsortes, et bonæ concoctionis, &c. raro cerebrum afficitur sine ventris. ^m Sanguinem adurit caput calidius; et inde fumi melancholici adusti animum exagitant. ⁿ Lib. 1. de affect. cap. 6. ^o Cap. 6. ^p Hildesheim, spicil. 1. de mel. In hypochondriacâ melancholiâ, signis sunt symptomata, ut etiam exercitissimi medici de loco affecto statuere non possint. de loco affecto nequeunt statuere. ^q Tract. postumo de mel. Patavii edit. 1620. per Bossettum cap. 2.

Saxoniâ (to whom I subscribe) is of the same mind (which I have touched) that *fear* and *sorrow* are not general symptomes: some are not sad; some be sad, and fear not; some neither fear nor grieve. are these, beside fear and sorrow, ^k *sharp belchings, fulsome crudities, the bowels, wind and rumbling in the guts, vehement gripings, pain in the belly and stomach sometimes, after meat that is hard of concoction, watering of the stomach, and moist spittle, cold sweat, importunate unseasonable sweat all over the body* (as Octavius Horatianus, lib. 1. calls it) *cold joynts, indigestions*; ^l *they cannot endure their own belchings; continual wind about their hypochondries, heat and gripings of their bowels*; præcordia sursum convelluntur, *midriff, and bowels are drawn up; the veins about their eyes look red, and swell from vapours*. Their ears sing now and then; vertigo and giddiness comes by fits, dreams, driness, leanness; apt they are to sweat upon all occasions of colours and complexions. Many of them are high coloured, especially after meals; which symptome Cardinal Cæsius was much troubled with, which he complained to Prosper Calenus his physician, he could not drink a cup of wine, but he was as red in the face, as if he had been at a feast. That symptome alone vexeth many. ^m Some again are black and ruddy; sometime their shoulders and shoulder-blades ache; there is a cold all over their bodies, sudden trembling, a palpitation of the heart, *cardiaca passio*, grief in the mouth of the stomach, which maketh them think his heart it self aketh, and sometimes suffocation, *difficultas respirandi*, short breath, hard wind, strong pulse, swooning, Montanus (*consil. cavellius lib. 3. consil. 36. et 37*) Fernelius (*cons. 43*), Frambesarius (*lib. 1. consil. 17*), Hildesheim, Claudinus, &c. give instance of every one of these peculiar symptomes, which properly belong to each part, be they proceeded from the stomach, saith ⁿ Savanarola, 'tis full of pain, where ^o nerius adds, *vertigo, nausea*, much spitting, &c. If from the myriæ of wind and wind in the hypochondries, a loathing and appetite to vomit upward. If from the heart, aking and trembling of it, much heat in the liver, there is usually a pain in the right hypochondry. In the spleen, hardness and grief in the left hypochondry, a rumbling, much flatulency, and small digestion (Avicenna). If from the mesaraick veins and liver on the other side, little or no appetite (Herc. de Saxoniâ). If from the liver, a rumbling inflation, concoction is hindered, often belching, from these crudities, windy vapours ascend up to the brain, which trouble the imagination, and cause fear, sorrow, dulness, heaviness, many tempests and chimeras, as Lemnius well observes (*l. 1. c. 16*): *as if a thick cloud covers the sun, and intercepts his beams and light, so melancholy vapour obnubilate the mind, inforce it to many absurd and imaginations*, and compel good, wise, honest, discreet men to do the brain from the lower parts, *as smoak out of a chimney*) to do that which becomes them not, their persons, callings, &c. One, by reason of those ascending vapours and gripings rumbling in the guts, will not be perswaded but that he hath a serpent in his guts, another, frogs. Trallianus relates a story of a woman, that imagined she had swallowed an eel, or a serpent; and Felix Platerus (*observat. lib.*

^k Acidus rictus, cruditates, æstus in præcordiis, flatus, interdum ventriculi dolores vehementes cibo concocto difficili, sputum humidum idque multum sequetur, &c. Hip. lib. de mel. Galen. e. Ruffo et Aëtio, Altomarus, Piso, Montaltus, Bruel, Wecker, &c. ^l Circa præcordia de æstibus queruntur; et, cum sudore totius corporis importuno, frigidos articulos sæpe patiuntur, indigestionem rictus suos insuaves perhorrescunt, viscerum dolores habent. ^m Montaltus, c. 13. Wecker, c. 13. Altomarus, c. 7. Laurentius, c. 73. Bruel, Gordon. ⁿ Pract. major. Dolor in eo et venter. ^o Ut atra densaque nubes, soli offusa, radios et lumen ejus interceptit et offuscet: et fumes e camino.

most memorable example of a countreyman of his, that by chance falling into a pit where frogs and frogs-spawn was, and a little of that water swallowed, began to suspect that he had likewise swallowed frogs-spawn; and with that suspect and fear, his phantasie wrought so far, that he verily thought he had living live frogs in his belly, *qui vivebant ex alimento suo*, that lived by his nourishment, and was so certainly perswaded of it, that, for many years following, he could not be rectified in his concept: he studied physick seven years together, to cure himself, travelled into Italy, France, and Germany, to conferr with the best physicians about it, and, anno 1609, asked his counsel amongst them. He told him it was wind, his concept, &c. but *mordicus contractum, it ore et scriptis probare nitebatur*: no saying would serve: it was not real frogs: and do you not hear them croak? Platerus would have deceived him by putting live frogs into his excrements: but he, being a physician himself, would not be deceived, *vir prudens alias, et doctus*, a wise and learned man otherwise, a doctor of physick; and after seven years dotage of this kind, *a phantasia liberatus est*, he was cured. Laurentius and Goulart give many such examples, if you be desirous to read them. One commodity, above the rest which are melancholy, these windy flatuous have—*lucida vocalla*: their symptoms and pains are not usually so continueate as the rest, but come by fits, fear and sorrow and the rest: yet in another, they exceed all others; and that is, they are luxurious, incontinent, and prone to cry, by reason of wind, *et facile amant, et quamlibet fere amant* (Jasonensis). Rhasis is of opinion, that Venus doth many of them much good; whether symptoms of the mind be common with the rest.

PERSECT. III.—*Symptomes of Melancholy abounding in the whole body.*

THEIR bodies, that are affected with this universal melancholy, are most part black: *the melancholy juyce is redundant all over*; hirsute they are, and lean; they have broad veins, their blood is gross and thick. *Their spleen is weak*, a liver apt to ingender the humour; they have kept bad diet, or have had an evacuation stopped, as hæmroids, or months in women, which Trallius, in the cure, would have carefully to be inquired, and withal to observe of what complexion the party is, black or red. For, as Forrestus and Hollerius contend, if they be black, it proceeds from abundance of natural melancholy; if it proceed from cares, agony, discontents, diet, exercise, &c. they may be as well of any other colour, red, yellow, pale, as black, yet their whole blood corrupt; *prærubri colore sæpe sunt tales sæpe* (saith Montaltus, cap. 22). The best way to discern this species, is to let them bleed: if the blood be corrupt, thick, and black, and they be free from those hypochondriacal symptoms, and not so grievously troubled with them, or those of the head, it argues they are melancholy *à corpore*. The fumes which arise from this corrupt blood, disturb the mind, and make them fearful and sorrowful, heavy-hearted, as the rest, sedit, discontented, solitary, silent, weary of their lives, dull and heavy, merry, &c. and, if far gone, that which Apuleius wished to his enemy, by way of imprecation, is true in them: *dead mens bones, hobgoblins, ghosts, never in their minds, and meet them still in every turn: all the bugbears*

Hypochondriaci maxime affectant coire, et multiplicatur coitus in ipsis, eo quod ventositates multiplicentur in hypochondriis, et coitus sæpe allevat has ventositates. * Cont. lib. I. tract. 9. * Wecker. nichilicus succus toto corpore redundans. * Spleen naturâ imbecillior. Montaltus, cap. 22. * Lib. 9. 16. Interrogare convenit, an aliqua evacuationis retentio obvenit, viri in hæmorrhoid. mulierum uterum; et vide faciem similiter, an sit rubicunda. * Naturales nigri acquisiti a toto corpore, sæpe videntur. * Montaltus, cap. 22. Piso. Ex colore sanguinis, si minuas venam, si fluat niger, &c. * Apul. Sæpe obvia species mortuorum: quidquid umbrarum est usquam, quidquid lemurum et larvarum, hæc sibi aggerunt: sibi fugunt omnia noctium occursacula, omnia bustorum formidamina; omnia sepulchrorum terribilimenta.

of the night, and terrours and fairybabes of tombes and graves are in their eyes and in their thoughts, as to women and children, if they be dark alone. If they hear, or read, or see, any tragical object, it affects them: they are afraid of death, and yet weary of their lives; in their tented humours, they quarrel with all the world, bitterly inveigh, tax satirize, and, because they cannot otherwise vent their passions, or redress what, as they mean, they will, by violent death, at last be revenged on the

SUBJECT. IV.—*Symptomes of Maids, Nunnes, and Widows Melancholy.*

BECAUSE Lodovicus Mercatus (in his second book *de mulier. affe.* and Rodericus a Castro (*de morb. mulier. c. 3. l. 2.*), two famous physicians in Spain, Daniel Sennertus of Wittenberg (*lib. 1. part. 2. c. 13.*), will have vouchsafed, in their works not long since published, to write treatises *de Melancholiâ Virginum, Monialium, et Viduarum*, as a species of melancholy (which I have already specified) distinct from ²for it much differs from that which commonly befalls men and others as having one only cause proper to women alone) I may not on a general survey of melancholy symptomes, to set down the particulars of such parties so misaffected.

The causes are assigned out of Hippocrates, Cleopatra, Mose, those old *gynæciorum scriptores*, of this feral malady, in most maids, widows, and barren women, *ob septum transversum violat.* (Mercatus), by reason of the midriffe or *diaphragma*, heart is offended with those vicious vapours which come from menstrual *inflammationem arteriæ circa dorsum*, Rodericus adds, an inflammation the back, which with the rest is offended by ³that fuliginous excrement corrupt seed, troubling the brain, heart and mind; the brain I say essence, but by consent; *universa enim hujus affectus causa ab aetere det, et a sanguinis menstrui malitiâ*: for, in a word, the whole malady proceeds from that inflammation, putredity, black smoky vapours, whence comes care, sorrow, and anxiety, obfuscation of spirits, agitation, and the like, which are intended or remitted, *si amatoris rit ardor*, or any other violent object or perturbation of mind. The melancholy may happen to widows, with much care and sorrow, as freudoth, by reason of a sudden alteration of their accustomed course &c. To such as lye in childe-bed, *ob suppressam purgationem* maids and more ancient maids, and some barren women, for the above-said, 'tis more familiar; *crebrius his quam reliquit accidit, in mulieribus*; the rest are not altogether excluded.

Out of these causes Rodericus defines it, with Aretæus, to be *animi*, a vexation of the mind, a sudden sorrow from a small, light occasion, ⁴with a kind of still dotage and grief of some part or of the heart, breasts, sides, back, belly, &c. with much solitariness, weakness, traction, &c. from which they are sometimes suddenly delivered, it comes and goes by fits, and is not so permanent as other melancholy.

But to leave this brief description, the most ordinary symptomes *pulsatio juxta dorsum*, a beating along the back, which is almost in the skin is many times rough, squalid, especially (as Aretæus observes) the arms, knees, and knuckles. The midriffe and heart-strings do

² Differt enim ab eâ quæ viris et reliquis feminis communiter contingit, propriam habet causam. Ex menstrual sanguinis tetrâ ad cor et cerebrum exhalatione: vitiatum semen mentem non per essentiam, sed per consensum. Animus moriens et anxius inde malum trahit cerebri obfuscantur; quæ cuncta augentur, &c. ³ Cum tacito delirio ac dolore allicijus dorsum, hypochondrii, cordis regionem et universam mammam interdum occupantis, &c. Cuiusmodi, aspera, rugosa, præcipue cubitis, genibus, et digitorum articulis; præcordia terrore secutant et pulsant; cumque vapor excitatus sursum evolat, cor palpitât aut prædeficit, &c.

ry fearfully; and, when this vapour or fume is stirred, flyeth upward, it it self beats, is sore grieved, and faints: *fauces siccitate præcludunt, difficulter possit ab uteri strangulatione discerni*, like fits of the *hystericæ*; *alvus plerisque nil reddit, aliis exiguum, acre, biliosum; lotium*. They complain many times, saith Mercatus, of a great pain in their about their hearts, and hypochondries, and so likewise in their breasts, are often sore; sometimes ready to swoon, their faces are inflamed, and they are dry, thirsty, suddenly hot, much troubled with wind, cannot sleep, &c. And from thence proceed *ferina deliramenta*, a brutish kind of fit, troublesome sleep, terrible dreams in the night, *subrusticus pudor, et ætio ignava*, a foolish kind of bashfulness to some, perverse concepts, morose, ^a dejection of mind, much discontent, preposterous judgement. They are apt to loath, dislike, disdain, to be weary of every object, &c. each almost is tedious to them: they pine away, void of counsel, apt to weep, timorous, fearful, sad, and out of all hopes of better fortunes. They take delight in nothing for the time, but love to be alone and solitary, that do them more harm. And thus they are affected so long as this lasteth; but, by and by, as pleasant and merry as ever they were in times, they sing, discourse and laugh in any good company, upon all occasions; and so by fits it takes them now and then, except the malady be cured; and then 'tis more frequent, vehement, and continue. Many cannot tell how to express themselves in words, how it holds them, what it does to them; you cannot understand them, or well tell what to make of their fits; so far gone sometimes, so stupified and distracted, they think themselves bewitched; they are in despair, *aptæ ad fletum, desperationem, dolores, et hypochondriis*. Mercatus therefore adds, now their breasts, now their hypochondries, belly and sides, then their heart and head akes; now heat, now cold, now this, now that offends; they are weary of all; ^c and yet will not again tell how, where or what offends them, though they be in pain, agony, and frequently complain, grieving, sighing, weeping, and are contented still, *sine causâ manifestâ*, most part; yet, I say, they will not grudge, lament, and not be perswaded but that they are troubled with the evil spirit; which is frequent in Germany, (saith Rodericus) amongst the ^d sort, and to such as are most grievously affected; (for he makes three sorts of this disease in women) they are in despair, surely forespoken or foretold, and in extremity of their dotage, (weary of their lives) some of them attempt to make away themselves. Some think they see visions, confer with spirits and devils; they shall surely be damned, are afraid of some treacherous imminent danger, and the like: they will not speak, make answer to questions, but are almost distracted, mad, or stupid for the time, and by degrees thus it holds them, as they are more or less affected, and as the humour is intended or remitted, or by outward objects and perturbations increased, solitariness, idleness, &c.

Other maladies there are, incident to young women, out of that one cause above specified, many feral diseases. I will not so much as mention their names: melancholy alone is the subject of my present discourse, which I will not swerve. The several cures of this infirmity, concerning which must be very sparing, phlebotomy, physick, internal, external, &c. are at large in great variety in ^d Rodericus a Castro, Sennertus, and ^e dejection, perversa rerum existimatio, preposterum judicium. Fastidiosæ, languentes, tædium inopes, lacrymosæ, timentes, mæstæ, cum summâ rerum meliorum desperatione, nullâ solitudinem amant, &c. ^f Nolunt aperire molestiam quam patiuntur; sed conqueruntur capite, corde, mammis, &c. In puteos fere maniaci prosilire, ac strangulari capiunt, nullâ caritate ad spem salutis recuperandam erigi, &c. Familiares non curant; non loquuntur, &c. et hæc graviora, si, &c. ^g Clysteres et helleborismum Matthioli summe

Mercatus, which who so will, as occasion serves, may make use of, best and surest remedy of all, is to see them well placed, and married husbands in due time; *hinc illæ lacrymæ*, that's the primary cause is the ready cure, to give them content to their desires. I write not to patronize any wanton, idle flurt, lascivious or light huswives, which toward many times, unruly, and apt to cast away themselves on him the next, without all care, counsel, circumspection, and judgement. A good discipline, honest education, wholesome exhortation, fair promise and loss of good name, cannot inhibit and deter such, (which, to sober maids, cannot choose but avail much) labour and exercise, rigor, and threats, may more opportunely be used, and are able to qualify and divert an ill disposed temperament. For seldome shall an hired servant, a poor handmaid, though antient, that is kept by work and bodily labour, a coarse countrey wench, troubled in this noble virgins, nice gentlewomen, such as are solitary and idle, but lead a life out of action and employment, that fare well, in great jovial companies, ill disposed peradventure of themselves, and not make any resistance, discontented otherwise, of weak judgement, and subject to passions (*grandiores virgines*, saith Mercatus, *steriles plerumque melancholicæ*) such for the most part are misaffected, and this disease. I do not so much pity them that may otherwise be those alone, that, out of a strong temperament, innate constitution, are gently carried away with this torrent of inward humours, and, though modest of themselves, sober, religious, vertuous, and well given (as distressed maids are), yet cannot make resistance; these grievances in this malady will take place, and now manifestly shews itself, and may wisely be helped. But where am I? Into what subject have I rushed have I to do with nuns, maids, virgins, widows? I am a bachelor and lead a monastick life in a college: *næ ego sane ineptus, qui hæc* I confess 'tis an indecorum: and as Pallas a virgin blushed, when chance spake of love matters in her presence, and turn'd away her *reprimam*; though my subject necessarily require it, I will say no more.

And yet I must and will say something more, add a word or two to *virginum et viduarum*, in favour of all such distressed parties in the miseration of their present estate. And, as I cannot chuse but commiserate that labour of this infirmity, and are destitute of help in this, must I needs inveigh against them that are in fault, more than the causes, and as bitterly tax those tyrannizing pseudopoliticians, superstitious orders, rash vows, hard hearted parents, guardians, unnatural friends (call them how you will) those careless and stupid overseers, that without worldly respects, covetousness, supine negligence, their own private interest (*cum sibi sit interim bene*) can so severely reject, stubbornly not only but impiously condemn, without all remorse and pity, the tears, sighs, and grievous miseries, of such poor souls committed to their charge. How odious and abominable are those superstitious and rash vows of perpetual nasteries, so to bind and enforce men and women to vow virginity for a single life against the laws of nature, opposite to religion, policy, and humanity! so to starve, to offer violence, to suppress the vigour of the mind, rigorous statutes, severe laws, vain perswasions, to debar them from that which by their innate temperature they are so furiously inclined to be carried, and sometimes precipitated, even irresistibly led, to the prejudice of their soul's health, and good estate of body and mind! and all for private respects, to maintain their gross superstition, to enrich their territories (as they falsely suppose) by hindering some mar-

be not full of beggars, and their parishes pestered with orphans, piticians! *hæccine fieri flagitia?* ought these things so to be carried? *rry than burn*, saith the apostle; but they are otherwise perswaded. by all means quench their neighbours house, if it be on fire; but that which breaks out into such lamentable flames, they will not take their own bowels oftentimes, flesh and blood, shall so rage and burn; will not see it. *Miserum est*, saith Austin, *seipsum non miseresce*; are miserable in the mean time, that cannot pity themselves, the comfort of all, and, *per consequens*, their own estates. For, let them but count fearful maladies, feral diseases, gross inconveniences come to both his enforced temperance. It troubles me to think of, much more to see frequent abortions and murdering of infants in their nunneries (read as and others), their notorious fornications, those spintrias, tribadas, &c. those rapes, incests, adulteries, masturbations, sodomies, of monks and friers. (See Bale's Visitation of Abbies, *Mercurialis*, a Castro, Peter Forestus, and divers physicians.) I know their apologies and excuses for these things; *sed viderint politici, medici*, I shall more opportunely meet with them ^a elsewhere.

*Illius vidue, aut patronum virginis hujus,
Ne me forte putes, verbum non amplius addam.*

MB. III.—Immediate Cause of these precedent Symptomes.

some satisfaction to melancholy men that are troubled with these, a better means, in my judgement, cannot be taken, than to shew causes whence they proceed; not from devils, as they suppose, or are bewitched or forsaken of God, hear or see, &c. as many of them from natural and inward causes; that, so knowing them, they may rid the effects, or at least endure them with more patience. The rous and common symptomes are fear and sorrow, and that with-ise, to the wisest and discreetest men, in this malady not to be. The reason why they are so, Aëtius discusseth at large, Tetrabib. his first problem out of Galen, *lib. 2. de causis sympt.* 1. For puteth all to the cold that is black, and thinks that the spirits being and the substance of the brain cloudy and dark, all the objects appear terrible, and the ^b mind itself, by those dark, obscure gross ending from black humours, is in continual darkness, fear, and divers terrible monstrous fictions in a thousand shapes and appar-urr, with violent passions, by which the brain and phantasie are ind eclipsed. ¹ Fracastorius (*lib. 2. de intellect.*) will have cold to use of fear and sorrow; for such as are cold, are ill disposed to ll and heavy, by nature solitary, silent; and not for any inward (as physicians think); for many melancholy men dare boldly be, und walk in the dark, and delight in it: *solum frigidi timidi*: if ot, they are merry; and the more hot, the more furious, and void we see in mad men: but this reason holds not; for then no me-proceeding from choler adust, should fear. Averroës scoffs at Galen asons, and brings five arguments to refell them: so doth Herc. de *Tract. de melan. cap. 3*) assigning other causes, which are copiously and confuted by Ælianus Montaltus, *cap. 5. et 6.* Lod. Mercatus, *morb. cur. lib. 1. cap. 17.* Altomarus, *cap. 7. de mel.* Guianerius,

onc. Trident. de celibatu sacerdot. ¹ Cap. de Satyr, et Priapis. ^a Part. 3. sect. 2. Memb. 5.
^b Vapores crassi et nigri a ventriculo in cerebrum exhalant. Fel. Platerus. ¹ Calidi hilares,
ad ad lætitiā, et ideo solitarii, taciturni, non ob tenebras internas, ut medici volunt, sed ob
melancholici nocte ambulant intrepidi. Vapores melancholici spiritibus mixti, tenebrarum
Cap. 1.

tract. 15. c. 1. Bright, cap. 17. Laurentius, cap. 5. Valesius, m lib. 5. con. 1. ^j Distemperature (they conclude) makes black juiciness obscures the spirits; the spirits, obscured, cause fear and sorrow. Laurentius (cap. 13.) supposeth these black fumes offend especially the diaphragm or midriff, and so *per consequens*, the mind, which is obscured, as ^k if a cloud. To this opinion of Galen, almost all the Greeks and Arabians subscribe, the Latines new and old; *internæ tenebræ offuscant animum, næ nocent pueris*: as children are affrighted in the dark, so are melancholy at all times, ^l as having the inward cause with them, and still carrying it. Which black vapours, whether they proceed from the black blood, heart, (as T. W. Jes. thinks, in his Treatise of the passions of the stomach, spleen, midriff, or all the misaffected parts together, it boots to keep the mind in a perpetual dungeon, and oppress it with continual anxieties, sorrows, &c. It is an ordinary thing for such as are smitten at this dejected pusillanimity, and those other symptomes of melancholy, make themselves merry with them, and to wonder at such, as toys which may be resisted and withstood, if they will themselves: but let them so wonders, consider with himself, that, if a man should tell him that his den, some of his especial friends were dead, could he choose but gripe him upon a steep rock, where he should be in danger to be precipitated, he be secure? his heart would tremble for fear, and his head be giddy. Aulus (Tract. de pest.) gives instance (as I have said) ^m and put case in one that walks upon a plank; if it lye on the ground, he can saunter, but, if the same plank be laid over some deep water, instead of a stone, it is vehemently moved; and 'tis nothing but his imagination, formerly impress'd, to which his other members and faculties obey. Yet infer, that such men have a just cause to fear, a true object of fear. Melancholy men an inward cause, a perpetual fume and darkness, care, grief, suspicion, which they carry with them—an object which cannot be removed, but sticks as close, and is as inseparable, as a shadow; and who can expel, or over-run his shadow: remove heat of the liver, stomach, weak spleen: remove those adust humours and vapours from them, black blood from the heart, all outward perturbations; take away the cause; and then bid them not grieve nor fear, or be heavy, dull, or otherwise counsel can do little good; you may as well bid him that has an ague, not to be adry; or him that is wounded, not to feel pain.

Suspicion follows fear and sorrow at heels, arising out of the same fountain; so thinks ⁿ Fracastorius, that fear is the cause of suspicion, they suspect some treachery, or some secret machination to be from themselves; still they distrust. Restlessness proceeds from the same spring of fumes makes them like and dislike. Solitariness, avoiding of company, they are weary of their lives, hate the world, arise from the same cause; their spirits and humours are opposite to light; fear makes them solitary, and absent themselves, lest they should be misused, his overshoot themselves; which still they suspect. They are prone to be angry by reason of wind; angry, waspish, and fretting still, out of a choleric humor, which causeth fearful dreams, and violent perturbations both sleeping and waking. That they suppose they have no life, sink, they are pots, glasses, &c. is wind in their heads. ^o Herc.

^j Intemperies facit succum nigrum; nigrities obscurat spiritum; obscuratio spiritus tristitiam. ^k Ut nubecula solem offuscat. Constantinus, lib. de melanch. ^l Altomarus, timoris circumfert. Ater humor passionis materia; et atris spiritus perpetuam anime domum noctem. ^m Pone exemplum, quod quis potest ambulare super trabem quæ est in viâ: aquam profundam, loco pontis, non ambulabit super eam, eo quod imaginatur in animo et ter, formâ cadendi impressâ, cui obediunt membra omnia, et facultates reliquæ. ⁿ Lib. 2. Suspiciosi ob timorem et obliquum discursum; et semper inde putant sibi fieri insidiam. ^o Tract. de mel. cap. 7. Ex dilatatione, contractione, confusione, tenebrositate spirituum Intemperie, &c.

is this to the several motions in the animal spirits, *their dilatation, confusion, alteration, tenebrosity, hot or cold distemperature, all material humours.* ^p Fracastorius accounts it a thing worthy of why they should entertain such false conceits, as that they have it noses, that they are birds, beasts, &c. why they should think kings, lords, cardinals. For the first ^q Fracastorius gives two reasons, *the disposition of the body; the other the occasion of the phantasie,* yes be purblind, their ears sing by reason of some cold and rheume, the second, Laurentius answers, the imagination, inwardly or outward, represents to the understanding, not inticements only, to favour or dislike; but a very intensive pleasure follows the passion, or the will and reason are captivated by delighting in it. Seducers and lovers are so often melancholy and mad, the philosopher assigns this reason, *because, by a vehement and continual method that wherewith they are affected, they fetch up the spirits into the head, with the heat brought with them, they incend it beyond the cells of the inner senses dissolve their temperature; which being dissolved, they cannot perform their offices as they ought.*

Melancholy men are witty, (which Aristotle hath long since maintained) and that ^r all learned men, famous philosophers and lawmen *fere omnes melancholici*, have still been melancholy is much controverted. Jason Pratensis will have it understood of melancholy; which opinion Melancthon inclines to, in his book *de morbo* Marcilius Ficinus, (*de san. tuen. lib. 1. cap. 5*) but not simple; makes men stupid, heavy, dull, being cold and dry, fearful, fools, and not mixt with the other humours, flegm only excepted; and they but so mixt, as that blood be half, with little or no adustion, that is neither too hot nor too cold. Aponensis (cited by Melancthon) proceeds from melancholy adust, excluding all natural melancholy,

Laurentius condemns his tenent, because adustion of humours makes men mad, as lime burns when water is cast on it. It must be mixt and somewhat adust; and so that old aphorism of Aristotle may be true, *nullum magnum ingenium sine mixtura dementiæ*, no excellent wit without a mixture of madness. Fracastorius shall decide the controversie; *cholerici sunt dulces, sanguine, lively, pleasant, acceptable and merry, melancholici sunt tristes, cholericus est too swift in motion, and furious, impatient of delay, deceitful wits; melancholy men have the most excellent wits; this humour may be hot or cold, thick or thin: if too hot, they are mad and furious; if too cold, dull, stupid, timorous and sad: if temperate, rather inclining to that extremity of heat, than cold.* This will agree with that of Heraclitus; a dry light makes a wise man, a temperate heat and driness are the chief causes of a good wit: therefore an elephant is the wisest of all brute beasts, because his blood is *et ob atræ bilis copiam*: this reason Cardan approves (*subtil. 1. 1.*) Baptista Silvaticus, a physician of Milan, (in his first controversie) has slyly handled this question; Rulandus, in his problems, Cælius Rhodanus, 17. Valleriola, 6^{to} narrat. med. Herc. de Saxonia, Tract. 1. cap. 3. Lodovicus Mercatus, *de inter. morb. cur. lib. 17. cap. 17.* Porta, *Physiog. lib. 1. c. 13.* and many others.

^t *tionem dignum, cur tam falsa recipiant, habere se cornua, esse mortuos, nasutos, esse aves, postio corporis.* ^{2.} *Occasio imaginationis.* ^q *In pro. 11. de celo. Vehemens et assidua quædam afficitur, spiritus in cerebrum evocat.* ^r *Melancholici ingeniosi omnes, summi viri sapientissimi, sive circum imperatoriam aut reip. disciplinam, omnes fere melancholici. Aristoteles miscetur, ut sit duplex sanguinis ad reliqua duo.* ^s *Lib. 2. de intellectu. Pingui magmatici: sanguines amabiles, grati, hilares, at non ingeniosi; cholericus celeris motu, et rationis impatientis: melancholici solum excellentes, &c.*

Weeping, sighing, laughing, itching, trembling, sweating, blushing, and seeing strange noises, visions, wind, crudity, are motions of the depending upon these precedent motions of the mind. Neither are tears but actions (as Scaliger holds): *the voice of such as are afraid tremble, because the heart is shaken* (Conimb. prob. 6. sec. 3. de som.) Why or falter in their speech, Mercurialis and Montaltus (cap. 17) give like out of Hippocrates, *dryness, which makes the nerves of the tongue*. Fast speaking, (which is a symptome of some few) Aëtius will have cause *abundance of wind, and swiftness of imagination: boldness comes from dryness*; hirsuteness, from a dry temperature. The cause of much in a dry brain, continual meditation, discontent, fears, and cares, that the mind to be at rest: incontinency is from wind, and an hot liver (M. cons. 26). Rumbling in the guts is caused from wind, and wind from indigestion, weakness of natural heat, or a distempered heat and cold; palpitation of the heart, from vapours; heaviness and aking, from the same cause. A hard belly is hard, wind is a cause, and of that leaping in many parts. Redness of the face, and itching, as if they were flea-bitten, or stung with pis-mires, from a subtil wind: a cold sweat, from vapours arising from the hypochondria pitch upon the skin; leanness for want of good nourishment. Why the appetite is so great, Aëtius answers: *os ventris frigescit*, cold in those in cold belly, and hot liver, causeth crudity; and intention proceeds from indigestion; our soul, for want of spirits, cannot attend exactly to so many operations; being exhaust, and overpowered by passion, she cannot attend to the reasons which may dissuade her from such affections.

^d Bashfulness and blushing is a passion proper to men alone, and only caused for some shame and ignominy, or that they are guilty of themselves of some foul fact committed, but (as ^f Fracastorius well determines) *defectum proprium, et timorem, from fear, and a conceit of our defects*. A face labours and is troubled at his presence that sees our defects; and willing to help, sends thither heat; heat draws the subtillest blood; blush. They that are bold, arrogant, and careless, seldome or never blush but such as are fearful. Anthonius Lodovicus, in his book *de pudore* have this subtil blood arise in the face, not so much for the reverence of betters in presence, *but for joy and pleasure, or if any thing shall pass from us, a sudden accident, occurse, or meeting*, (which in ^h Macrobius, confirms) any object heard or seen (for blind men never blush) as Dandinus observes; the night and darkness make men impudent; we be staid before our betters, or in company we like not, or if we be molested and offend us—*erubescencia* turns to *rubor*, blushing to a redness. ⁱ Sometimes the extremity of the ears tingle, and are red, and the whole face, *etsi nihil vitiosum commiseris*, as Lodovicus holds. Aristotle is of opinion, *omnis pudor ex vitio commisso*, all shame from offence. But we find otherwise; it may as well proceed ^k from force, and inexperience, (so ^l Dandinus holds) as vice; a hot liver, a retus (notis in Hollerium); *from a hot brain, from wind, the lungs heat after drinking of wine, strong drink, perturbations, &c.*

^a Trepidantium vox tremula, quia cor quatitur. ^b Ob ariditatem quae reddit nervos li-
^c Incontinentia linguae ex copia flatuum, et velocitate imaginationis. ^d Calvities ob siccit-
^e Aëtius. ^f Lauren. c. 13. ^g Tetrab. 2. ser. 2. c. 10. ^h Ant. Lodovicus prob. lib.
ⁱ atrabilialis. ^j Subrusticus pudor, vitiosus pudor. ^k Ob ignominiam aut turpitudinem.
^l De symp. et antip. cap. 12. Laborat facies ob praesentiam ejus qui defectum nostrum videt
quasi opem laturo, calorem illuc mittit; calor sanguinem trahit; unde rubor. Audaces non
^m Ob gradum et voluptatem, foras exit sanguis, aut ob melioris reverentiam, aut ob subitum
ⁿ si quid incautus exciderit. ^o Com. in Arist. de animâ. Cæci ut plurimum impudentes.
^p pudentes. ^q Alexander Aphrodisiensis makes all bashfulness a virtue; eamque se refert in
solitum, etsi esset admodum senex. ^r Saepè post cibum apti ad ruborem, ex potu vini, et
^s et ab hepate calido, cerebro calido, &c. ^t Com. in Arist. de animâ. Tam a vi et iocunditate
^u a vitio.

ter, what it is, saith ^m Tully, how caused, where, and so suddenly
 ut, that, desirous to stay it, we cannot, how it comes to possess and
 face, veins, eyes, countenance, mouth, sides, let Democritus deter-
 mine the cause, that it often affects melancholy men so much, is given by Go-
 l. 3. de sale genial. cap. 18)—abundance of pleasant vapours, which in
 melancholy especially, break from the heart, ⁿ and tickle the midriff,
 it is transverse and full of nerves; by which titillation the sense being
 and the arteries distended, or pulled, the spirits from thence move
 across the sides, veins, countenance, eyes. See more in Jossius, de risu,
 Vives, 3. de Animâ. Tears, as Scaliger defines, proceed from grief
 or from the heating of a moist brain; for a dry cannot weep.

They see and hear so many phantasms, chimeras, noises, visions, &c.
 hath discoursed at large in his book of imagination, and ^p Lavan-
 spectris, part. 1. cap. 2, 3, 4) their corrupt phantasie makes them
 hear that which indeed is neither heard nor seen. Qui multum
 t, aut noctes ducunt insomnes, they that much fast, or want sleep, as
 only or sick men commonly do, see visions, or such as are weak-sighted,
 ous by nature, mad, distracted, or earnestly seek. Sabini, quod
 somniant, as the saying is; they dream of that they desire. Like
 to the Spaniard, who, when he was sent to discover the Streights of
 a, and confine places, by the prorex of Peru, standing on the top of
 amantissimam planitiem despicere sibi visus fuit, ædificia magnifica,
 rimos pagos, altas turres, splendida templa, and brave cities, built
 in Europe; not (saith mine ^q author) that there was any such
 it that he was vanissimus et nimis credulus, and would fain have
 it. Or (as ^r Lod. Mercatus proves), by reason of inward vapours,
 hours from blood, choler, &c. diversly mixt, they apprehend and
 vardly, as they suppose, divers images, which indeed are not. As
 t drink wine think all runs round, when it is their own brain; so is
 these men; the fault and cause is inward, as Galen affirms: ^s mad
 such as are near death, quas extra se videre putant imagines, intra
 abent: 'tis in their brain, which seems to be before them; the brain,
 as a glass, reflects solid bodies. Senes etiam decrepiti cerebrum
 concavum et aridum, ut imaginentur se videre (saith ^t Boissardus)
 sunt; old men are too frequently mistaken, and dote in like case;
 e that looketh through a piece of red glass, judgeth every thing he
 e red; corrupt vapours mounting from the body to the head, and
 again from thence to the eyes, when they have mingled themselves
 e watery crystal which receiveth the shadows of things to be seen,
 all things appear of the same colour, which remains in the humour
 spreads our sight, as to melancholy men all is black, to phlegma-
 white, &c. Or else, as before, the organs, corrupt by a corrupt
 ie, (as Lemnius, lib. 1. cap. 16. well quotes) ^u cause a great agitation
 ts and humours, which wander to and fro in all the creeks of the
 and cause such apparitions before their eyes. One thinks he reads
 ng written in the moon, as Pythagoras is said to have done of old;
 smells brimstone, hears Cerberus bark: Orestes, now mad, supposed

oratore. Quid ipse risus, quo pacto concitetur, ubi sit, &c. ^s Diaphragma titillant, quia
 n et nervosum, quâ titillatione motu sensu atque arteriis distentis, spiritus inde latera, venas,
 occupant. ^t Ex calefactione humidæ cerebri; nam ex sicco lacrymæ non fluunt. ^u Res
 imaginantur; et putant se videre quæ nec vident, nec audiunt. ^v Lact. lib. 13. cap. 2.
 die Occident. ^w Lib. 1. cap. 17. cap de mel. ^x Insani, et qui mortui vicini sunt, res, quas
 videre putant, intra oculos habent. ^y Cap. 10. de spirit. apparitione. ^z De occult. nat.

he saw the Furies tormenting him, and his mother still ready to torment him.

O mater ! obsecro, noli me persequi
His Furiis, adspectu angulneis, horribilibus !
Ecce ! ecce ! in me jam ruunt !

but Electra told him, thus raving in his mad fit, he saw no such sight it was but his crazed imagination.

Quiesce, quiesce, miser, in linteis tuis ;
Non cernis etenim, quae videre te putas.

So Pentheus (*in Bacchis Euripidis*) saw two suns, two Thebes : alone was troubled. Sickness is an ordinary cause of such sights. *subtil. 8. mens ægra, laboribus et jejuniis fracta, facit eos videre* &c. And, Osiander beheld strange visions, and Alexander ab Alexandro in their sickness, which he relates (*de rerum varietat. lib. 8. cap. 44*). Ptolemy, that noble Arabian, on his death bed, saw a ship ascending and descending, which Fracastorius records of his friend Baptista Turrianus. Weakness is a vain perswasion withall, may effect as much, and second causes cause as an oare in water makes a refraction, and seems bigger, bended down. The thickness of the aire may cause such effects ; or any object not discerned in the dark, fear and phantasie will suspect to be a ghost, as ** Quod nimis miseri timent, hoc facile credunt* : we are apt to be mistaken in such cases. Marcellus Donatus (*lib. 2. cap. 1*) brings in Aristotle, of one Antepheron, which likely saw, wheresoever he was, his image in the aire, as in a glass. Vitellio (*lib. 10. perspect.*) hath such an instance of a familiar acquaintance of his, that, after the want of three nights sleep, as he was riding by a river side, saw another riding with him, using all such gestures as he did ; but, when more light appeared, it was he. Eremites and anachorites have frequently such absurd visions, revealing the reason of much fasting and bad diet : many are deceived by legerdemain. Scot hath well shewed in his book of the discovery of witchcraft, and *subtil. 18.* Suffites, perfumes, suffumigations, mixt candles, painted glasses, and such natural causes, make men look as if they were dead, horse heads, bulls-horns, and such like brutish shapes, the roots of snakes, adders, dark, light, green, red, of all colours, as you may see in Baptista Porta, Alexis, Albertus, and others :—glow-worms, fire-meteors, *ignis fatuus*, (which Plinius, *lib. 2. cap. 37*) calls *Campes* Pollux) with many such that appear in moorish grounds, about marshes, moist valleys, or where battels have been fought ; the causes are read in Goclenius, Velcurius, Finkius, &c. Such feats are often wrought to frighten children, with squibs, rotten wood, &c. to make folks believe they were dead, ** solito majores*, bigger, lesser, fairer, fouler, *ut sine capitibus videantur, aut toti igniti, aut formæ demonum.* As *canis, nigri*, &c. saith Albertus ; and so 'tis ordinary to see strange sights by catoptricks ; who knows not that if, in a dark room, the sun be admitted at one little hole, and paper or glass put upon it, the sun will represent, on the opposite wall, all such objects as are illuminated by his rayes ? With concave and cylinder glasses, we may reflect any thing, men, devils, anticks, (as magicians most part do, to gull a silly spectator in a dark room) we will ourselves, and that hanging in the air, be nothing but such an horrible image (as ** Agrippa* demonstrates) as in another room. Roger Bacon of old is said to have represented

* Seneca. Quod metuunt nimis, nunquam amoveri posse nec tolli putant. * Sanguis melle compositus et centaureæ, &c. Albertus. * Lib. 1. occult. philos. Imperiti homines et umbrarum imagines videre se putant, quum nihil sint aliud, quam simulacra animæ expertia.

walking in the aire by this art, though no such thing appear in his natives. But most part, it is in the brain that deceives them; though I may not deny, but that oftentimes the devil deludes them, takes his unity to suggest, and represent vain objects to melancholy men, and as are ill affected. To these you may add the knavish impostures of en, exorcists, mass-priests, and mountebanks, of whom Roger Bacon

in *de miraculis naturæ et artis*, cap. 1. ² They can counterfeit the voices of all birds and bruit beasts almost, all tones and tunes of men, and within their throats, as if they spoke afar off, that they make their auditors as they hear spirits, and are thence much astonished and affrighted with

Besides those artificial devices to over-hear their confessions, like that

spring place of Gloucester with us, or like the Dukes place at Mantua in Italy, where the sound is reverberated by a concave wall; a reason of which

Acoustic in his Echometria gives, and mathematically demonstrates.

So that the hearing is as frequently deluded as the sight, from the same

error almost, as he that hears bells, will make them sound what he list, *the fool thinketh, so the bell clinketh.* Theophilus (in Galen) thought

and musick, from vapours which made his ears sound, &c. Some

deceived by echoes, some by roaring of waters, or concaves and reverberation of aire in the ground, hollow places and walls. ³ At Cadurcum in

any, words and sentences are repeated by a strange echo to the full, whatsoever you shall play upon a musical instrument, more distinctly and

than they are spoken at first. Some echoes repeat a thing spoken

times, as at Olympus in Macedonia (as Pliny relates, *lib. 36. cap. 15.*)

twelve times, as at Charenton, a village near Paris in France.

Delphos in Greece heretofore was a miraculous echo, and so in many

places. Cardan (*subtil. l. 18*) hath wonderful stories of such as have

deluded by these echoes. Blancanus the Jesuit (in his Echometria)

a variety of examples, and gives his reader full satisfaction of all such

as, by way of demonstration. ⁴ At Barrey, an isle in the Severn mouth,

seem to hear a smiths forge: so at Lipara, and those sulphureous isles,

many such like which Olaus speaks of in the continent of Scandia, and

in northern countries. Cardan (*de rerum var. l. 15. c. 84*) mentioneth

one, that still supposed she heard the devil call her, and speaking to her,

was a painters wife in Milan) and many such illusions and voices, which

led most part from a corrupt imagination.

Hence it comes to pass, that they prophesie, speak several languages,

of astronomy, and other unknown sciences to them, (of which they

ever been ignorant) ^b I have in brief touched; only this I will here

that Arculanus, Bodin. (*lib. 3. cap. 6. demon.*) and some others, ^c hold

manifest token that such persons are possessed with the devil, (so doth

reules de Saxoniâ, and Apponensis) and fit only to be cured by a priest.

^d Guianerius, ^e Montaltus, Pomponatius of Padua, and Lemnius (*lib. 2.*

2.) refer it wholly to the ill-disposition of the ^f humour, and that out

the authority of Aristotle, *prob. 30. 1*, because such symptomes are cured

by purging; and as, by the striking of a flint, fire is enforced, so, by the

violent motions of spirits, they do *elicere voces inauditas*, compel strange

things to be spoken. Another argument he had from Plato's *reminis-*

cence, which is, all out, as likely as that which Marsilius Ficinus speaks

of, *linguæ, vocum varietatem in ventre et guttore fingentes, formant voces humanas a longe vel prope,*

aut, ac si spiritus cum homine loqueretur; et sonos brutorum fingunt, &c. ^g Tam clare et arti-

culis repetitur, ut perfectior sit Echo quam ipse dixerit. ^h Blowing of bellows, and knocking of

stones, if they apply their ear to the cliff. ⁱ Memb. 1. Sub. 3. of this partition, cap. 16. in 9 Rhasis.

^j *demonis nulla sunt, nisi quod loquantur ea que ante nesciebant, ut Teutonicum aut aliud idioma,*

^k Cap. 12. tract. de mel. ^l Tract. 15. c. 4. ^m Cap. 2. ⁿ *Mira vis concitat humores, ardorque*

ut mentem exagitat, quum, &c.

of his friend Paracelsus: by a divine kind of infusion, he understood secrets of nature, and tenents of Græcian and barbarian philosophy: ever he heard of, saw, or read their works: but in this I should have been with Avicenna and his associates, that such symptomes proceed from spirits, which take all opportunities of humours decayed, or otherwise vert the soul of man: and besides, the humour it self is *balneum* devils bath, and as Agrippa proves doth intice him to seize upon

SECT. IV.

MEMB. I.—Prognosticks of Melancholy.

PROGNOSTICKS, or signs of things to come, are either good or ill: if a malady be not hereditary, and taken at the beginning, there is good cure: *recens curatio non habet difficilem*, saith Avicenna, (*Tract. 4. c. 15.*). That which is with laughter, of all others, is gentle, and remiss: Hercules de Saxoniâ, *If that evacuation of varices which they call the water between the skin, shall melancholy man, his misery is ended* (Hippocrates, *Aphor. 6. cl. 6. de morbis vulgar. com. 8.*) confirms the same; and to this Hippocrates all the Arabians, new and old Latines, subscribe. *c. 25.* Hercules de Saxoniâ, Mercurialis, Vittorius, Faventinus, &c. *cl. 1. observat. med. c. de Maniâ* illustrates this aphorism with example of one Daniel Federer, a coppersmith, that was long melancholy in the end mad about the twenty-seventh year of his age: the water began to arise in his thighs; and he was freed from his mania: the Roman was so cured, some say, though with great pain: hath some other instances of women that have been helped by the moneths, which before were stopped. That the opening of the spleen will do as much for men, all physicians joyntly signifie, so they say, and not by compulsion. All melancholy men are better tane. Robertus saith, scarce any man hath that ague twice, if it be him from this melancholy, 'tis a question: for many physicians long agues for special causes, and a quartane ague amongst the rest. *cl. 1. tract. 9. When melancholy gets out at the superficies or settles, breaking out in scabs, leprosie, morpheus, or in purgation by the urine, or that the spleen is enlarged, and those various disease is dissolved.* Guainerius (*cap. 5. tract. 15.*) adds dropsy, dysentery, leprosie, as good signs, to these scabs, morpheus, and leprosie, and proves it, out of the sixth of Hippocrates Aphorismes.

Evil prognosticks, on the other part. *Inveterata melancholia*: if it be inveterate, it is incurable (a common axiome), *incurabilis*, (as they say that make the best) hardly cured. Thinesseth (*cl. 3. de loc. affect. cap. 6v.*): *he it in whom it will, the cause sover, it is ever long, wearisome, tedious, and hard to be cured, if be habituated.* As Lucian said of the gout, she was *the quicquid, and inexorable*, may we say of melancholy. Yet Paracelsus all diseases whatsoever curable, and laughs at them which think so. T. Erastus (*part. 3.*) objects to him; although, in another place diseases he accounts incurable, and by no art to be removed. (*specil. 2. de mel.*) holds it less dangerous, if only *in imagination*

^a Probat Jamblicus mysteris. ^b Si melancholici hemorrhoides supervenerint, variis dam placet aqua inter cutem, solvitur malum. ^c Cap. 10. de quartana. ^d Cum sanguinem, et residet melancholia per scabiem, morpheam nigram, vel expurgatur per urinem, &c. non erit, &c. splen magnificatur, et varices apparent. ^e Quia jam com. ^f In quocunque sit, a quocunque causâ, hypocon. præsertim, semper est longa, morosa potest. ^g Regna morborum et inexorabilis. ^h Omne delirium, quod oritur a paucis rabilis. Hildesheim, specil. de mania. ⁱ Si sola imaginatio lædatur, et non ratio.

reason: *the gentlest is from blood, worse from choler adust, but the worst of all from melancholy putrified.* ¹Brueel esteems hypochondriacal least dangerous, and the other two species (opposite to Galen) hardest to be cured. The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of Montanus (*pro Abbate* 19): *this malady doth commonly accompany them to their grave; physicians may ease, and it may lye hid for a time: but they cannot quite cure and it will return again more violent and sharp than at first, and that upon the small occasion or error: as in Mercuries weather-beaten statue, that since all over gilt, the open parts were clean, yet there was in fimbriis* ²in, in the chinks a remnant of gold—there will be some reliques of melancholy left in the purest bodies (if once tainted), not so easily to be rooted

³Ofentimes it degenerates into epilepsy, apoplexy, convulsions, and madness, (by the authority of Hippocrates and Galen) ⁴all averr, if once it reaches the ventricles of the brain—Frambesarius, and Sallust Salvianus ⁵adds, if it get into the optick nerves, blindness. Mercurialis (*consil.* 20) ⁶is a woman to his patient, that from melancholy became epileptick and blind. It come from a cold cause, or so continue cold, or increase, epilepsie, convulsions follow, and blindness; or else, in the end, they are moped, sottish, in all their actions, speeches, gestures, ridiculous. ⁷If it come from an hot cause, they are more furious, and boisterous, and in conclusion mad. *Calescent melancholiam sapius sequitur mania.* ⁸If it heat and increase, that is a common event: *per circuitus, aut semper, insanit*; he is mad by fits, together; for (as ⁹Sennertus contends out of Crato) there is *seminarium* in this humour, the very seeds of fire. If it come from melancholy natural adust, and in excess, they are often dæmoniacal (Montanus).

Seldom this malady procures death, except (which is the greatest, most furious calamity, and the misery of all miseries) they make away themselves; which is a frequent thing, and familiar amongst them. ¹⁰'Tis ¹¹Hippocrates observation, Galens sentence, (*etsi mortem timent, tamen plerumque sibi ipsi vitam consciscunt*, l. 3. *de locis affect.* cap. 7) the doom of all physicians. ¹²Rabbi Moses aphorism, the prognosticon of Avicenna, Rhasis, Aërtius, Avodius, Valescus, Altomarus, Sallust Salvianus, Capivaccius, Mercatus, Sculus de Saxoniâ, Piso, Brueel, Fuchsius, all, &c.

*Si seipsum adeo, mortis formidine, vitæ
Poenitent infelix odium, lucisque videndæ,
Ut sibi consciscat merenti pectore letum.*

And so far forth deaths terrour doth affright,
He makes away himself, and hates the light:
To make an end of fear and grief of heart,
He voluntary dies, to ease his smart.

In such sort doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner inforced to offer violence unto himself, to be freed from his present insufferable pains. So some (th ¹³*Fracastorius) *in fury, but most in despair, sorrow fear, and out of anguish and vexation of their souls, offer violence to themselves; for their life is unhappy and miserable. They can take no rest in the night, sleep: or, if they do slumber, fearful dreams astonish them.* In the meantime, they are affrighted still by some terrible object, and torn in pieces by suspicion, fear, sorrow, discontents, cares, shame, anguish, &c. as so

hala sanguine fervente, deterior a bile assatâ, pessima ab atrâ bile putrefactâ. ¹⁴Difficillior cura quam sit vitio corporis totius et cerebri. ¹⁵Difficilis curatu in viris, multo difficillior in feminis. ¹⁶Ad istum plerumque homines comitatur: licet medici levit plerumque, tamen non tollunt unquam, sed et acerbior quam antea, minimâ occasione, aut errore. ¹⁷Peculum est, ne degeneret in epilepsiam, letum, convulsionem, cecitatem. ¹⁸Montal. c. 25. Laurentius. Nic. Piso. ¹⁹Her. de Saxoniâ, astle, Capivaccius. ²⁰Pavent. Humor frigidus sola delirii causa, furoris vero humor calidus. ²¹animus calis madness sobolem melancholice. ²²Alexander, l. 1. c. 18. ²³Lib. 1. part. 2. c. 11. ²⁴itali c. 13. Raro mors aut nunquam, nisi sibi ipsis inferant. ²⁵Lib. de insan. Fabio Calvo inter. ²⁶Nunquall violentas manus sibi inferunt. ²⁷Lucret. l. 3. ²⁸Lib. 2. de Intell. Sæpe mortem sibi ²⁹semet ob timorem et tristitiam, tædio vitæ affecti ob furem et desperationem. Est enim infera, &c. ³⁰sic perpetuo afflictati vitam oderunt, se precipitant, his malis carituri, aut interficiunt se, aut tale quid ³¹astunt.

many wild horses, that they cannot be quiet an hour, a minute of time, but even against their wills, they are intent, and still thinking of it: they can forget it: it grinds their souls day and night; they are perpetually tormented a burden to themselves, as Job was; they can neither eat, drink, or sleep. Psal. 107. 18. *Their soul abhorreth all meat, and they are brought to the death door, being bound in misery and iron:* they curse their stars (as Job), *and day of their birth, and wish for death* (for, as Pineda and most interpreters hold, Job was even melancholy to despair, and almost 'nada' itself): they murmur many times against the world, friends, allies, all mankind, even against God himself in the bitterness of their passions: *non volunt, mori nesciunt*; live they will not, die they cannot. And, in the midst of these squalid, ugly, and such irksome dayes, they seek at last, (finding no comfort, ^{no} remedy in this wretched life) to be eased of all by death. *Omnes appetunt bonum*; all creatures seek the best, and for their good, as they live *sub specie*, in shew at least, *vel quia mori, pulchrum putant*, (saith Hippocrates) *vel quia putant inde se majore malis liberari*, to be freed as they wish. Though, many times, as Æsops fishes, they leap from the frying-pan into the fire itself, yet they hope to be eased by this means; and there (saith Felix Platerus) *after many tedious dayes, at last, either by drowning, hanging, or some such fearful end, they precipitate or make away themselves* many lamentable examples are daily seen amongst us: *alius ante fore laqueo suspendit*, (as Seneca notes) *alius se precipitavit a tecto, ne domum stomachantem audiret*; *alius, ne reduceretur a fugâ, ferrum adgessit viscera*: so many causes there are—*His amor exitio est, furor hic, amor, grief, anger, madness; and shame, &c.* 'Tis a common calamity fatal end to this disease: they are condemned to a violent death, by a decree of physicians, furiously disposed, carried headlong by their tyrannizing will, enforced by miseries; and there remains no more to such persons, if not the heavenly physician, by his assisting grace and mercy alone, do not prevail (for no humane perswasion or art can help) but to be their own butch and execute themselves. Socrates his *cicuta*, Lucretias dagger, Timotheus halter are yet to be had; Catoes knife, and Neroes sword are left behind them, as so many fatal engines, bequeathed to posterity, and will be used to the worlds end, by such distressed souls: so intolerable, unsufferable, grievous and violent is their pain, ^{so} unspeakable, and continue. One of grief is an hundred years, as Cardan observes, 'tis *carnificina hominis* *angor animi*, as well saith Aretæus, a plague of the soul, the cramp convulsion of the soul, an epitome of hell; and, if there be a hell on earth, it is to be found in a melancholy mans heart:

For that deep torture may be call'd an hell,
When more is felt, than one hath power to tell.

Yea, that which scoffing Lucian said of the gout in jest, I may truly say of melancholy in earnest.

O triste nomen! O Dis odibile,
Melancholia lacrymosa, Coccyi filia!
Tu Tartari specubus opacis edita
Erinny, utero quam Megæra suo tulit
Et ab uberibus aluit, cuique parvulæ
Amarulentum in os lac Alecto dedit,
Omnes abominabilem te demones
Produxere in lucem, exitio mortallum.

O sad and odious name! a name so fell,
Is this of melancholy, brat of hell.
There born in hellish darkness doth it dwell
The Furies brought it up, Megæra's lust,
Alecto gave it bitter milk to eat:
And all conspired a bane to mortal men,
To bring this devil out of that black den.

Et paullo post—

^f Psal. 107. 10. ^g Job, 33. ^h Job, 6. 8. ⁱ VI doloris et tristitiæ ad insaniam prætere
Seneca. ^k In salutis suæ desperatione proponunt sibi mortis desiderium. Oct. Horat. l. 1.
Lib. de insanâ. Sic sic juvat ire per umbras. ^l Cap. 3. de mentis alienat. Menti degunt, di
dem mortem, quam timent, suspendio aut submersione, aut aliquâ allâ vi, ut multa tristitia exempla
^m Arculanus, in 9 Rhasis, c. 16. Cavendum, ne ex alto se precipitent, aut alias lædant. ⁿ O
opinionibus incogitabile malum! Lucian. Mortesque mille, mille, dum vivit, necessegerit, p
Helmsius, Austriaco. ^o Regina morborum, cui famulantur omnes et obediunt. Cardan.

an Jupiter fert tale telum fulminis,
an illa sic procella sœvit æquoris,
an impetum tanta vis est turbinis.
an æquos sustinet mortis Cerberi?
an virus Echidne membra mea depascitur?
an huius sanie tincta Nessi sanguinis?
incurabile et immedicabile malum hoc.

Jupiters thunderbolt, nor storm at sea,
Nor whirl-wind, doth our hearts so much dismay,
What? am I bit by that fierce Cerberus?
Or stung by serpent so pestiferous?
Or put on shirt that's dyt in Nessus blood?
My pain's past cure; physick can do no good.

texture of body like unto it;

—Siculi non invenere tyranni
Majus tormentum;

strappados, hot irons, Phalaris bulls,

—Nec ira Deum tantum, nec tela, nec hostis,
Quantum sola nocet animis illapsa.
Joves wrath, nor devils, can
Do so much harm to th' soul of man.

ears, griefs, suspicions, discontents, imbonities, insuavities, are swallowed and drowned in this Euripus, this Irish sea, this ocean of misery, as so many I books; 'tis *coagulum omnium ærumnarum*, which Ammianus applied to distressed Palladius. I say of our melancholy man, he is the cream of all adversity, the quintessence, and upshot; all other diseases whatsoever but flea-bitings, to melancholy, in extent: 'tis the pitch of them all,

Hospitium est calamitatis. Quid verbis opus est?
Quancunque malam rem queris, illic reperies.
What need more words? 'tis calamities inn,
Where seek for any mischief, 'tis within;

melancholy man is that true Prometheus, which is bound to Caucasus; as Tityus, whose bowels are still by a vulture devoured (as poets feign); doth Lilius Giraldus interpret it of anxieties, and those of griping, and so ought it to be understood. In all other maladies we seek for relief, if a leg or an arm ake, through any distemperature or wound, or that have an ordinary disease, above all things whatsoever we desire help to health, a present recovery, if by any means possible, it may be procured: we will freely part with all our other fortunes, substance, endure misery, drink bitter potions, swallow those distastful pills, suffer our flesh to be seared, to be cut off, any thing for future health; so sweet, so precious above all things in this world is life: 'tis what we chiefly desire, long and happy days; (*multos da, Jupiter, annos!*) increase of years men wish; but, to a melancholy man, nothing so tedious, nothing so precious; that which they so carefully seek to preserve, he abhors, he alone. Intolerable are his pains, some make a question, *gravioris morbi corporis animi*, whether the diseases of the body or mind be more grievous: but there is no comparison, no doubt to be made of it; *multo enim sævior est atroxior animi quam corporis crucidatus* (Lem. l. 1. c. 12): the diseases of the mind are far more grievous.—*Totum hic pro vulnere corpus;* and soul is misaffected here, but the soul especially. So Cardan testifies (*de rerum var. lib. 8. 40*): Maximus Tyrius a Platonist, and Plutarch, made just volumes to prove it. Dies adimit ægritudinem hominibus; her diseases there is some hope likely; but these unhappy men are born to misery, past all hope of recovery, incurably sick; the longer they live, the more they are; and death alone must ease them.

no other doubt is made by some philosophers, whether it be lawful for a man, in such extremity of pain and grief, to make away himself, and how many men that so do are to be censured. The Platonists approve of it, it is lawful in such cases, and upon a necessity. Plotinus (*l. de stud. c. 7*), and Socrates himself defends it, (in Platos Phædon): if a man labour of an incurable disease, he may dispatch himself, if it be

quis intus scorpio, &c. Seneca, Act. 4. Herc. Oct. Silius Italicus. Lib. 29. Hic
incurabilis et insuaritas consistit, ut Tertulliani verbis utar, orat. ad martyres. Plautus. Vit.
lib. Persius. Quid est miserius in vitâ, quam velle mori? Seneca. Tom. 2. Libello, an
res passionis, &c. Ter.

to his good. Epicurus and his followers, the Cynicks, and neral affirm it, Epictetus and *Seneca amongst the rest : *quæ esse viam ad libertatem* ; any way is allowable, that leads us give God thanks, that no man is compelled to live against *ad hominem claustra, carcer, custodia? liberum ostium* always ready and at hand. *Vides illum præcipitem locum* dost thou see that steep place, that river, that pit, that tree at hand ; *effugia servitutis et doloris sunt*, as that Laconian headlong, (*non serviam, aiebat puer*) to be freed of his mis in thy body, if these be *nimis operosi exitus*, will set thee free, *finem facias an accipias?* there's no necessity for a man *Malum est necessitati vivere ; sed in necessitate vivere, nec Ignarus, qui sine causâ moritur ; et stultus qui cum do* *epist.* 58). Wherefore hath our mother the earth brought (Pliny) in so great a quantity, but that men in distress need themselves ? which kings of old had ever in a readiness, *ad venenum sub custode promptum* (Livy writes), and execution hand. Speusippus, being sick, was met by Diogenes ; on slaves shoulders, he made his moan to the philosopher : but quoth Diogenes, *qui, cum talis sis, vivere sustines* : thou must thou wilt,—meaning by death. *Seneca therefore comme and Lucretia, for their generous courage in so doing, and o tarily die, to avoid a greater mischief, to free themselves from their honour or vindicate their good name, as Cleopatra did (Syphax wife) did, Hannibal did, as Junius Brutus, as Vir those Campanian senators in Livy (*Dec. 3. lib. 6*), to escape ranny, that poisoned themselves. Themistocles drank bulls blood he would fight against his country ; and Demosthenes chose poyson, Publius Crassi filius, Censorius, and Plancus, those who to make away themselves, than to fall into their enemies hands myriads besides in all ages might I remember,

qui sibi letum
Insontes peperere manu, &c.

¹Rhasis, in the Macchabees, is magnified for it, Sampsons So did Saul and Jonas sin ; and many worthy men and won *moria celebratur in ecclesia*, saith *Leminchus, for killing their chastity and honour, when Rome was taken (as Austin *de Civit. Dei, cap. 16*). Jerome vindicateth the same (*in Jerobrose (l. 3. de virginitate)*) commendeth Pelagia for so doing. *cap. 15*) admires a Roman matron for the same fact, to save lust of Maxentius the tyrant. Adelhelmus, abbot of Malmes *beatas virgines, quæ sic, &c.* Titus Pomponius Atticus, the renowned Roman senator, Tullys dear friend, when he had as he supposed, of an incurable disease, *vitamque producere dolores, sine spe salutis*, was resolved voluntarily by famine to self, to be rid of his pain ; and when Agrippa and the rest friends earnestly besought him, *osculantes obsecrarent, ne i cogeret, ipse acceleraret*, not to offer violence to himself—*resolution he desired again they would approve of his good intention to dehort him from it* ; and so constantly died, *precesque eius suâ obstinatione depressit*. Even so did Corellius Rufus, and

* Patet exitus ; si pugnare non vultis, licet fugere : quis vos tenet invitos ? De promus Deo gratias, quod nemo invitus in vitam tenere potest. Epist. 26. Seneca, et Epist. 70. et 12. ⁴ Lib. 2. cap. 83. Terra mater nostri mi-certa. ⁵ Epist. 24. 71 ⁶ Vindicatio Apoc. lib.

(by the relation of Plinius Secundus, *epist. lib. 1. epist. 12.*) famish himself death; *pedibus correptus, cum incredibiles cruciatus et indignissima tormenta teretur, a cibis omnino abstinuit*: neither he nor Hippolyta his wife could hurt him; but *destinatus mori obstinate magis, &c.* die he would, and die he did. So did Lycurgus, Aristotle, Zeno, Chrysippus, Empedocles, with many more, &c. In wars, for a man to run rashly upon imminent danger, and to meet death, is accounted valour and magnanimity; ^b to be the cause of his ruin, and many a thousands ruine besides, to commit wilful murder in a quarrel, of himself and others, is a glorious thing; and he shall be crowned with it. The ¹Massagetæ in former times, ²Barbiccians, and I know not what nations besides, did stifle their old men, after seventy years, to free them from their grievances incident to that age. So did the inhabitants of the islands of the Ionians; because their aire was pure and good, and the people generally long to die, *antevertēbant fatum suum, priusquam manci forent, aut imbecillitas exacerderet, papavere vel cicutā*; with poppy or hemlock they prevented death. ³Thomas Moore, in his Utopia, commends voluntary death, if he be *sibi aut aliis molestus*, troublesome to himself or others: ⁴ *especially if to live be a torment to him, let him free himself with his own hands from this tedious life, from a prison, or suffer himself to be freed by others.* ⁵And 'tis the same sentiment which Laërtius relates of Zeno, of old: *juste sapiens sibi mortem conat, si in acerbis doloribus versetur, membrorum mutilatione, aut morbis curandis*, and which Plato (*9. de legibus*) approves, if old age, poverty, sickness, &c. oppress; and which Fabius expresseth in effect (*Præfat. 7. Institut.*) *nemo nisi sua culpa diu dolet.* It is an ordinary thing in China (saith Riccius the Jesuit) ⁶ *if they be in despair of better fortunes, or tyred and tortured with misery, to bereave themselves of life, and many times, to let their enemies the more, to hang at their door.* Tacitus the historian, search the philosopher, much approve a voluntary departure, and Austin (*de Civ. Dei, l. 1. c. 29*) defends a violent death, so that it be undertaken in a good cause: *nemo sic mortuus, qui non fuerat aliquando moriturus: quid enim interest, quo mortis genere vita ista finiatur, quando ille, cui finitur, vivens mori non cogitur?* &c. no man so voluntarily dies, but *volens nolens*, must die at last; and our life is subject to innumerable casualties: who knows when they may happen? *utrum satius est, unam perpeti moriendo, an vitæ timere vivendo!* ⁷ rather suffer one, than fear all. *Death is better than a longer life* (*Ec. 30. 17*): ⁸ and a harder choice to live in fear, than, by once dying, to be freed from all. Cleombrotus Ambraciotes perswaded I know not how many hundreds of his auditors, by a luculent oration he made of the misery of this, and happiness of that other life, to precipitate themselves: and being read Platos divine tract *de animâ* for examples sake, led the way first. A neat epigram of Callimachus will tell you as much:

*Laqueus tale, Soli cum diceret Ambraciotes,
In Stygias fertur destituisse lacus,*

*Morte nihil dignum passus: sed forte Platonia
Divini exitium de nece legit opus.*

Calanus and his Indians hated of old to die a natural death: the Circumstances and Donatists, loathing life, compelled others to make them away:—⁹ how many such; ¹⁰ but these are false and pagan positions, prophane stoical

¹ See amongst Turks and others. ² Bohemus, de moribus gent. ³ Ellan. lib. 4. cap. 1. Omnes 70 annos ætatem interficiunt.

⁴ Lib. 2. Præsertim cum tormentum et vita sit, bonâ spe fretus, acerbâ velut a carcere, se eximat, vel ab aliis exitum suâ voluntate patitur. ⁵ Nam quis, amphoram eximiam, faciem exarboreret? (Seneca, *epist. 58.*) quis in pœnas et risum viveret? Stulti est manere in vitâ, et mori.

⁶ Expedit, ad Sinas, l. 1. c. 9. Vel bonorum desperatione, vel malorum perpersione, et fatigati, vel manus violentas sibi inferunt, vel, ut inimicis suis regre faciant, &c. ⁷ So did Seneca, Galba, Vitellius, Otho, Aristotle himself, &c. Ajax in despair, Cleopatra to save her honour. ⁸ Illas deligitur diu vivere in timore tot morborum, quam, semel moriendo, nullum deinceps formidare. ⁹ Sinas, l. 1. 16. ¹⁰ Laqueus præcisus, con. l. 1. 5. Quidam, naufragio facto, amissis tribus liberis, mare, suspendit se; præcidit illi quidam ex prætereuntibus laqueum: a liberato reus ut maleficus.

paradoxes, wicked examples: it boots not what heathen philosophers determine in this kind: they are impious, abominable, and upon a wrong ground. *No evil is to be done, that good may come of it; reclamatur Christus, reclamatur scriptura*; God, and all good men are against it. He that stabs another, can kill his body: but he that stabs himself, kills his own soul. * *Male meretur, qui dat mendico, quod edat; nam et illud quod dat, perit, et ille producit vitam ad miseriam*: he that gives a beggar an almes (as that comical poet said) doth ill, because he doth but prolong his miseries. But Lactantius (l. 6. c. 7. *de vero cultu*) calls it a detestable opinion, and fully confutes it (lib. 3. *de sap. cap. 18*); and S. Austin (ep. 52. *ad Maccedonem, cap. 61. ad Dulcitium Tribunum*): so doth Hierom, to Marcella of Blesillie death: *non recipio tales animas, &c.* he calls such men *martyres stultie philosophiæ*: so doth Cyprian (*de duplici martyrio*): *si qui sic moriantur, est infirmitas, aut ambitio, aut dementia, cogit eos*: 'tis meer madness so to do. *furor est, ne moriari, mori*. To this effect writes Arist. 3. *Ethic. Lipsum Manuduc. ad Stoicam Philosophiam, lib. 3. dissertat. 23*: but it needs no confutation. This only let me add, that, in some cases, those "hard crimes" of such as offer violence to their own persons, or in some desperate fury to others, which sometimes they do by stabbing, slashing, &c. are to be mitigated, as in such as are mad, beside themselves for the time, or found to have been long melancholy, and that in extremity: they know not what they are deprived of reason, judgement, all, * as a ship that is void of a pilot, needs impigne upon the next rock, or sands, and suffer shipwreck. * Forestus hath a story of two melancholy brethren, that made away themselves, and, for so foul a fact, were accordingly censured to be infamous, buried, as in such cases they use, to terrifie others (as it did the Midean virgins of old): but upon farther examination of their misery and madness, the censure was * revoked, and they were solemnly interred, as Saul was by David (2 Sam. 2. 4), and Seneca well adviseth, *irascere interfectori, sed non serere interfecti*; be justly offended with him, as he was a murderer, but pity him now, as a dead man. Thus of their goods and bodies we can dispose; but what shall become of their souls, God alone can tell; his mercy may come *inter pontem et fontem, inter gladium et jugulum*, betwixt the bridge and the brook, the knife and the throat. *Quod cuiquam contigit, cuius potest*: who knows how he may be tempted? It is his case; it may be thine; * *Que visors hodie est, cras fore vestra potest*. We ought not to be so rash and rigorous in our censures, as some are: charity will judge best: God be merciful unto us all!

* See Lipsius, Manuduc. ad Stoicam philosophiam, lib. 3. dissert. 22. D. Kings 14. Lect. 11. D. Abbots 6. Lect. on the same prophet. * Plautus. * Martial. * As to be buried out of Christian burial, with a stake. Idem Plato (9. de legibus) vult separatim sepeliri, quos sibi ipsi mortem conciverunt, &c. lose their goods, &c.

* Navis, destituta naucero, in terribilem aliquem scopulorum lapsum. * Observat. * Seneca, tract. 1. l. 8. c. 4. Lex, homicida insepultus abijciatur: contradicitur, ut non afferre sibi manus conatus sit assiduis malis; summam infelicitatem suam in hoc removit, quod scilicet licere misero mori. * Buchanan, Eleg. lib.

THE
SYNOPSIS
OF THE
SECOND PARTITION.

| | | | | |
|---|--|--|--|--|
| Sect. I. General to all, which con- tains | Unlawful means forbidden | <i>Mem.</i> 1. From the devil, magicians, witches, &c. by charms, spells, incantations, images, &c. <i>Quest.</i> 1. Whether they can cure this, or other such like diseases? <i>Quest.</i> 2. Whether, if they can so cure, it be lawful to seek to them for help? | | |
| | | or | 2. Immediately from God, a <i>Jose principium</i> , by prayer, &c. 3. <i>Quest.</i> 1. Whether Saints and their reliques can help this infirmity? <i>Quest.</i> 2. Whether it be lawful in this case to sue to them for aid? | |
| | Lawful means, which are | or | <i>Subsect.</i> 1. <i>Physician</i> , in whom is required science, confidence, honesty, &c. 2. <i>Patient</i> , in whom is required obedience, constancy, willingness, patience, confidence, bounty, &c. not to practise on himself. 3. <i>Physick</i> , { Diætical ∪ which { Pharmaceutical ∩ consists of { Chirurgical II | |
| | | or | 4. Mediately by Nature, which concerns and works by | |
| Particular to the three distinct species, ☉ ☽ III | | | | |
| Diet rec- tified. 1. <i>Mem.</i> | Matter and quali- ty. 1. <i>Subs.</i> | Such meats as are easie of digestion, well dressed, hot, sod, &c. young, moist, of good nourishment, &c. Bread of pure wheat, well baked. Water clear from the fountain. Wine and drink too strong, &c. | | |
| | | Flesh | Mountain birds, partridge, pheasants, quails, &c. Hen, capon, mutton, veal, kid, rabbit, &c. | |
| | | Fish | That live in gravelly waters, as pike, perch, trowt, sea-fish, solid, white, &c. | |
| | | Herbs | Borage, bugloss, bawm, succory, endive, violets, in broth, not raw, &c. | |
| | or | Fruits and roots | Raisins of the sun, apples corrected for wind, oranges, &c. parsnips, potatoes, &c. | |
| | | 2. <i>Quantity.</i> | At seasonable and usual times of repast, in good order, not before the first be concocted, sparing, not overmuch of one dish. | |
| | 2. Rectification of retention and evacuation, as costiveness, ventry, bleeding at nose, mouths stopped, baths, &c. | | | |
| | 3. Air, rec- tified, with a digression of the air. | Naturally in the choice and site of our countrey, dwelling-place, to be hot and moist, light, wholesome, pleasant, &c. Artificially, by often change of air, avoiding winds, fogs, tempests, opening windows, perfumes, &c. | | |
| | 4. Exercise. | Of body and mind, but moderate, as hawking, hunting, riding, shooting, bowling, fishing, fowling, walking in fair fields, galleries, tennis, bar. Of mind, as chess, cards, tables, &c. to see plays, masks, &c. serious studies, business, all honest recreations. | | |
| | 5. Rectification of waking and terrible dreams, &c. | | | |
| 6. Rectification of passions and perturbations of the mind. ☿ | | | | |

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|--|----------------------------|---|-----------------|---|-----------------|--|----|----|----------------|--------|----------------------------------|---|
| Memb. 6. Passions and perturbations of the mind rectified. | From himself | <i>Subsect.</i> 1. By using all good means of help, confessing to a Avoiding all occasions of his infirmity. Not giving way to passions, but resisting to his utn | | | | | | | | | | |
| | or | 2. By fair and foul means, counsel, comfort, goo witty devices, fictions, and if it be possible, to sat 3. Musick of all sorts aptly applied. 4. Mirth, and merry company. | | | | | | | | | | |
| | from his friends. | <i>Sect. 3.</i> A consolatory digression, containing remedies to all discontents and passions of the mind. | | | | | | | | | | |
| 8 <i>Sect. 4.</i> Pharmaceutice, or Physick which cureth with medicines, with a digression of this kind of physick, is either <i>Memb. 1.</i> <i>Subsect. 1.</i> | General to all | Alterative | 2. <i>Subs.</i> | Herbs. | 3. <i>Subs.</i> | To the heart; borage, buglosse &c. To the head; balm, hops, new Liver; eupatory, artemisia, &c. Stomach; wormwood, centory, Spleen; ceterach, ash, tamerisk To purifie the blood; endive, Against wind; organ, fennel, | | | | | | |
| | | | | | | | or | or | Inwardly taken | Liquid | fluide or con- sisting. | Wines; as of hell tamerisk, &c. Syrups of borage, l epithyme, endive Conserves of violet borage, buglosse, Confections; treacl eclegmes or linct |
| | | | | | | | | | | | | |
| or | Out- wardly used, as | Oyls of camomile, violets, rose Oyntments, alabastritum, pop Liniments, plasters, cerotes frontals, fomentations, epis bags, odoraments, posies, & | | | | | | | | | | |
| | | | Purging | Particular to the three distinct species ☉ ☿ ☿. | | | | | | | | |

| | | | | | | | | | | |
|--|--|-----------------------------|------------|---|---------------|--|--|--|--|---|
| Simples purging melancholy. | or | 1. Subs. Upward, as vomits. | or | Asarabacca, lawrell, white hellebor, scilla, or sea onyon, antimony, tobacco. | | | | | | |
| | | Downward. | | More gentle; as senna, epithyme, polypody, myrobalanes, fumitory, &c. | | | | | | |
| | | 2 Subs. | | Stronger; Aloës, lapis Armenus, lapis lazuli, black hellebor. | | | | | | |
| 3. Subs. Compounds purging melancholy. | or | Superior parts. | or | Mouth { <table> <tr> <td>swallowed, or</td> <td>Liquid, as potions, julips, syrups, wine of hellebor, bugloss, &c.</td> </tr> <tr> <td></td> <td>Solid, as lapis Armenus, and lazuli, pills of Indy, pills of fumitory, &c.</td> </tr> <tr> <td></td> <td>Electuaries, diasena, confection of hamech, hierologladium, &c.</td> </tr> </table> | swallowed, or | Liquid, as potions, julips, syrups, wine of hellebor, bugloss, &c. | | Solid, as lapis Armenus, and lazuli, pills of Indy, pills of fumitory, &c. | | Electuaries, diasena, confection of hamech, hierologladium, &c. |
| | | swallowed, or | | Liquid, as potions, julips, syrups, wine of hellebor, bugloss, &c. | | | | | | |
| | Solid, as lapis Armenus, and lazuli, pills of Indy, pills of fumitory, &c. | | | | | | | | | |
| | Electuaries, diasena, confection of hamech, hierologladium, &c. | | | | | | | | | |
| | | | | Not swallowed, as gargarisms, masticatories, &c. | | | | | | |
| | | | Nostrils { | Sneezing powders, odoraments, perfumes, &c. | | | | | | |
| Inferiour parts, as clysters strong and weak, and suppositories of Castilian soap, honey boiled, &c. | | | | | | | | | | |
| Phlebotomy, to all parts almost, and all the distinct species. | | | | | | | | | | |
| With knife, horsleeches. | | | | | | | | | | |
| Cupping-glasses. | | | | | | | | | | |
| Cauteries, and searing with hot irons, boiling. | | | | | | | | | | |
| Dropax and sinapismus. | | | | | | | | | | |
| Issues to several parts, and upon several occasions. | | | | | | | | | | |

urgical physick,
sists of Memb. 3.

1. Subject.

Moderate diet, meat of good juice, moistning, easie of digestion.

Good air.

Sleep more than ordinary.

Excrements daily to be voided by art or nature.

Exercise of body and mind not too violent, or too remiss, passions of the mind, and perturbations to be avoided.

2. Blood-letting, if there be need, or that the blood be corrupt, in the arm, forehead, &c. or with cupping-glasses.

f. 3.

3. Preparatives and purgers.

Preparatives; as syrup of borage, bugloss, epithyme, hops, with their distilled waters, &c.

Purgers; as Montanus and Matthiolus helleborismus, Quercetanus, syrup of hellebor, extract of hellebor, pulvis Hali, antimony prepared, *Rulandi aqua mirabilis*; which are used, if gentler medicines will not take place; with Arnoldus, *vinum buglossatum*, sena, cassia, myrobalanes, *aurum potabile*, or before Hamech, pil. Indæ. hiera. pil. de lap. Armeno, lazuli.

4. Averters.

Cardans nettles, frictions, clysters, suppositories, sneezings, masticatories, nasals, cupping-glasses.

To open the hæmorrhoids with horsleeches, to apply horsleeches to the forehead without scarification, to the shoulders, thighs.

Issues, boiling, cauteries, hot irons in the suture of the crown.

5. Cordials, resolvers, hinderers.

A cup of wine or strong drink.

Bezoars stone, amber, spice.

Conserves of borage, bugloss, roses, fumitory.

Confection of alcherms.

Electuarium latificans Galeni et Rhasis, &c.

Diamargaritum frig. diaboraginum, &c.

| | | | | |
|-----------------------------------|---------------------------|-----------------|--------------------|--|
| | | | | Odoraments of roses, violets. |
| | | | | Irrigations of the head, with the decoctions of nyctice, mallows, &c. |
| | | | | Epithemes, ointments, bags to the heart. |
| | | | | Fomentations of oyl for the belly. |
| | | | | Baths of sweet water, in which were sod mallows, roses, water-lillies, borage flowers, rams heads |
| 6. Correctors of accidents, as, | To procure sleep, and are | Inwardly taken, | Simples | Poppy, nymphaea, leopurslane, henbane nightshade, opium |
| | | | or | Liquid, as syrups of basco, violets, rose |
| | | or | Compounds. | Solid, as <i>requies Nilonium, Romanum Paracelsi.</i> |
| | | | Outwardly used, as | |
| | | | | Odoraments of vinegar, rose-water |
| | | | | Frontals of rose-cake, rose-vinegar |
| | | | | Ointments, alabastrum, unguleum, simple or mixt with oil |
| | | | | Irrigations of the head, feet, sick, murmur and noise of water |
| | | | | Frictions of the head, and of sacculi of henbane, wormwood, low, &c. |
| | | | | Against terrible dreams; not to sup late, or eat bage, venison, meats heavy of digestion, use l. tongue, &c. |
| | | | | Against ruddiness and blushing, inward and outward |
| § 2. Memb. | | | | Diet, preparatives, purges, averters, cordials, correctors, as b |
| Cure of melancholy over the body. | | | | Phlebotomy, in this kind more necessary, and more frequent. |
| | | | | To correct and cleanse the blood with fumitory, senna, succor, endive, &c. |

2. Memb. Cure of melancholy over the body. Diet, preparatives, purges, averters, cordials, correctors, as Phlebotomy, in this kind more necessary, and more frequent. To correct and cleanse the blood with fumitory, senna, succory, endive, &c.

Subsect. 1.

Phlebotomy, if need require.
Diet, preparatives, averters, cordials, purgers, as before, saving that not be so vehement.
Use of penny-royal, wormwood, centaury sod, which alone hath cause to provoke urine with anniseed, dactyls, asarum, &c. and stools by clysters and suppositories.
To respect the spleen, stomach, liver, hypochondries.
To use treacle now and then in winter.
To vomit after meals sometimes, if it be inveterate.

3. Memb. Cure of Hypochondriacal or windy melancholy.

| | | | | |
|----------------|-----------------|---------------|---------|--|
| To expel wind, | Inwardly taken, | Simples | Roots, | Galanga, gentian, annula, annus aromaticus, zedoary, c. ginger, &c. |
| | | | Herbs, | Pennyroyal, rue, calamint, bay berries, scordium, betta camomile, centaury, worm broom, orange pills. |
| | | | Spices, | Saffron, cinnamon, mace, nut musk, zedoary with wine, & |
| or | or | Compounds, as | Seeds, | Aniseed, fennel-seed, ammi, nettle, bayes, parsley, grana |
| | | | | Dianisum, diagalanga, diaciminum, di electuarium de baccis lauri, bened &c. pulvis carminativus, et pulvis d tidotario Florentino, aromaticum ro ridate. |
| | | | | Outwardly used, as cupping-glasses to the hypochondriacal scarification, oyl of camomile, rue, anniseed, their de |

THE
SECOND PARTITION.

THE CURE OF MELANCHOLY.

THE FIRST { SECTION.
MEMBER.
SUBSECTION.

Unlawful Cures rejected

ITERATE melancholy, howsoever it may seem to be a continue, inextinguishable disease, hard to be cured, accompanying them to their graves most commonly (as Montanus observes), yet many times it may be helped, even that which is most violent, or at least (according to the same^b author) *it may be cured and much eased. Nil desperandum.* It may be hard to cure, but not impossible for him that is most grievously affected, if he be willing to be cured.

On this good hope I will proceed, using the same method in the cure, which I have formerly used in the rehearsing of the causes; first *general*, then *particular*; and those according to their several species. Of these cures some be *lawful*, some *unlawful*, which though frequent, familiar, and often yet justly censured, and to be controverted: as, first, whether, by these magical means, which are more commonly practised by the devil and his agents, sorcerers, witches, magicians, &c. by spells, cabalistical words, charms, characters, images, amulets, ligatures, philtres, incantations, &c. this disease and the like may be cured? and if they may, whether it be lawful to use any of them, those magnetical cures, or for our good to seek after such cures in any case? The first, whether they can do any such cures, is questioned amongst many writers, some affirming, some denying. Valesius, *cont. lib. 5. cap. 6.* Mallens Maleficor. Heurnius, *l. 3. pract. med. cap. 28.* Delrio, *tom. 3.* Wierus, *lib. 2. de prestig. dæmon.* Lavater, *de spect. part. 2. cap. 7.* Holbrenner the Lutheran in *Prædicationum*, Polydore Virg. *l. 1. de prodig.* Tandlerus, Lemnius, (Hippocrates, and Avicenna amongst the rest) deny that spirits or devils have any power over us, refer all (with Pomponatius of Padua) to natural causes and cures. Of the other opinion are Bodinus, *Dæmonomantiæ, lib. 3. cap. 2.* Marcellus Empiricus, J. Pistorius, Paracelsus, *Apodix. Magicæ, lib. 2. de occult. Philos. cap. 36. 69. 71. 72. et l. 3. c. 23. et 10.* Ficinus, *de vit. cælit. compar. cap. 13. 15. 18. 21. &c.* Galeottus, *miscell. doct. cap. 24.* Jovianus Pontanus, *Tom. 2.* Plin. *lib. 28. c. 2.* Geog. Leo. Suavius; Goclenius *de ung. armat.* Oswoldus, Ernestus Burgravius, Dr. Flud, &c.—Cardan (*de subt.*) brings proofs out of *Ars Notoria*, and Solomons decayed works, old Hermes, Costabene Luca, Picatrix, &c. that such cures may be done. They

^a Mail. 235. pro Abbate Italo. ^b Conail. 23. Aut curabitur, aut certe minus afficietur, si volet.

can make fire it shall not burn, fetch back thieves or stoln goods, shew absent faces in a glass, make serpents lye still, stanch blood, salve epilepsies, biting of mad dogs, tooth-ach, melancholy, *et omnia mundi* make men immortal, young again, as the ^c Spanish marquess is said to be done by one of his slaves, and some, which juglers in ^d China maintain (as Tragaltius writes) that they can do by their extraordinary skill in phisicks, and some of our modern chymists by their strange limbeckes, by their philosophers stones and charms. ^e Many doubt, saith Nicholas Taurellus, *whether the devil can cure such diseases he hath not made; and some deny it: howsoever common experience confirms to our astonishment the magicians can work such feats, and that the devil without impediment can penetrate through all the parts of our bodies, and cure such maladies means to us unknown.* Daneus, in his tract, *de Sortiariis*, subscribes to Taurellus; Erastus (*de Lamiis*) maintaineth as much; and so do the divines, that, out of their excellent knowledge and long experience, they commit ^f *agentes cum patientibus, colligere semina rerum, eaque applicare*, as Austin infers (*de Civ. Dei, et de Trinit. lib. 3. cap. 7*) they can work stupend and admirable conclusions: we see the effects, but not the causes of them. Nothing so familiar as to hear of such Sorcerers are too common; cunning men, wizards, and white witches, call them), in every village, which, if they be sought unto, will help all infirmities of body and mind—*servatores* in Latine; and they have on St. Catherines wheel printed in the roof of their mouth, or in some other about them; *resistunt incantatorum præstigiis*, (^g Boissardus writes) *a sagis motos propulsant, &c.* that to doubt of it any longer, ^h or to believe, were to run into that other sceptical extreme of incredulity, Taurellus. Leo Suavius, in his comment upon Paracelsus, seemes to approve an art which ought to be approved; Pistorius and others stily maintain the use of charmes, words, characters, &c. *Ars vera est; sed pauci reperiuntur*; the art is true, but there be but a few that have skill in it. Marcellus Donatus (*lib. 2. de hist. mir. cap. 1*) proves, out of Josephus's books of antiquities, that ⁱ *Solomon so cured all the diseases of the king by spells, charmes, and drove away devils, and that Eleazar did as much for Vespasian.* Langius (in his *med. epist.*) holds Jupiter Menecrates, to be so many stupend cures in his time, to have used this art, and that he was other than a magician. Many famous cures are daily done in this kind; the devil is an expert physician (as Godelman calls him, *lib. 1. c. 11*) if God permits oftentimes these witches and magicians to produce such effects, as Lavater (*cap. 3. lib. 8. part. 3. cap. 1*), Polyd. Virg. (*lib. 1. de prodig. Delrio*, and others, admit. Such cures may be done: and, Paracelsus (*4. de morb. ament.*) stily maintains, ^j *they cannot otherwise be cured by spells, seals, and spiritual physick.* ^k Arnoldus (*lib. de sigillis*) sheweth the making of them; so doth Rulandus, and many others.

Hoc posito, they can effect such cures, the main question is, whether it be lawful, in a desperate case, to crave their help, or ask a wisard's advice, or to have a common practice of some men to go first to a witch, and then to a physician; if one cannot, the other shall:

Flectere si nequeunt Superos, Acheronta movebunt.

^a Vide Renatum Morey, Anim. in scholam Salernit. c. 38. Si ad 40 annos possent producere non ad centum? si ad centum, cur non ad mille? ^b Hist. Chincensium. ^c Alii dubitant si possit morbos curare quos non fecit; alii negant; sed quotidiana experientia confirmat, in multorum stupore morbos curare, singulas corporis partes citra impedimentum permeare, et in ignotis curare. ^d Agentia cum patientibus conjungunt. ^e Cap. 11. de Servat. ^f Hæc illi vereor, ne, dum nolumus esse creduli, vitium non effugiamus incredulitatis. Refert Solomon morbos curasse, et daemones abegisse ipsos carminibus, quod et coram Vespasiano fecit Eleazar tuales morbi spiritualiter curari debent. ^g Sigillum ex auro peculiari ad melancholiam, &c.

matters not, saith Paracelsus, whether it be God or the devil, angels or spirits, cure him, so that he be eased. If a man fall into a ditch, (as saith the scripture) what matter is it whether a friend or an enemy help him out? Be troubled with such a malady, what care I whether the devil himself, or any of his ministers, by God's permission, redeem me? He calls a ^mmagus a God's minister and his vicar, applying that of *vos estis Dei* prophane-ly (for which he is lashed by T. Erastus, *part. 1. fol. 45*); and elsewhere encourageth his patients to have a good faith, ^aa strong imagination, and shall find the effects; let divines say to the contrary what they will, proves and contends that many diseases cannot otherwise be cured: *ratione arti, incantatione curari debent*; if they be caused by incantation, they must be cured by incantation. Constantinus (*l. 4.*) approves of remedies: Bartolus the lawyer, Peter Aerodius (*rerum Judic. lib. 3. tit. 7.*), Petrus Godefridus, with others of that sect, allow of them, *modo sint ad salutem, quæ a magis fiunt, secus non*; so they be for the parties good, or at all. But these men are confuted by Remigius, Bodinus (*dæm. lib. 3. tit. 1.*), Godelmannus (*l. 1. cap. 8.*), Wierus, Delrio (*lib. 6. quæst. 2. Tom. 3. inquis.*) Erastus (*de Lamiis*): all pour divines, schoolmen, and such like cases of conscience, are against it; the scripture it self absolutely saith it as a mortal sin (*Levit. cap. 18. 19. 23. Deut. 18. &c. Rom. 8. 19.*) it is not to be done, that good may come of it. Much better it were for patients that are so troubled, to endure a little misery in this life, than to lose their souls health for ever; and (as Delrio counselleth) ^amuch better can be so cured. Some take upon them to expel devils by natural remedies, and magical exorcisms, which they seem to approve out of the practice of the primitive church, as that above cited of Josephus, Eleazar, Irenæus, Origen, Austin. Eusebius makes mention of such; and magick it self has been publickly professed in some universities, as of old in Salamanca in Spain, and Cracovia in Poland: but condemned, anno 1318, by the chancellor and university of Paris. Our pontifical writers retain many of these additions and forms of exorcisms still in their church; besides those in baptism, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read Hieron. Mengus, *cap. 3. Pet. Tyreus, part. 3. cap. 8.* what exorcisms they prescribe, besides those ordinary means of ^afire, ^asuffumigations, ^acutting the air with swords, *cap. 57.* herbs, odours: of which Tostatus saith, *2 Reg. cap. 16. quæst. 43.* You shall find many vain and frivolous superstitious forms of exorcisms among them, not to be tolerated, or endured.

MEMB. II.

Lawful Cures, first from God.

Being so clearly evinced as it is, all unlawful cures are to be refused, it remains to treat of such as are to be admitted; and those are commonly such which God hath appointed, by vertue of stones, herbs, plants, meats, &c. the like, which are prepared and applyed to our use, by art and industry of physicians, who are the dispensers of such treasures for our good, and to be honoured for necessities sake—Gods intermediate ministers, to whom, in

^a 1. de occult. Philos. Nihil refert, an Deus an diabolus, angelus an immundi spiritus, ægro opem præsto morbos curetur. ^m Magnus minister et vicarius Dei. ^a Utere forti imaginatione, et eria effectum; dicant in adversum quidquid volunt theologi. ^a Idem Plinius contendit, quosdam morbos, qui incantationibus solum curentur. ^a Qui talibus credunt, aut ad eorum domos, aut suis domibus introducunt, aut interrogant, sciunt se idem Christianam et baptismum prævariari, et apostatas esse. Austin. de superst. observ. Hoc pacto a Deo deficitur ad diabolum. P. Mart. præstat quam superstitiose sanari, Disquis. mag. 1. 2. c. 2. sect. 1. quæst. 1. Tom. 3. ^a P. Lamm. ^a Suffitus, gladiatorum ictus, &c. ^a The Lord hath created medicines of the earth; and he wise will not abhor them, Eccles. 38. 4. ^a My son, fall not in thy sickness, but pray unto the Lord, and he will make thee whole, Eccles. 38. 9. ^a Huc omne principium, huc refer exitum. Hor. 3. Od. 6.

our infirmities, we are to seek for help: yet not so that we rely too wholly, upon them. *A Jove principium*; we must first begin with prayer, and then use physick; not one without the other, but both together. Prayer alone, and reject ordinary means, is to do like him in *Æsop*, whose cart was stalled, lay flat on his back, and cryed aloud, "Help, Help," but that was to little purpose, except, as his friend advised him, *rotæ annularis*, he whipt his horses withal, and put his shoulder to it. God works by means, as Christ cured the blind man with clay. *Orandum est, ut sit mens sana in corpore sano*. As we must pray for body and mind, so we must use our utmost endeavours to preserve it. Some kind of devils are not cast out but by fasting and prayer, both necessarily required, not one without the other. For all the prayer can use, art, excellent industry, is to no purpose without calling upon God. *Nil juvat immensos Cratæ promittere montes*: It is in vain to seek help, run, ride, except God bless us.

* Dulcem elaborabunt saporem:
Non avium cithareve cantus.

* With house, with land, with money, and with gold,
The masters fever will not be control'd.

* Non domus et fundus, non æris acer
Ægroto possunt domino deducere fe-

We must use prayer and physick both together: and so, no doubt, will be available, and our physick take effect. 'Tis that *Hezekiah* (2 Kings 20), *Luke* the Evangelist; and which we are enjoined (1 Cor. 13) not the patient only, but the physician himself. *Hippocrates*, and *Galen* required this in a good practitioner, and so did *Galen*. *lib. de Plat. dog. lib. 9. c. 15*; and in that tract of his, *an mores sequantur temp.* 'tis that which he doth inculcate, and many others. *Hyperius*, (in his book *de sacr. script. lect.*) speaking of that happiness and good success which all physicians desire and hope for in their cures, tells them, *that they should be expected, except, with a true faith, they call upon God, and that the patients do the like*. The council of *Lateran* (*Canon. 22.*) doth should do so: the fathers of the church have still advised as much. *Ever* thou takest in hand, (saith *Gregory*) *let God be of thy counsel with him, that healeth those that are broken in heart*, (*Psal. 147. 3.*) *bindeth up their sores*. Otherwise, as the prophet *Jeremy* (*cap. 48.*) denounced to *Egypt*, in vain shalt thou use many medicines; for thou shalt have no health. It is the same counsel which *Comineus*, that poetorographer, gives to all Christian princes, upon occasion of that overthrow of *Charles* duke of *Burgundy*, by means of which he was brought to melancholy, and sick to death, in so much that neither physick nor reason could do him any good,—perceiving his preposterous error, he adviseth all great men, in such cases, *to pray first to God with all devotion, and penitency, to confess their sins, and then to use physick*. The fault it was, which the prophet reprehends in *Asa* king of *Juda*, that he trusted more on physick than on God, and by all means would have him cured. And 'tis a fit caution to be observed of all other sorts of men. The prophet *David* was so observant of this precept, that, in his greatest vexation of mind, he put this rule first into practice: (*Psal. 77. 3.*)

* Musick and fine fare can do no good. * Hor. l. 1. ep. 2. * Sint Cræsi et Cræsi
Factolus, aureas undas agens, eripiet unquam e miseris. † Scilicet de Deo debet in-
esse. Mesue Arabs. Sanat omnes languores Deus. For you shall pray to your Lord, and
prosper that which is given for ease, and then use physick for the prolonging of life.
* Omnes optant quandam in medicinâ felicitatem; sed hanc non est quod expectent, nisi I
Invocent, atque egros similiter ad ardentem vocationem excitent. * Lemnius e Greg
vitam opt. instit. c. 48. Quidquid meditaris aggredi aut pericere, Deum in consilium adhibe
mentar. lib. 7. Ob infelicem pugnam contristatus, in ægitudine incidit, ita ut a med
posset. * In his animi malis, princeps imprimis ad Deum precetur, et peccatis veniam et
medicinam, &c.

s, I will think on God. (Psal. 86. 4.) *Comfort the soul of thy servant unto thee I lift up my soul.* (And verse 7.) *In the day of trouble call upon thee, for thou hearest me.* (Psal. 54. 1.) *Save me, O Lord, by thy name, &c.* (Psal. 82. Psal. 20.) And 'tis the common practice of men: (Psal. 107. 13) *when their heart was humbled with heaviness, they cried to the Lord in their trouble, and he delivered them from distress.* And they have found good success in so doing, as David counselled (Psal. 30. 12): *Thou hast turned my mourning into joy; thou hast taken away sackcloth, and girded me with gladness.* Therefore he adviseth all to be like: (Psal. 31. 24.) *All ye that trust in the Lord, be not ashamed: for he shall establish your heart.* It is reported by ^dSuidas, speaking of Hezekiah, that there was a great book of old, of king Solomons writing, of various medicines for all manner of diseases, and lay open still as it were into the temple: but Hezekiah, king of Jerusalem, caused it to be hid, because it made the people secure, to neglect their duty in calling upon God, out of a confidence on those remedies. ^eMinutius, consul of Rome, in an oration he made to his souldiers, was much with them, and taxed their ignorance, that, in their misery, called more on men than upon God. A general fault it is all over the world; and in this speech concerns us all: we rely more on physick, and seek oftner of men, than to God himself. As much faulty are they that prescribe, that ask, respecting wholly their gain, and trusting more to their ordinals and medicines many times, than to him that made them. I advise all patients in this behalf, in the midst of their melancholy, to read that of Siracides, (Ecc. 1. 12.) *The fear of the Lord is glory and long life, and rejoicing. The fear of the Lord maketh a merry heart, and long life, and joy, and long life;* and all such as prescribe physick, to imitate *Dei*, as ^fMesue did, to imitate Lælius a Fonte Eugubinus, his consultations, still concludes with a prayer for the good success of his cure; and to remember that of Crato, one of their predecessors, *tiam; et sine oratione et invocatione Dei nihil facias;* avoid covetousness, and do nothing without invocation upon God.

MEMB. III.

Whether it be lawful to seek to Saints for aid in this disease.

We must pray to God, no man doubts: but, whether we should pray in such cases, or whether they can do us any good, it may be lawfully doubted—whether their images, shrines, reliques, consecrated things, medals, benedictions, those divine amulets, holy exorcisms, and the cross, be available in this disease. The papists, on the one hand, maintain, how many melancholy, mad, dæmoniacal persons are cured at St. Anthonies church in Padua, at St. Vitus in Germany, by our Lady in Loretto in Italy, or Lady of Sichem in the Low Countreys, *quæ et in ægris salutem, mortuis vitam, claudis gressum reddit, omnes morborum, animi, curat, et in ipsos dæmones imperium exercet:* she cures the lame, blind, all diseases of body and mind, and commands the devil, saith Lipsius: *25000 in a day come thither: quis nisi numen in te sic induxit?* who brought them? *in auribus, in oculis omnium nova novitia;* new news lately done; our eyes and ears are full of her, who can relate them all? They have a proper saint almost for

ca. To. 2. l. 28. c. 7. Syntax. In vestibulo templi Solomonis liber remediorum cujusque rem revulsit Eschias, quod populus, neglecto Deo nec invocato, sanitatem inde peteret.

Strepunt aures clamoribus plorantium sociorum, sæpius nos quam Deorum invocantium claudus adjungit optimam orationem ad finem Empiricorum. Mercurialis (consil. 25) Ita montanus passim, &c. et plures alii, &c. ^fLipsius. ^gCap. 26.

Melancholy comes not behind; for (as Austin mentioneth, *lib. 4. Dei, cap. 9*) there was of old *Angerona dea*, and she had her chaste feasts; to whom (saith ^kMacrobius) they did offer sacrifice yearly might be pacified as well as the rest. 'Tis no new thing, you papists; and, in my judgment, that old doting Lipsius might have dedicated his 'pen, after all his labours, to this old goddess of Melancholy to his *Virgo Halensis*, and been her chaplain; it would have been better. But he, poor man, thought no harm in that which he did not be perswaded but that he doth well; he hath so many patronable precedents in the like kind, that justify as much, as eagerly than he there saith of his Lady and Mistress: read but superstitious Gretser's Tract. *de Cruce Laur.* Arcturus Fanteus, *de invoc. Sancte mine*, Delrio, *dis. mag. Tom. 3, l. 6. quæst. 2. sect. 3.* Greg. *tom. 2, lib. 8. cap. 22. Syntax.* Strozius Cicogna, *lib. 4. cap.* Hieronymus Mengus; and you shall find infinite examples of cure this kind, by holy waters, reliques, crosses, exorcisms, amulets, inscribed beads, &c. Barradius the Jesuit boldly gives it out, the countenance, and the Virgin Maries, would cure melancholy, if looked steadfastly on them. P. Morales the Spaniard (in his *pulch. Jes. et Mar.*) confirms the same out of Carthusianus, and whom, that it was a common proverb in those daies, for such as troubled in mind, to say *Eamus ad videndum filium Mariæ* (let us go to the Mother of Mary), as they do now post to S^t. Antonies in Padua, or to S^t. at Poitiers in France. ^mIn a closet of that church, there is at S^t. Hillaries bed to be seen, to which they bring all the mad men in the country, and, after some prayers and other ceremonies, they lay them down to sleep, and so they recover. It is an ordinary thing in those parts to bring all their mad men to S^t. Hillaries cradle. They say the like of S^t. Hilary at another place. Giraldus Cambrensis (*Itin. Camb. c. 1*) tells the stories of S. Ciricius staffe, that would cure this and all other diseases. Others say as much (as ^oHospinian observes) of the Three Kings, their names written in parchment, and hung about a patients neck, with the sign of the crosse, will produce like effects. Read Lipomannus golden legend of Jacobus de Voragine, you shall have infinite

it we, on the other side, seek to God alone. We say with David, 46. 1.) *God is our hope and strength, and help in trouble, ready to be* *4.* For their catalogue of examples, we make no other answer, but that are false fictions, or diabolical illusions, counterfeit miracles. We can-
 eny but that it is an ordinary thing, on S^t. Anthonies day in Padua, to
 divers mad men and dæmoniack persons to be cured: yet we make a
 whether such parties be so affected indeed, but prepared by their priests
 rtain oyntments and drams, to cosen the commonalty, as ^q Hildesheim
 saith. The like is commonly practised in Bohemia, as Mathiolus gives us
 derstand in his preface to his comment upon Dioscorides. But we need
 un so far for examples in this kind: we have a just volume published at
 to this purpose: *A Declaration of egregious Popish Impostures, to*
draw the hearts of religious men under pretence of casting out Devils,
vised by Father Edmunds, alias Weston, a Jesuit, and divers Romish
ists, his wicked associates, with the several parties names, confessions, ex-
ations, &c. which were pretended to be possessed. But these are ordi-
tricks, only to get opinion and money, meer impostures. Æsculapius of
that counterfeit God, did as many famous cures: his temple (as ^s Strabo
s) was daily full of patients, and as many several tables, inscriptions,
ants, donaries, &c. to be seen in his church, as at this day at our Lady
rettas in Italy. It was a custome, long since,

Suspendisse potenti

Vestimenta maris Deo—Hor. lib. 1. od. 5.

the like, in former times, they were seduced and deluded as they are

"Tis the same devil still, called heretofore Apollo, Mars, Neptune,
 s, Æsculapius, &c. as ^t Lactantius (*lib. 2. de orig. erroris, c. 17*) ob-
 s. The same Jupiter, and those bad angels, are now worshipped and
 d by the name of S^t. Sebastian, Barbara, &c. Christopher and George
 come in their places. Our Lady succeeds Venus (as they use her in many
 s): the rest are otherwise supplied (as ^u Lavater writes): and so they
 eluded: ** and God often winks at these impostures, because they for-*
his word, and betake themselves to the devil, as they do that seek after
water, crosses, &c. (Wierus, lib. 4. cap. 3.) What can these men plead
 themselves more than those heathen gods? the same cures done by both,
 same spirit that seduceth: but read more of the pagan gods effects in
 in, *de Civitate Dei, l. 10. cap. 6*; and of Æsculapius, especially, in
 gna, *l. 3. cap. 8*: or put case they could help, why should we rather
 to them, than to Christ himself? since that he so ^w kindly invites us unto
 : *Come unto me all ye that are heavy laden, and I will ease you*
 th. 11); and we know that there is one God, *one Mediator betwixt*
and man, Jesus Christ (1 Tim. 2. 5), who gave himself a ransom for
men. We know that we have an advocate with the Father, Jesus
ist (1 John, 2. 1), that there is no ^x other name under heaven, by which
an be saved, but by his, who is alwayes ready to hear us, and sits at the
 hand of God, and from ^y whom we can have no repulse: *solus vult,*
potest: curat universos tanquam singulos, et ^z unumquemque nostrum
olum; we are all as one to him; he cares for us all as one; and why
 ld we then seek to any other but to him?

cell. de morbis dæmoniackis. Sic a sacrificiis parati unguentis magicis corpori illitis, ut stultæ
 alie persuadeant tales curari a Sancto Antonio.

^q Greg. l. 8. Cujus sanum egrotantium multitudinem refertur undique, et tabellis penden-

ti quibus sanati languores erant inscripti.

^t Mall angeli sumserunt olim nomen Jovis, Junonis,

dis, &c. quos Gentiles Deos credebant: nunc S. Sebastiani, Barbare, &c. nomen habent, et aliorum.

^u 2. cap. 9. de spect. Veneri substituitur virginem Mariam.

^w Ad hæc ludibria Deus convivem

ster, ubi, relicto verbo Dei, ad Satanam curritur; quales hi sunt, qui aquam lustralem, crucem,

erice fidei hominibus offerunt.

^x Carior est ipsis homo, quam sibi.

^y Paul.

^z Bernard.

38. 6, 7): *when thou hast need of him, let him not go from thee.*
may come that their enterprises may have good success (ver. 13).
 therefore to be doubted, that if we seek a physician as we ought, w
 eased of our infirmities—such a one, I mean, as is sufficient, and w
 called; for there be many mountebanks, quacksalvers, empiricks,
 street almost, and in every village, that take upon them this na
 this noble and profitable art to be evil spoken of and contemned,
 of these base and illiterate artificers: but such a physician I sp
 is approved, learned, skilful, honest, &c. of whose duty Wecke
cap. 2. et Syntax. med.) Crato, Julius Alexandrinus, (*medic.*)
 (*prax. med. lib. 3. cap. 1*) &c. treat at large. For this particul
 him that shall take upon him to cure it, ^b Paracelsus will have to b
 cian, a chymist, a philosopher, an astrologer; Thurnesserus, Sev
 Dane, and some other of his followers, require as much: *many of*
not be cured but by magick. ^c Paracelsus is so stiff for those chym
 cines, that, in his cures, he will admit almost of no other physick,
 the mean time Hippocrates, Galen, and all their followers. Bu
 and all such remedies, I have already censured, and shall speak of
^d elsewhere. Astrology is required by many famous physicians, b
 Crato, Fernelius, ^e doubted of, and exploded by others. I will not
 me to decide the controversie my self: Johannes Hossurtus, Th
 derius, and Maginus in the preface to his Mathematical physick
 termine for me. Many physicians explode astrology in physick,
 there is no use of it: *unam artem ac quasi temerariam insectantur*
riam sibi ab ejus imperitiâ aucupari; but I will reprove physician
 sicians, that defend and profess it, Hippocrates, Galen, Avicen,
 count them butchers without it, *homicidas medicos astrologiæ igni*
 Paracelsus goes farther, and will have his physician ^f *predestinati*
mans cure, and this malady, and time of cure, the scheme of each
 inspected, gathering of herbs, of administering, astrologically obs
 which Thurnesserus, and some iatromathematical professors, are tox
 tious in my judgement. ^g *Hellebor will help, but not alway, not give*
physician, &c. But these men are too peremptory and self-conceited,
 But what do I do, interposing in that which is beyond my reach?

of them, to get a fee, will give physick to every one that comes, when there is no cause; and they do so *irritare silentem morbum*, as ¹Heurnius says, stir up a silent disease, as it often falleth out, which, by good counsel, good advice alone, might have been happily composed, or, by recovery of those six non-natural things, otherwise cured. This is *naturæ inferre*, to oppugn nature, and make a strong body weak. Arnoldus, eighth and eleventh Aphorisms, gives cautions against, and expressly teacheth it. ²A wise physician will not give physick, but upon necessity, nor try medicinal dyet, before he proceed to medicinal cure. ³In another place he laughs those men to scorn, that think *longis syrupis expugnare vires et animi phantasmata*, they can purge phantastical imaginations, and the devil, by physick. Another caution is, that they proceed upon good counsel, if so be there be need of physick, and not mistake the disease. We are often deceived by the ⁴similitude of symptoms, saith Heurnius; I give instance in many consultations, wherein they have prescribed oppositely. Sometimes they go too perfunctorily to work, in not purging a just ⁵course of physick. To stir up the humour, and not to purge, is often more harm than good. Montanus (*consil.* 30) inveighs against perturbations, *that purge to the halves, tire nature, and molest the body purpose*. 'Tis a crabbed humour to purge—and, as Laurentius calls it, the reproach of physicians: Bessardus, *flagellum medicorum*, wh— and, for that cause, more carefully to be respected. Though we be averse, saith Laurentius, desire help, and refuse it again, though respect his own health, it behoves a good physician not to leave him helpless most part, they offend in that other extrem; they prescribe too much physick, and tire out their bodies with continual potions, to no purpose. Aëtius (*tetrabib.* 2. 2. *ser. cap.* 90) will have them by all means *to give some respite to nature*, to leave off now and then; and Lælius a Eugubinus, in his consultations, found it (as he there witnesseth) often by experience, *that after a deal of physick to no purpose, left to themselves, they have recovered*. 'Tis that which Nic. Piso, Donatus Altonstill inculcate—*dare requiem naturæ*, to give nature rest.

SUBJECT. II.—Concerning the Patient.

IN these precedent cautions are accurately kept, and that we have got of a skilful, an honest physician to our mind, if his patient will not be unable, and content to be ruled by him, all his endeavours will come to good end. Many things are necessarily to be observed and continued for patients behalf: first, that he be not too niggardly miserable of his purse, that it too much he bestows upon himself, and, to save charges, endanger his health. The Abderites, when they sent for Hippocrates, promised him reward he would—*all the gold they had; if all the city were gold, he should have it*. Naaman the Syrian, when he went into Israel to Elisha to be cured of his leprosie, took with him ten talents of silver, six thousand pieces of gold, and ten change of rayments (2 Kings, 5. 5). Another thing is, that in bashfulness he do not conceal his grief: if ought trouble his minde, he should freely disclose it. *Stultorum incurata pudor malus ulcera celat*.

¹ *sæpe evenit*, (lib. 3. cap. 1.) cum non sit necessitas. Frustra fatigant remediis ægros, qui victus curari possunt. Heurnius. ² Modestus et sapiens medicus nunquam properabit ad pharmacum, sine necessitate. 41. Aphor. Prudens et pius medicus cibis prius medicinalibus, quam medicinis puris expellere satagat. ³ Brev. 1. c. 18. ⁴ Similitudo sæpe bonis medicis imponit. ⁵ Qui cunctis præbent remedia non satis valida. Longiores morbo imprimis solertiam medici postulant, atem: qui enim tumultuario hos tractant, vires absque ullo commodo lædunt et frangunt, &c. remissionem dare oportet. ⁶ Plerique hoc morbo medicinâ nihil profecisse visi sunt, et sibi invaluerunt. ⁷ Abderitani, ep. Hippoc. Quidquid auri apud nos est, libenter persolvemus, si ista urbs nostra aurum esset.

By that means he procures to himself much mischief, and inconvenience: he must be willing to be cured, and *Pars sanitatis velle sanari fuit.* (Seneca.) 'Tis a part of his own health; and not to defer it too long.

¹ Qui blandiendo dulce nutrit malum,
Sero recusat ferre quod subit jugum.

Et

² Helleborum frustra, cum
Pocentes videas; venie

He that by cherishing a mischief doth provoke,
Too late, at last, refuseth to cast off his yoke.

³ When the skin swells, &
With hellebor, is vain;

By this means many times, or through their ignorance in their grievance and danger of it, contempt, supine neglect, wretchedness, and peevishness, they undo themselves. That not of what city now, when rumour was brought their ears could not abide to hear it; and when the plague begins in they certainly know it, they command silence, and hush; they see their foes now marching to their gates, and ready they begin to fortifie and resist when 'tis too late; when it is out, and can be no longer concealed, then they lament their negligence: 'tis no otherwise with these men. And often, by loathing and distaste of physick, they had rather dy, or die, than any of it. *Barbarous immanity* (*Melancthon termes it *deplored, so to contemn the precepts of health, good rarely to pull death, and many maladies, upon their own* many again are in that other extreme, too profuse, suspicious of their health, too apt to take physick on every small occasion, every slender passion, imperfection, impediment; if their run, ride, send for a physician, as many gentlewomen without a cause, even when they will themselves, upon discontent; and when he comes, they make it worse than that which is not. Hier. Capivaccius sets it down as a *common melancholy persons, to say their symptoms are greater, help themselves; and (which Mercurialis notes, consider) troublesome to their physicians, than other ordinary people may have change of physick.*

A third thing to be required in a patient, is confidence, clear, and have sure hope that his physician can help him. An Arabian requires likewise in the physician himself, that he can cure him, otherwise his physick will not be effectual, all that he will certainly help him, make him believe so; thus gives this reason, because the forme of health is in the physicians mind; and, as Galen holds, *confidence and hope cure physick*; he cures most, in whom most are confident. As to death, at the very sight of Socrates recovered his fortitude, celsus assigns it for an only cause why Hippocrates was so not for any extraordinary skill he had, ⁵ but *because the cure is a most strong conceipt of his worth.* To this of confidence perseverance, obedience, and constancie, not to change his like him upon every toy; for he that so doth, (saith ⁶ J. B.) *consults with many, falls into many errors; or that useth*

¹ Seneca. ² Per. 3. Sat. ³ De animâ. Barbarâ tamen immanitate, et de nunt præcepta sanitatis; mortem et morbos ultro accersunt. ⁴ Consul. 173. e rum hoc fere proprium est, ut graviora dicant esse symptomata, quam reverâ aurumque mediis sunt molesti, ut alia aliis adjungant. ⁵ Oportet infirmo impromittere, etsi ipse desperet. Nullum medicamentum efficac, nisi medicus et fionis. ⁶ De promise. doct. cap. 15. Quoniam sanitatis formam animi medic confidentia plus valent quam medicina. ⁷ Felicit in medicinâ ob fidem ethni. Eger, qui plurimos consultit medicos, plerumque in errorem singulorum cadit.

was a chief caveat of *Seneca to his friend Lucilius, that he should not
 to his physician, or prescribed physick: *nothing hinders health more: a
 and can never be cured, that hath severall plasters.* Crato (*consil.* 186)
 with all melancholy persons of this fault: *'tis proper to them, if things
 will not out to their minde, and that they have not present ease, to seek
 another and another; (as they do commonly that have sore eyes) twenty,
 after another; and they still promise all to cure them, try a thousand
 remedies; and by this means they increase their malady, make it most dan-
 gerous and difficil to be cured. They try many (saith Montanus) and
 are cured by none: and for this cause (*consil.* 24) he enjoyns his patient, before
 he take him in hand, *perseverance and sufferance; for, in such a small
 time, no great matter can be effected; and upon that condition he will ad-
 vance his physick; otherwise all his endeavour and counsell would be to
 no purpose.* And, in his 31 counsell for a notable matron, he tels her,
*if she will be cured, she must be of a most abiding patience, faithfull obe-
 dience, and singular perseverance; if she remit or despair, she can expect or
 hope for no good success.* *Consil.* 230, for an Italian abbot, he makes it one
 of the greatest reasons why this disease is so incurable, *'because the parties
 are restless and impatient, and will therefore have him that intends to be
 cured, to take physick, not for a moneth, a year, but to apply himself to
 the prescriptions all the dayes of his life.* Last of all, it is required that
 the patient be not too bold to practise upon himself, without an approved
 physicians consent, or to try conclusions, if he read a receipt in a book: for
 a many grosly mistake, and do themselves more harme than good. That
 which is conducing to one man, in one case, the same time is opposite to
 another. *An asse and a mule went laden over a brook, the one with salt,
 the other with wool; the mules packe was wet by chance; the salt melted;
 the burden the lighter, and he thereby much eased: he told the asse, who,
 thinking to speed as well, wet his packe likewise at the next water; but it
 was much the heavier; he quite tired.* So one thing may be good and bad
 to severall parties, upon divers occasions. *Many things (saith Penottus)
 are written in our books, which seem to the reader to be excellent remedies;
 yet they that make use of them, are often deceived, and take, for physick,
 poison.* I remember, in Valleriolas observations, a story of one John Bap-
 tista, a Neapolitan, that, finding by chance a pamphlet in Italian, written in
 praise of hellebor, would needs adventure on himself, and tooke one dram
 of one scruple: and, had not he been sent for, the poor fellow had poisoned
 himself. From whence he concludes (out of Damascenus 2. et 3. *Aphoris.*)
that, without exquisite knowledge, to work out of bookes is most dangerous:
*we unsavorie a thing it is to beleve writers, and take upon trust, as this
 patient perceived by his own perill.* I could recite such another example, of
 his own knowledge, of a friend of mine, that, finding a receipt in Brassi-
 ola, would needs take hellebor in substance, and try it on his own person;
 but, had not some of his familiars come to visit him by chance, he had by his
 indiscretion hazarded himself. Many such I have observed. These are
 some ordinary cautions, which I should thinke fit to be noted; and he that*

^a *Nulla ita sanitatem impedit, ac remedium crebra mutatio; nec venit vulnus ad cicatricem, in quo
 nova medicamenta tentantur.* ^b *Melancholicorum proprium, quum ex eorum arbitrio non fit subita mu-
 tatio in melius, alterare medicos, qui quidvis, &c.* ^c *Consil. 31. Dum ad varia se conferunt, nullo prosunt.*
^d *Inprimis hoc statuere oportet, requiri perseverantiam, et tolerantiam. Exiguo enim tempore nihil ex-
 pectari, si curari vult, opus est pertinaci perseverantia, fideli obedientia, et patientia singulari: si tædet
 et desperet, nullum habet effectum.* ^e *Egritudine amittunt patientiam; et inde morbi incurabiles.*
^f *Non ad mensum aut annum, sed oportet toto vite curriculo curationi operam dare.* ^g *Camerarius, emb.*
^h *Cent. 2.* ⁱ *Præfat. de nar. med. In libellis qui vulgo versantur apud literatos, incautiores multa
 sunt, a quibus decipiuntur, eximia illis: sed portentosum hauriunt venenum.* ^j *Operari ex libris, absque
 peritio et selecti ingenio, periculosum est. Unde monemur, quam insipidum scriptis auctoribus credere,
 sed hic suo didicit periculo.*

shall keep them, as * Montanus saith, shall surely be thoroughly cured.

SUBSECT. III.—Concerning Physick.

PHYSICK itself in the last place is to be considered: *created medicines of the earth; and he that is wise will* Ecclus. 38. 4. and ver. 8. *of such doth the apothecary* &c. Of these medicines there be divers and infinite kindes, some good, some bad, some of several natures, some good, some noxious in themselves, corrected by art, some good, simples, mixt, &c. and therefore left to be managed by skillfull physicians, and thence applied to mans use. They have invented method, and severall rules of art, to put in order, for their particular ends. Physick (as Hippocrates saith) is naught else but addition and subtraction; and, as it is in other diseases, so in this of melancholy it ought to be most accurate. Mercurialis acknowledgeth) so common an affection in this disease, therefore fit to be understood. Severall postscrip-
ts and severall men: some take upon them to cure all maladies severally applyed, as that *panacea*, *aurum potabile*, so in these dayes, *herba solis*, &c. Paracelsus reduceth all diseases to six chief heads, to whom Severinus, Ravelascus, Leo Suavius, &c. here and imitate: those are leprosy, gout, dropsie, falling sickness, they reduce the rest; as to leprosie, ulcers, itches, furuncles, gout, stone, cholick, tooth-ach, head-ach, &c. to dropsie, cachexia, &c. To the falling-sickness, belong palsy, convulsions, incubus, apoplexie, &c. "If any of these be cured, (saith Ravelascus) all the inferior are cured; and commonly serve: but this is too generall, and by some this peculiar disease of melancholy, of which I am now to treat, is called, rall cures, severall methods and prescripts. They that treat of the cure of melancholy, saith Duretus in his notes to Holleius, peculiar scopes or ends; Savanarola prescribes seven spans, Spanus Montaltus, cap. 26. Faventinus, in his Empericks, &c. have their severall injunctions and rules, all to be followed. The ordinary is threefold, which I mean to follow—*Διαίτητική* and *Chirurgica*, diet or living, apothecary, chirurgery, with *Guianerius*, &c. and most prescribe; of which I will insist in this order.

SECT. II. MEMB. I.

SUBSECT. I.—*Dyet rectified in substance*

DIET, *Διαίτητική*, *victus* or living, according to °Fuchsius comprehend those six non-natural things, which, I have before specified, as causes, and, being rectified, a sole, or chief part of the cure. Arculanus (cap. 16. in 9. *Rhasis*) accounts the rectifying sufficient cure. Guianerius (*Tract. 15. cap. 9*) calls them, *curam*, the principall cure: so doth Montanus, Crato, Marus, &c. first to be tried. Lemnius (*instit. cap. 2*) hinges of our health; °no hope of recovery without

* Consil. 23. Hæc omnia si, quo ordine decet, egerit, vel curabitur, vel certe salus, cap. 2. lib. 1. ° In pract. med. Hæc affectio nostris temporibus frequenter tunc ad nos hujus curtionem intelligere. ° Si aliquis horum morborum summus interior. ° Instit. cap. 8. sect. 1. Victus nomine non tam cibum et potum, sed vigilia, et reliquæ res sex non-naturales, continentur. ° Sufficit puerumque naturalium. ° Et in his potissima sanitas consistit.

ander, in his seventh consultation for a Spanish young gentlewoman, was so melancholy she abhorred all company, and would not sit at table with her familiar friends, prescribes this physick above the rest; 'no good can come without it. 'Aretæus, (*lib* 1. *cap*. 7) an old physician, is of opinion, that this is enough of it self, if the party be not too far gone in sickness. 'Crato, in a consultation of his for a noble patient, tells him plainly, if his highness will keep but a good diet, he will warrant him his former wisdomship to be most circumspect in his diet, or else all his other physick will be to small purpose. The same injunction I finde verbatim in J. Claudinus. *Respon*. 34. Scoltzii *consil*. 183. Trallianus, *cap*. 16. Lælius à Fonte Eugubinus often brags that he hath done more cures by kind by rectification of diet, than all other physick besides. So that, word, I may say to most melancholy men, as the fox said to the weasel, could not get out of the garner, *Macra cavum repetas, quem macra vi*; the six non-naturall things caused it; and they must cure it. howsoever I treat of, as proper to the meridian of melancholy, yet nevertheless, that which is here said, with him in 'Tully, though writ especially for good of his friends at Tarentum and Sicily, yet it will generally serve for other diseases, and help them likewise, if it be observed.

these six non-naturall things, the first is diet, properly so called, which concerneth meat and drink, in which we must consider substance, quantity, quality, and that opposite to the precedent. In substance, such meats are generally intended, which are 'moist, easie of digestion, and not apt to engender heat, 'not fried, nor roasted, but sod, (saith Valescus, Altomarus, Piso, &c.) and moist, and of good nourishment. Crato (*Consil*. 21. *lib*. 2) admits of meat, 'if the burned and scorched superficies, the brown we call it, be taken off. Salvianus (*lib*. 2. *cap*. 1) cries out on cold and dry meats; 'a young and tender is approved, as of kid, rabbits, chickens, veale, mutton, calves, partridge, pheasant, quails, and all mountain birds, which are so common in some parts of Africa, and in Italy, and (as 'Dublinius reports) the common food of boores and clownes in Palestina. Galen takes exception at this; but without question he means that rammy mutton, which is in Turkie Asia Minor, which have those great fleshie tailes, of 48 pound weight, as 'Germannus witnesseth, *navig*. *lib*. 2. *cap*. 5. The lean of fat meat is best; all manner of brothes, and pottage, with borage, lettuce, and such whole-hearts, are excellent good, specially of a cock boyled; all spoon meat. 'Galen commends brains; but 'Laurentius (*c*. 8.) excepts against them; and many others: 'egges are justified, as a nutritive wholesome meat; butter may passe, but with some limitation: so 'Crato confines it, and to men sparingly, at set times, or in sauce; and so sugar and hony are allowed. 'All sharpe and sowre sauces must be avoided, and spices, or at least in small use: and so saffron, sometimes, in broth, may be tolerated; but these may be more freely used, as the temperature of the party is hot or cold, or as he shall finde inconvenience by them. The thinnest, whitest, smallest is best, not thick, not strong; and so of beer, the midling is fittest. Bread

ut hic agendum sine exquisitâ vivendi ratione, &c. 'Si ricens malum sit, ad pristinum habitum revocandum, allâ medellâ non est opus. 'Consil. 99. *lib*. 2. Si celsitudo tua rectam victûs rationem, 'Monaco, domine, ut sis prudens ad victum, sine quo cætera remedia frustra adhibentur. 'Omnia irrita et vana sine his. Novistis me plerosque, ita laborantes, victu potius quam medicamentis curari. 'I. de febribus. Tarentinis et Siculis. 'Modo non multum elongentur. 'Lib. 1. de cap. 7. Calidus et humidus cibus concoctu facilis, flatûs exsortes, elixi, non assi, neque cibi frixi. 'Si interna tantum pulpa devoretur, non superficies torrida ab igne. 'Bene nutrientes cibi; vitæ multum valet; carnes non virosæ, nec pingues. 'Hodepor. peregr. Hierosol. 'Inimica caro. 'Not fried, or buttered, but potched. 'Consil. 16. Non improbat butyrum et oleum, si plus quam par sit non profundatur: sacchari et mellis usus utiliter ad ciborum condimenta committitur. 'Mercurialis, *consil*. 88. Acerba omnia evitentur.

of good wheat, pure, well purged from the bran, is preferred : Lauren 8) would have it kneaded with rain water, if it may be gotten.

Water.] Pure, thin, light water by all means use, of good smell a like to the ayr in sight, such as is soon hot, soon cold, and which Hi so much approves, if at least it may be had. Rain water is purest, fall not down in great drops, and be used forthwith ; for it quickly Next to it fountain water, that riseth in the east, and runneth eastw a quick running spring, from flinty, chalky, gravelly, grounds : and a river runneth, it is commonly the purest ; though many springs the best water at their fountains. The waters in hotter countries, as Persia, India, within the tropicks, are frequently purer than ours in more subtile, thin, and lighter (as our merchants observe) by four a pound, pleasanter to drink, as good as our beer, and some of Choaspis in Persia, preferred by the Persian kings, before wine it se

*Clitorio quicunque sitim de fonte levavit.
Vina fugit, gaudetque meris abstemius undis.*

Many rivers, I deny not, are muddy still, white, thick, like those Nilus in Ægypt, Tiberis at Rome, but after they be settled two or th defecate and clear, very commodious, usefull and good. Many ma deep wells, as of old in the Holy Land, lakes, cisterns, when they c better provided ; to fetch in carts or gundilos, as in Venice, or cam as at Cairo in Ægypt : ^bRadzivilius observed 8000 camels daily t played about that business. Some keep it in trunks, as in the Ea made four square, with descending steps ; and 'tis not amiss : for not have any one so nice as that Græcian Calis, sister to Nicep perour of Constantinople, and ¹married to Dominicus Silvius Duke that, out of incredible wantonness, *communi aquâ uti volebat*, v no vulgar water ; but she died *tantâ* (saith mine authour) *fætidius copidâ*, of so fulsome a disease, that no water could wash her clean would not have a traveller lodge in a city, that is not governed b hath not a quick stream running by it ; *illud enim animum, hoc i valetudinem* ; one corrupts the body, the other the minde. B more than needs : too much curiosity is naught ; in time of nec water is allowed. Howsoever, pure water is best, and which (as holds) is better than gold : an especiall ornament it is, and *very co to a city* (according to ^kVegetius) *when fresh springs are includ the wals* ; as at Corinth, in the midst of the town almost, there *altissima scatens fontibus*, a goodly mount full of fresh-water spring *ture afford them not, they must be had by art*. It is a wonder those ¹stupend aqueducts ; and infinite cost hath been bestowed of old, Constantinople, Carthage, Alexandria, and such populous convey good and wholesome waters : read ^mFrontinus, Lipsius, ⁿPlinius, *lib. 3. cap. 11*. Strabo, in his Geogr. That aqueduct dius was most eminent, fetched upon arches 15 miles, every arch high : they had 14 such other aqueducts, besides lakes and cisti as I take it : ^oevery house had private pipes and chanel to serve their use. Peter Gillius, in his accurate description of Const speaks of an old cistern which he went down to see, 336 foot long broad, built of marble, covered over with arch-work, and sustaine pillars, twelve foot asunder, and in 11 rowes, to contain sweet w

^a Ovid. Met. lib. 15. ^b Peregr. Hier. ¹ The dukes of Venice were then permitted to i Legibus. ² Lib. 4. ca. 10. Magna urbis utilitas, cum perennes fontes muris includuntur ; non præstat, effodiendi, &c. ³ Opera gigantum dicit aliquis. ⁴ De aqueduct. ⁵ Curti dragesimo lapide in urbem opere arcuato perductus. Plin. lib. 36. 15. ⁶ Quæque domus i habebat et canales, &c.

the cost in channels and cisterns, from Nilus to Alexandria, hath been
 early bestowed, to the admiration of these times; ^Ptheir cisterns so
 ously cemented and composed, that a beholder would take them to be
 of one stone: when the foundation is laid, and cistern made, their house
 self built. That Segovian aqueduct in Spain is much wondred at in
 se dayes, ^Qupon three rows of pillars, one above another, conveying
 set water to every house: but each city almost is full of such aqueducts.
 amongst the rest, ^Rhe is eternally to be commended, that brought that new
 am to the north side of London at his own charge; and Mr. Otho
 Holson, founder of our water-works and elegant conduit in Oxford. So
 sh have all times attributed to this element, to be conveniently provided
 t. Although Galen hath taken exceptions at such waters, which run
 ough leaden pipes, *ob serussam quæ in iis generatur*, for that unctuous
 use, which causeth dysenteries and fluxes; ^Syet, as Alsarius Crucius of
 ana well answers, it is opposite to common experience. If that were
 t, most of our Italian cities, Montpelier in France, with infinite others,
 id finde this inconvenience: but there is no such matter. For private
 lies, in what sort they should furnish themselves, let them consult with
 Presentius, *de Agric. l. 1. c. 4.* Pamphilus Hirelacus, and the rest.
 amongst fishes, those are most allowed of, that live in gravelly or sandy
 ers, pikes, pearch, trout, gudgeon, smelts, flounders, &c. Hippolytus
 anus takes exception at carp; but I dare boldly say, with ^TDubravius,
 an excellent meat, if it come not from ^Umuddy pooles, that it retain
 an unsavory tast. *Erinaceus marinus* is much commended by Oribasius,
 us, and most of our late writers.

Crato (*consil. 21. lib. 2*) censures all manner of fruits, as subject to
 refaction, yet tolerable at some times; after meales, at second course,
 keep down vapors, and have their use. Sweet fruits are best, as sweet
 ries, plums, sweet apples, pear-maines, and pippins, which Laurentius
 ls, as having a peculiar property against this disease; and Plater magni-
 t *omnibus modis appropriata conveniunt*; but they must be corrected
 their windiness: ripe grapes are good, and raysins of the sun, musk-mil-
 ly well corrected, and sparingly used. Figs are allowed, and almonds
 ighed. Trallianus discommends figs. ^VSalvianus olives and capers,
 ch ^Wothers especially like of, and so of pistick nuts. Montanus and
 trualis (out of Avenzoar) admit peaches, ^Xpeares, and apples baked
 r meales, only corrected with sugar, and aniseed, or fennell-seed; and so
 may be profitably taken, because they strengthen the stomach, and
 p down vapors. The like may be said of preserved cherries, plums,
 malit of plums, quinces, &c. but not to drink after them. ^YPomegran-
 lemons, oranges are tolerated, if they be not too sharp.

Crato will admit of no herbs, but borage, bugloss, endive, fennell, aniseed,
 me: Calenus and Arnoldus tolerate lettuce, spinage, beets, &c. The
 e Crato will allow no roots at all to be eaten. Some approve of potatoes,
 nips, but all corrected for winde. No raw sallats; but, as Laurentius
 scribes, in broths; and so Crato commends many of them: or to use

lib. 2. ca. 20. Jod. a Meggen. cap. 15. peregr. Hier. Bellonius. ^a Cypr. Echovius, delle. Hisp. Aqua
 some inde in omnes fere domos ducitur; in puteis quoque æstivo tempore frigidissima conservatur.
 Hagh Middleton, baronet. ^b De quæstis med. cent. fol. 354. ^c De piscibus lib. Habent omnes
 omnia, modo non sint e carnosio loco. ^d De pisc. c. 2. l. 7. Plurimum præstat ad utilitatem et
 salutem. Idem Trallianus, lib. 1. c. 16. Pisces petrosi, et molles carne. ^e Etsi omnes putredini
 obnoxii, ubi secundis mensis, incepto jam priore, devorentur, commodi succi prosunt, qui dulcedine
 præditi, ut dulcia cerasa, poma, &c. ^f Lib. 2. cap. 1. ^g Montanus, consil. 24. ^h Pyra
 grato sunt sapore, cocta mala, poma tosta, et saccharo vel anisi semine consperso, utiliter statim a
 tio vel a cæna sumi possunt, eo quod ventriculum roborant, et vapores caput petentes reprimant.
 t. ⁱ Funica mala commode permittuntur, modo non sint austera et acida, ^j Olera omnia,
 or boraginem, boglossum, intybum, feniculum, anisum, melissum, vitari debent.

herage, hops, hawme, steeped in their ordinary drink. ^b Aven the juice of a pomegranate, if it be sweet, and especially rose he would have to be used in every dish; which they put in practice in hot countries about Damascus, where (if we may beleieve the romannus) many hogahends of rose-water are to be sold in once, it is in so great request with them.

SUBJECT. II.—*Dyst rectified in quantity.*

MAN alone, saith ^c Cardan, eats and drinks without appall his pleasure without necessity, *eximus vitio*; and thence conveniences unto him: for there is no meat whatsoever, though wholesome and good, but, if unseasonably taken, or immoderately than the stomach can well beare, it will ingender crudities, larme. Therefore ^d Crato adviseth his patient to eat but twice at his set meales, by no meanes to eat without an appetite, stomach, and to put seven houres difference betwixt dinner and supper, which rule if we did observe in our colleges, it would be much healths: but custome, that tyrant, so prevails, that, contrary to the order and rules of physick, we scarce admit of five. If, after tarrying, he shall have no stomach, let him defer his meal, or his ordinary time of repast. This very counsell was given by ^e Cardan to a patient of his, to be most severely kept. ^f Guianerius meals a day; but Montanus, *consil. 23. pro. Ab. Itale*, ties two. And, as he must not eat overmuch, so he may not absterge as Celsus contends (*lib. 1*), ^g Jacchimus (*lib. 15. in 9 Rhasis*), ^h repletion may both do harm in too contrary extremes. Moreover, doth eat, must be well ⁱ chewed, and not hastily gobbled; for the food must be digested and winde; and by all means to eat no more than he can. ^j Some think (saith ^k Trincavellius, *lib. 11. cap. 29. de curand.*) *more they eat, the more they nourish themselves*: eat and live is, *not knowing that onely repaires man which is well concocted is devoured*. Melancholy men most part have good ^l appetite; and for that cause they must be sure to rise with an appetite, which Socrates and Disarius the physicians, in ^m Macrobius, so St. Hierom enjoines Rusticus, to eat and drink no more than will satisfy hunger and thirst. ⁿ Lessius the Jesuite holds 12, 13, or 14 our northern countries 16 at most, (for all students, weaklings, and an idle sedentary life) *of meat, bread, &c. a fit proportion for and as much or little more of drink*. Nothing pesters the body sooner than to be still fed, to eat and ingurgitate beyond all measure. ^o By overmuch eating and continuall feasts, they stifle choke up themselves; which, had they lived coursly, or, like the heathen, been tyed to an care, might have happily prolonged many families.

A great inconvenience comes by variety of dishes, which causes

^b Mercurialis, pract. med. ^c Li. 2. de com. Solus homo edit biblique, &c. plus ingeratur quam par est, et ventriculus tolerare possit, nocet, et cruditates generat. ^d lib. 1. Assuescat bis in die cibos sumere, certâ semper hora. ^e Ne plus ingerat, et ventriculus ferre potest; semperque surgat a mensâ non satur. ^f Si quidem qui semina runt cibum, ventriculo laborem inferunt, et flatu maximos promouunt. Crato. ^g Quod dicitur nituntur, putantes et ratione se vires refecturos; ignorantes, non ea que ingerunt sed que probe concoquunt. ^h Multa appetunt; pauca digerunt. ⁱ Saturnal. lib. 2. cas et temperatus cibus et carni et animæ utilis est. ^j Hygiasticon, reg. 14. 16. uncia computato pane, carne ovina, vel ailla opeonila, et totidem vel paulo plures uncia potâ. ^k Pures in domibus suis brevi tempore pascentes extinguuntur, qui, si triremibus vin gario pane pasti, sani et incolumes in longam statem vitam prorogant.

int distemperature, *"than which (saith Avicenna) nothing is worse; to* *for diversity of meats, or overmuch, Sertorius-like in lucem canare, and,* *commonly they do in Muscovie and Island, to prolong their meals all day* *or all night. Our northern countries offend especially in this; and we* *this island (ampliter viventes in prandis et cœnis, as Polydore notes) are* *at liberrall feeders, but to our own hurt. Persicos odi, puer, apparatus;* *eat of meat breedeth sickness; and gluttony causeth cholerick diseases:* *starving, many perish; but he that dieteth himself, prolongeth his life,* *lib. 37. 29, 30. We account it a great glory for a man to have his table* *be furnished with variety of meats: but hear the physician; he puls thee* *be car as thou sittest, and telleth thee, that nothing can be more noxious* *to health, than such variety and plenty. Temperance is a bridle of* *it; and he that can use it aright, ego non summis viris comparo, sed* *illimum Deo judico, is liker a God than a man: for, as it will transform* *man to a man again, so will it make a man a God. To preserve thine* *our health, and to avoid therefore all those inflations, torments, obstruc-* *tions, crudities, and diseases, that come by a full diet, the best way is to* *eat sparingly of one or two dishes at most, to have ventrem bene moratum,* *Seneca calls it; to choose one of many, and to feed on that alone, as* *he adviseth his patient. The same counsell Prosper Calenus gives to* *small Cæsars, to use a moderate and simple diet: and, though his table be* *libly furnished by reason of his state and guests, yet, for his own part, to* *eat out some one savoury dish, and feed on it. The same is inculcated by* *him (consil. 9. l. 2) to a noble personage affected with this grievance: he* *should have his highness to dine or sup alone, without all his honorable at-* *tendance and courtly company, with a private friend or so, a dish or two,* *of Rhenish wine, &c. Montanus, consil. 24. for a noble matron, enjoyns* *one dish, and by no means to drink betwixt meals: the like consil. 229.* *not to eat till he be an hungry; which rule Berengarius did most strictly* *observe, as Hilbertus Cenomanensis Episc. writes in his life.*

— cui non fuit unquam
Ante sitim potus, nec cibus ante famen:

which all temperate men do constantly keep. It is a frequent solemnity
used with us, when friends meet, to go to the ale-house or tavern; they
are not sociable otherwise: and if they visit one anothers houses, they must
eat and drink. I reprehend it not, moderately used: but to some men
it can be more offensive; they had better (I speak it with Saint Am-
brose) pour so much water in their shooes.

It much availes likewise to keep good order in our diet, *to eat liquid*
things first, broaths, fish, and such meats as are sooner corrupted in the
stomack; harder meats of digestion must come last. Crato would have the
supper less than the dinner, which Cardan (contradict. lib. 1. Tract. 5. con-
flict. 18) disallows, and that by the authority of Galen, 7. art. curat. cap.
and for four reasons he will have the supper biggest. I have read many
things to this purpose; I know not how it may concern some few sick men;
for my part, generally for all, I should subscribe to that custome of the
Greeks, to make a sparing dinner, and a liberal supper; all their prepa-

hæc deterius quamdiu versa nutritia simul adungere, et comedendi tempus prorogare. * Lib. 1.
* Hor. ad lib. 5. ode ult. * Ciborum varietate et copiâ in eadem mensâ nihil nocentius homini
latum. Fr. Valerius, observ. 1. 2. cap. 6. * Tul. orat. pro M. Marcel. * Nullus cibus sumere
ad stomachum sit vacuus. Gordon. lib. med. 1. 1. c. 11. * E multis edulibus unum elige,
æque ceteris, ex eo comede. * L. de atrâ bile. Simplex sit cibus, et non varius: quod licet
utitur ob convivas difficile videatur, &c. * Celsitudo tua prandeat sola, absque apparatu aulico,
tunc sit liberrimus princeps duobus tantum ferculis, vinoque Rhenano solum in mensâ utatur.
per intra satietatem a mensâ recedat, uno ferculo contentus. * Lib. de Hel. et Jejuniis. Multo
in terram vina fudisses. * Crato. Multum refert non ignorare qui cibi priores, &c. liquida præce-
dendum jus, pisces, fructus, &c. Cœna brevior sit prandio.

ration and invitation was still at supper; no mention of dinner. Many sons I could give; but when all is said *pro* and *con*, ²Cardans rule is best keep that we are accustomed unto, though it be naught: and to follow disposition and appetite in some things is not amiss; to eat sometimes dish which is hurtfull, if we have an extraordinary liking to it. Alex Severus loved hares and apples above all other meats, as ³Lampridius reports in his life; one pope pork, another peacock, &c. what harm came of it? conclude, our own experience is the best physician: that diet which is propitious to one, is often pernicious to another; such is the variety of humours, and temperatures, let every man observe, and be a law unto himself. Tiberius, in ⁴Tacitus, did laugh at all such, that after 30 years of age ask counsell of others concerning matters of diet; I say the same.

These few rules of diet he that keeps, shall surely finde great ease speedy remedy by it. It is a wonder to relate that prodigious temperance some hermites, anchorites, and fathers of the church. He that shall but their lives, written by Hierom, Athanasius, &c. how abstemious heathens bin in this kind, those Curii and Fabricii, those old philosophers, as records (*lib. 11*), Xenophon (*lib. 1. de vit. Socrat.*) emperours and king Nicephorus relates (*Eccles. hist. lib. 18. cap. 8*), of Mauritius, Lodovicus, &c. and that admirable example of Lodovicus Cornarus, a patritian of Venice cannot but admire them. This have they done voluntarily, and in what shall these private men do, that are visited with sickness, and need ⁵injoynd to recover and continue their health? It is a hard thing to ob a strict diet; *et qui medice vivit misere vivit*, as the saying is; *quasi ipsum erit vivere, his si privatus fueris?* as good be buried, as so much barred of his appetite; *excessit medicina malum*, the physick is more troublesome than the disease; so he complained in the poet, so thou thinkest: he that loves himself, will easily endure this little misery, to avoid a greater inconvenience; *e malis minimum*, better do this than do worse. As ⁶Tully holds, *better be a temperate old man, than a lascivious youth*, the only sweet thing, (which he adviseth) so to moderate our selves, that may have *senectutem in juventute, et in senectute juventutem*, be young in our old age, staid in our youth, discreet and temperate in both.

MEMB. II.

Retention and Evacuation rectified.

I HAVE declared, in the Causes, what harm costiveness hath done in curing this disease: if it be so noxious, the opposite must needs be good mean at least, as indeed it is, and to this cure necessarily required; *ma conducit*, saith Montaltus, *cap. 27*; it very much avails. ⁷Altomarus (*cap. 27*) commends walking in a morning, into some fair green pleasant fields; by all means first, by art or nature, he will have these ordinary excrements evacuated. Piso calls it *beneficium ventris*, the benefit, help, or pleasure the belly: for it doth much ease it. Laurentius (*cap. 8*), Crato (*consil. 21*), prescribes it once a day at least: where nature is defective, art must supply by those lenitive electuaries, suppositories, condite prunes, turpentine, &c. as shall be shewed. Prosper Calenus (*lib. de atrâ bile*) commends this in hypochondriacall melancholy, still to be used as occasion so

¹ Tract. 6. contradict. 1. lib. 1.
² Annal. 6. Ridere solebat eos, qui post 30 ætatis annum, ad cognoscenda corpori suo noxia vel utilia, jus consilii indigerent.
³ A Lessio edit. 1614.
⁴ Egyptii olim omnes morbos curabant per jejuniu. Bohemus, lib. 1. cap. 5.
⁵ Cat. Major. Mellor conditio senis viventis ex præscripto erit dicæ, quam adolescentis luxurios.
⁶ Debet per amena exerceri, et loca viridia, excretis potius naturæ alvi excrementis.

ster Coemander, in a consultation of his *pro hypochondriaco*, will have his seat continually loose, and to that end sets down there many forms of potions and clisters. Mercurialis (*consil.* 88), if this benefit come not of its own accord, sends ^aclisters in the first place: so doth Montanus, *consil.* 24. *consil.* 229: he commends turpentine to that purpose: the same he ingeminate *consil.* 230, for an Italian abbot. 'Tis very good to wash his hands and often, to shift his clothes, to have fair linnen about him, to be decently and comely attired; for *sordes vitiant*, nastiness defiles, and dejects any man if he be so voluntarily, or compelled by want; it dulleth the spirits. Bathes are either artificiall or naturall; both have their special uses in this body, and (as ⁱAlexander supposeth, *lib.* 1. *cap.* 16) yeeld as speedy remedy, as any other physick whatsoever. Aëtius would have them daily *assidua balnea*, *Tetra.* 2. *sec.* 2. *c.* 9. Galen crakes how many severall he hath performed in this kinde by use of bathes alone, and Rufus mentioning them which are otherwise dry. Rhasis makes it a principall part (*tota cura sit in humectando*) to bathe and afterwards anoint with oil. Jason Pratensis, Laurentius, *cap.* 8, and Montanus set down their severall formes of artificiall bathes. Crato (*consil.* 17. *lib.* 2) commends roses, camomile, violets, borage, to be boyled in it, and sometimes faire it alone; and in his following counsell, *balneum aquæ dulcis solum facere profuisse compertum habemus*. So both Fuchsius, *lib.* 1. *cap.* 33. *melica*, 2. *consil.* 42. in Trincavellius. Some, beside hearbs, prescribe a bees head and other things to be boyled. ^jFernelius (*consil.* 44) will have them used 10 or 12 dayes together; to which he must enter fasting, and so continue in a temperate heat, and, after that, frictions all over the body. Lælius Eugubinus, *consil.* 142, and Christoph. Ærerius in a consultation of his, hold once or twice a week sufficient to bathe, the ^kwater to be warm, not hot, for fear of sweating. Felix Plater (*observ.* *lib.* 1. for a melancholy lawyer) ^lwill have lotions of the head still joyned to these bathes, in a lee wherein capital hearbs have been boyled. ^mLaurentius speaks of bathes of milk, which I finde approved by many others. And still, after bath, the body to be anointed with oyl of bitter almonds, of violets, new or fresh castor, ⁿcapons grease, especially the back bone, and then lotions of the head, frictions, &c. These kinde of bathes have been in former times much frequented, and diversly varied, and are still in generall use in those eastern countries. The Romanes had their publick bathes, very sumptuous and spend, as those of Antoninus and Dioclesian. Plin. 36, saith there were an infinite number of them in Rome, and mightily frequented. Some bathed ten times a day, as Commodus the emperour is reported to have done: usually twice a day; and they were after anointed with most costly oyntments: rich women bathed themselves in milke, some in the milke of 500 asses at once. We have many ruines of such bathes found in this island, among those parietines and rubbish of old Romane townes. Lipsius (*de mag.* *lib.* 1. *cap.* 3. *c.* 8), Rosinus, Scot of Antwerp, and other antiquaries, tell strange stories of their bathes. Gillius (*l.* 4. *cap.* ult. *Topogr. Constant.*) reckons up 155 publicke ^obaths in Constantinople, of faire building: they are frequented in that citie by the Turkes of all sorts, men and women, all over Greece and those hot countries; to absterge, belike, that ful-

^a Fildeshelm, *specul.* 2. de mel. Primum omnium operam dabis ut singulis diebus habeas beneficium tis, semper cavendo ne alvus sit diutius astricta. ^b Si non sponte, clysteribus purgetur. ^c Bal-

neum vana dulcium, siquid aliud, ipsis opitulatur. Credo hæc dici cum aliquâ jactantiâ, inquit Montanus, *consil.* 26. ^d In quibus jejunos diu sedeat eo tempore, ne sudorem excitent aut manifestum tem-

per, sed quâdam refrigeratione humectent. ^e Aqua non sit calida, sed tepida, ne sudor sequatur. ^f In quibus capitulis ex hisrio, in quo herbas capitales coxerint. ^g Cap. 8. de mel. ^h Aut axungia

ⁱ Puro. ^j Theriac. ^k Nympha. ^l Sandes, *lib.* 1. saith that women go twice a week to the bath at least.

someness of sweat, to which they are there subject. ^a Buxtorf epistles, is very copious in describing the manner of them, how they go covered, a maid following with a box of oylment to rub on their richer sort have private baths in their houses; the poorer go to public baths and are generally so curious in this behalf, they will not eat nor drink till they have bathed; before and after meals some, ^r and will wash (but they will wash their hands) or go to stool. Leo Afer mentions mention of 100 severall baths at Fez in Africke, most sumptuous as have great revenues belonging to them. Buxtorf (*cap.* 14. 8) speaks of many ceremonies amongst the Jews in this kind; and is superstitious in their bathes, especially women.

Naturall bathes are praised by some, discommended by others in divers respects. ^a Marcus de Oddis, in *Hyp. affect.* consults to condemn them for the heat of the liver, because they dry too much by and by ^t in another counsell for the same disease, he approves that they cleanse by reason of the sulphur, and would have their waters. Aretæus (*c.* 7) commends allome baths above the rest; and ^u Mercurius (*88*) those of Luca in that hypochondriacall passion. *He is a patient there 15 dayes together, and drink the water of the buckets, or have the water poured on his head.* John Baptist (*cont.* 64) commends all the baths in Italy, and drinking of their waters; they be iron, allome, sulphur: so doth ^v Hercules de Saxoniâ they cause sweat, and dry so much, he confines himself to hypochondry alone, excepting that of the head, and the other. Trincavellius (*lib.* 1) prefers those ^w Porrectan baths before the rest, because of brasse, iron, allome; and, *consil.* 35. *l.* 3, for a melancholy *consil.* 36, in that hypochondriacal passion, the ^x baths of Aquis. *consil.* the drinking of them. Frisimelica, consulted among the Trincavellius, *consil.* 42. *lib.* 2) prefers the waters of ^y Apona before all baths whatsoever in this disease, and would have one nine yeares of hypochondriacall passions, lie to them, as an holy anchor. Of this is Trincavellius himself there; and yet both put a hot liver in for a cause, and send him to the waters of ^z S. Helen, which as Montanus (*consil.* 230) magnifies the ^a Chalderrinian Baths (*237 et 239*) he exhorts to the same, but with this caution, *be outwardly anointed with some coolers, that it be not overdone* these baths must be warily frequented by melancholy persons, such as are very cold of themselves; for, as Gabelius concludes of these baths, and especially those of Baden, *they are good for all diseases, naught for cholerick, hot and dry, and all infirmities proceed from inflammations of the spleen and liver.* Our English baths, must needs incur the same censure: but D. Turner of old, have written at large of them. Of cold baths I find little of any physician; some speak against them: ^b Cardan alone (*de vita*) commends *bathing in fresh rivers, and cold waters, and advises men to live long to use it; for it agrees with all ages and con-*

^a Epist. 3. ^r Nec alvum excernunt, quin aquam secum portant, quâ partes obsequuntur, ep. 3. Turcia. ^u Hildesheim, spicil. 2. de mel. Hypochon. si non adesset, mas laudarem, et si non nimia humoris exsiccatio esset metuenda. ^v Fol. 141. ses adeat, ibique aquas ejus per 15 dies potet et calidarum aquarum stillicidiis tum de more subiciat. ^w In panth. ^x Aqua Porrectane. ^y Aqua Aquari Aponenses, velut ad sacram anchoram, confugiat. ^z John Beaulinus li. 3. ca. 1. Bollensis in ducat. Wittembergi laudat aquas Bollenses ad melancholicos morbos, ma allaque animi pathemata. ^a Balnea Chalderrina. ^b Hepar externe ungatur, ne calidis et siccis, cholericis, et omnibus morbis ex cholera, hepatis, splenisque affecti aqua. Qui breve hoc vite curriculum cupiunt sani transigere, frigidis aquis sæpe lavari cum sit incongrua, calidis imprimis utilis.

most profitable for hot temperatures. As for sweating, urine, blood-
ing by hæmorrhoids, or otherwise, I shall elsewhere more opportunely speak
of them.

Moderate Venus, in excess, as it is a cause, or in defect; so mode-
rately used, to some parties an only help, a present remedy. Peter Fores-
tius calls it, *aptissimum remedium*, a most apposite remedy, *remitting anger*,
the reason, that was otherwise bound. Avicenna, (*Fen.* 3. 20), Oribasius
collect. lib. 6. cap. 37), contend, out of Ruffus and others, *that*
mad men, melancholy, and labouring of the falling sickness, have been
 cured by this alone. Montaltus (cap. 27. de melan.) will have it drive away
dreams, and all illusions of the brain, to purge the heart and brain from ill
humours and vapours that offend them; *and if it be omitted, as Valescus*
groeneth, it makes the mind sad, the body dull and heavy. Many other
conveniences are reckoned up by Mercatus, and by Rodericus a Castro, in
his tracts *de melancholiâ virginum et monialium: ob seminis retentionem,*
 sunt sæpe moniales et virgines; but, as Platerus adds, *si nubant sanan-*
 tur; they rave single and pine away; much discontent; but marriage mends

Marcellus Donatus (lib. 2. med. hist. cap. 1), tells a storie to confirm
this, out of Alexander Benedictus, of a maid that was mad, *ob menses inhi-*
 bitos: cum in officinam meritoriam incidisset, a quindecim viris eâdem nocte
 percussa, mensium largo profluvio, quod pluribus annis ante constiterat,
 sine magno pudore, mane, menti restituta, discessit. But this must be
very understood; for as Arnoldus objects, lib. 1. breviar. 18. cap. quid
est ad melancholicum succum? What affinity have these two? *except*
 manifest that superabundance of seed or fulness of blood be a cause,
 that love or an extraordinary desire of Venus, have gone before, or that,
 said. Mercatus excepts, they be very flatuous, and have been otherwise
 esteemed unto it. Montaltus (cap. 27) will not allow of moderate Venus
such as have the gout, palsie, epilepsie, melancholy, except they be very
young and full of blood. ¹ Ludovicus Antonius, lib. med. miscel. in his chapter
of Venus, forbids it utterly to all wrestlers, ditchers, labouring men, &c.
Galenus and ² Marsilius Cognatus put Venus one of the five mortall
causes of a student: *it consumes the spirits and weakneth the brain.*
Averroes the Arabian (5 Theor. cap. 36), and Jason Pratensis, make it
the fountain of most diseases, *but most pernicious to them who are cold*
 and dry; a melancholy man must not meddle with it, but in some cases.
Galenus, in his book *de san. tuend.* accounts of it as one of the three
principall signs and preservers of health, temperance in this kinde: *to*
 eat with an appetite, to be ready to work, and abstain from venery, tria
 saluberrima, are three most healthful things. We see their opposites, how
pernicious they are to mankinde, as to all other creatures they bring death,
and many ferall diseases: *Immodicis brevis est ætas et rara senectus.*
Aristotle gives instance in sparrows, which are *parum vivaces ob salacitatem*
short lived because of their salacity, which is very frequent, as Scoppius,
Priapeis, will better inform you. The extremes being both bad, ³ the
medium is to be kept, which cannot easily be determined. Some are better
able to sustain, such as are hot and moist, phlegmatick, as Hippocrates in-

¹ Sæpius Venus rationis vim impeditam, ingentes iras remittit, &c. ² Multi comitiales, melanco-
licis, hujus usu solo sanati. ³ Si omittatur coitus, contristat et plurimum gravat corpus et
animus. ⁴ Nisi certo constet nimium semen aut sanguinem causam esse, aut amor præcesserit,
&c. ⁵ Athletis, arthriticis, podagricis nocet; nec opportuna prodest, nisi fortibus, et qui multo
spiritu abundant. Idem Scaliger, exerc. 269. Turcis ideo luctatoribus prohibetur. ⁶ De sanis
lib. 1. ⁷ Lib. 1. ca. 7. Exhausti enim spiritus, animumque debilitat. ⁸ Frigidis et siccis
spiritibus inimicissima. ⁹ Vesici intra satietatem, impigrum esse ad laborem, vitale semen conser-
vare. ¹⁰ Negligia est, quæ te non sinit esse senem. ¹¹ Vide Montanum, Pet. Godefridum, Amorum
lib. 2. cap. 6. Curisum de his, nam et numerum definite Talmudistis, unicuique sciatia assignari suum
supra, &c.

sinuateth, some strong and lustie, well fed like [¶] Hercules, [¶] Pro-
perour, lusty Lawrence, [¶] *prostibulum feminae*, Messalina the
by philters, and such kinde of lascivious meats, use all mean
themselves, and brag of it in the end; *confodi multas enim
paucas per ventrem vidisti*, as that Spanish [¶] Celestina merrily
impotent, of a cold and dry constitution, cannot sustain those gy
out great hurt done to their own bodies; of which number (th
very prone to it) are melancholy men for the most part.

MEMB. III.—*Ayr rectified. With a digression of the*

As a long-winged hawk, when he is first whistled off the fist,
and for his pleasure fetcheth many a circuit in the ayr, still soar
higher, till he be come to his full pitch, and in the end, when
sprung, comes down amain, and stoopes upon a sudden; so v
now come at last into these ample fields of ayre, wherein I may
tiate and exercise myself for my recreation, a while rove, wander
the world, mount aloft to those æthercall orbs and celestiall sp
descend to my former elements again: in which progress, I will
ther that relation of the [¶] Frier of Oxford be true, concerning t
parts under the pole, (if I meet *obiter* with the wandering Jew, El
Lucians Icaromenippus, they shall be my guides) whether the
Euripes, and a great rock of loadstones, which may cause the need
pass still to bend that way, and what should be the true cause of th
the compass, [¶] is it a magneticall rock, or the pole-star, as Cardan
other star in the bear, as Marsilius Ficinus; or a magneticall
Maurolicus; *vel situs in vend terræ*, as Agricola; or the nearne
continent, as Cabeus will; or some other cause, as Scaliger, Cort
bricensens, Peregrinus, contend; why at the Azores it looks directly
wise not? In the Mediterranean or Levant (as some observe) it
by and by 12, and then 22. In the Baltick Seas, near Raseebur
the needle runs round, if any ships come that way, though [¶] I
write otherwise, that the needle near the pole will be hardly force
rection. 'Tis fit to be enquired whether certain rules may be ma
grad. Lond. variat. al. bi 36, &c. and, that which is more prodig
tion varies in the same place: now taken accurately, 'tis so muc
years, quite altered from that it was: till we have better intellig
D. Gilbert and Nicholas [¶] Cabeus the Jesuite, that have both writ
lumes of this subject, satisfie these inquisitors. Whether the sea
navigable by the pole aretick, and which is the likeliest way, tha
the Hollander, under the pole itself, which for some reasons I hol
fretum Davies, or Nova Zembla. Whether [¶] Hudsons discovery
new found ocean, any likelihood of Buttons bay in 50 degrees, H
in 60; that of *ut ultra* near Sir Thomas Roes welcome in not
being that the sea ebbs and flows constantly there 15 foot in 12 h
[¶] new cards inform us that California is not a cape, but an island,
windes make the nepe tides equall to the spring, or that there be a
to pass by the straights of Anian to China, by the promontory c
there be, I shall soon perceive whether [¶] Marcus Polus the Ve

[¶]The-phidas genuit. [¶]Vide Lampridium, vit. ejus 4. [¶]Et his-ata viris, &c.
cent. 8. 11. Lemnium, lib. 2. cap. 16. Catullum ad Hypsithillam, &c. Ovid. Fleg
Quot itinera una nocte conticissent, tot coronas Indico Deo puti Triphallo, Marsae,
donarent. Cingens tibi mentulam coronis, &c. [¶]Pornoboscodol. Gasp. Bartho
cited by Mercator in his Map. [¶]Mons. Soto. Some call it the highest hill in the wo
in the Canaries, Lat. 81. [¶]Cap. 26. in his Treatise of magnetic ke bodies. [¶]Leges h
de magneticâ philosophiâ, et lib. 3. cap. 4. [¶]1612. [¶]M. Briggs, his Map, and Northw
2. cap. 64. de nob. civitat. Quinsay, et cap. 10. de Cambalu.

be true or false, of that great city of Quinsay and Cambalu; whether there be any such places, or that, as ^b Matth. Riccius the Jesuite hath written, Quinsay and Cataia be all one, the great Cham of Tartary and the king of Quinsay be the same: Xuntain and Quinsay, and the city of Cambalu be that of Paquin, or such a wall 400 leagues long to part China from Tartary; whether John be in Asia or Africk: M. Polus Venetus puts him in Asia; the most received opinion is, that he is emperor of the Abissines, which of late was Ethiopia, now Nubia, under the Æquator in Africk. Whether Quinsay be an island or part of the continent, or that hungry Spaniards discovery of Terra Australis Incognita, or Magellanica, be as true as that of Mercurius Britannicus, or his of Utopia, or his of Lucinia. And yet in likelihood may be so; for, without all question, it being extended from the tropick of Cancer to the circle Antarctic, and lying as it doth in the temperate zone, cannot chuse but yeeld in time some flourishing kingdomes to succeeding ages, as America did unto the Spaniards. Shouten and Le Meir have done much in the discovery of the streights of Magellan, in finding a more convenient passage to *Mare Pacificum*; me thinks some of our modern Argonauts might prosecute the rest. As I go by Madagascar, I would see that great Rucke, that can carry a man and horse or an elephant, with that Arabian Phoenix described by ^b Andricomius; see the pellicanes of Ægypt, those Arabian gryphes in Asia; and afterwards in Africk examine the fountains of the Nile, whether Herodotus, ⁱ Seneca, Plin. *lib. 5. cap. 9.* Strabo, *lib. 5.* give a true cause of his annual flowing, ^j Pagaphetta discourse rightly of it, or of Seneca and Senega: examine Cardan, ^k Scaligers reasons, and the rest. Is it by those Etesian winds, or melting of snow in the mountains under the Taurus, (for Jordan yearly overflows when the snow melts in mount Libanus) from those great dropping perpetuall showres, which are so frequent to the inhabitants within the tropicks, when the sun is verticall, and cause such inundations in Senega, Maragnan, Orenoque, and the rest of those great rivers in *Zona Torrida*, which have commonly the same passions at set times; or by good husbandry and policy, hereafter no doubt may come to be as populous, as well tilled, as fruitfull as Ægypt it self, or Cauchinchina? I would observe all those motions of the sea, and from what cause they proceed: from the Earth (as the vulgar hold) or earths motion, which Galileus, in the fourth dialogue of his systeme of the world, so eagerly proves, and firmly demonstrates; or from the winds, as ^l some will. Why in that quiet ocean of Zur, *in mari pacifico*, it is so perceived, in our British seas most violent, in the Mediterranean and Red sea so violent and irregular, and diverse? Why the current in that Atlantick ocean should still be in some places from, in some again towards the north, and why they come sooner than go: and so from Moabar to Madagascar in that Indian ocean, the merchants come in three weeks, as ^m Scaliger discusseth, they are scarce in three moneths, with the same or like windes: the continuall current is from east to west. Whether Mount Athos, Pelion, Olympus, Ossa, Caucasus, Atlas, be so high as Pliny, Solinus, Mela relate, above clouds, where *ubi nec auræ nec venti spirant*, (insomuch that they that ascend suddenly very often, the aire is so subtile) 1250 paces high, according to the measure of Dicæerchus, or 78 miles perpendicularly high, as Jacobus Sponzonus, *sec. 3. et 4.* expounding that place of Aristotle about Mount Cau-

^l lib. 4. exped. ad Sinas, ca. 3. et lib. 5. c. 18. ^k M. Polus, in Asia, Presb. Joh. meminit. lib. 2. cap. 30. ^j Alarum pennas ⁱ in longitudine 12 passus: elephantem in sublime tollere potest. ^m Polus, l. 3. c. 40. ^h Lib. 2. ^g M. Carpenter's Geography, lib. 2. cap. 6. et Bern. Telesius, lib. de mari. ^f Exercit. 47. ^e Natur. quest. lib. 4. cap. 2. ^d Lib. de reg. Congo. ^c Exercit. 52 de maris ^b a causis investiganda: prima reciprocationis, secunda varietatis, tertia celeritatis, quarta cessationis, ^a ita privationis, sexta contrarietatis.

casus; and as ^aBlancanus the Jesuite contends out of Clavius demonstrations *de Crepusculis*: or rather 32 stadiums, as the opinion is; or 4 miles, which the height of no mountain doth exceed, and is equal to the greatest depths of the sea, which it holds, 1580 paces (*Exer.* 38), others 100 paces. I would see those of America, whether there be any such great city of Manoa or that golden empire, where the highways are as much beaten (on between Madril or Valedolit in Spain: or any such Amazonas as gigantical Patagones in Chica; with that miraculous mountain in the northern Brasile, *cujus jugum sternitur in amœnissimam pl* or that of Pariacacca, so high elevated in Peru. ^bThe pike of high is it? 79 miles, or 52, as Patricius holds, or 9 as Snellius de his Eratosthenes: see that strange ^cCirknickzerksey lake in Cas waters gush so fast out of the ground, that they will overtake a man, and by and by, with as incredible celerity, are supped up: and Warnerus make an argument of the Argonautes saying in And that vast den or hole called ^dEsmellen in Muscovia, *quæ visi hiatu*, &c. which, if any thing casually falling in, makes such a that no thunder, or ordnance, or warlike engine, can make the another is Gilbers cave in Lapland, with many the like. I would Caspian sea, and see where and how it exonerates it self, after in Volga, Iaxares, Oxus, and those great rivers; at the mouth where? What vent the Mexican lake hath, the Titicacan in circular pool in the vale of Terapeia, (of which Acosta, *l.* 3. *c.* cold country, the spring of which boils up in the middle twenty and hath no vent but exhalation: and that of *Mare mortuum* in Thrasumene, at Perusium in Italy: the Mediterranean it self: ocean, at the straights of Gibraltar, there is a perpetuall current vant, and so likewise by the Thracian Bosphorus out of the Eux sea, besides all those great rivers of Nilus, Padus, Rhodanus, &c. water consumed? by the sun, or otherwise? I would find o jan, the fountaines of Danubius, of Ganges, Oxus, see those E mids, Trajans bridge, Grotta de Sibylla, Lucullus fish-ponds, t Nidrose, &c. and, if I could, observe what becomes of swallo cranes, cuckowes, nightingales, redstarts, and many other kin birds, water-fowls, hawks, &c. some of them are onely seen in s in winter; some are observed in the ^esnow, and at no other time their seasons. In winter, not a bird is in Muscovie to be at the spring, in an instant the woods and hedges are full o ^fHerbastein: how comes it to pass? do they sleep in winter. Alpine mice? or do they lye hid (as ^gOlaus affirms) *in the bot and rivers*, spiritum continentes? *often so found by fishermen in Scandia, two together, mouth to mouth, wing to wing; and, wh comes, they revive again, or if they be brought into a stove, o side.* Or do they follow the sun, as Peter Martyr legat. *Bab manifestly convicts, out of his own knowledge? for, when he was en Egypt, he saw swallowes, Spanish kites, and many other su birds, in December and January very familiarly flying, and in dance, about Alexandria, ubi floridæ tunc arbores ac virulari*

^a Lib. de explicatione locorum Mathem. Aristot. ^b Laët. lib. 17. cap. 18. de
^c Patritius saith 32 miles in height. ^d Luge alii vocant. Geor. Werners. Aqu
erumpunt et absorbentur, ut expedito equiti aditum intercludant. ^e Boissardus, c
Pylaplia. ^f In campis Lovicen. solum visuntur in nive; et ubinam vere, æstate, autu
Hernes, Poll. l. 1. Jul. Bellius. ^g Statim incunte vere sylvæ strepunt eorum cantileni
ment. ^h Immergunt se fluminibus, lucubusque per hyemem totum, &c. ⁱ Caterasqu
hyeme adveniente è nostris regionibus Europæ transvolantes.

ives, rocks, and hollow trees, as most think, in deep tin-mines or
as Mr. Carew gives out? I conclude of them all, for my part,
ster doth of cranes and storks: whence they come, whither they
perpetuum adhuc, as we yet know not. We see them here, some
at, some in winter: *their coming and going is sure in the night: in*
of Asia (saith he) the storkes meet on such a set day, he that comes
in pieces; and so they get them gon. Many strange places,
Iaripi, Chersonnesi, creekes, havens, promontories, straights, lakes,
ockes, mountaines, places, and fields, where cities have bin ruined
wed, battels fought, creatures, sea-monsters, remora, &c. minerals,

Zoöphites were fit to be considered in such an expedition, and
the rest, that of ³Herbastein his Tartar lambe, ²Hector Boëthiu,
ring tree in the Orchades, to which Cardan (*lib. 7. cap. 36. de*
erietat.) subscribes: ^aVertomannus wonderfull palme, that ^bfly in
la, that shines like a torch in the night, that one may well see to
ose spherick stones in Cuba which nature hath so made, and those
s, beasts, fishes, crowns, swords, saws, pots, &c. usually found in
ll-mines in Saxony about Mansfield, and in Poland neer Nokow and
as ^cMunster and others relate. Many rare creatures and novel-
part of the world affords: amongst the rest I would know for a
hether there be any such men, as Leo Suavius in his comment on
is *de sanit. tuend.* and ^dGaguinus records in his description of
s, that, in Lucomoria, a province in Russia, *lye fast asleep as dead*
s, from the 27 November, like frogges and swallowes, benumbed
t, but about the 24 of April in the spring they revive again, and goe
air business. I would examine that demonstration of Alexander
neus, whether the earths superficies be bigger than the seas; or that
medes be true, the superficies of all water is even. Search the
d see that variety of sea-monsters and fishes, mare-maids, sea-men,
&c. which it affords. Or whether that be true which Jordanus Bru-
es at, that, if God did not detain it, the sea would overflow the
reason of his higher site, and which Josephus Blancanus the Jesuite,
terpretation on those mathematicall places of Aristotle, foolishly
ed in a just tract proves by many circumstances, that in time the
waste away the land, and all the globe of the earth shall be covered
ers; *visum teneatis, amici?* what the sea takes away in one place,
s another. Mee thinks he might rather suspect the sea should in
illed by land, trees grow up, carcasses, &c. that all-devouring fire,
vorans et consumens, will sooner cover and dry up the vast ocean
ds and ashes. I would examine the true seat of that terrestriall
e, and where Ophir was, whence Solomon did fetch his gold; from
which some suppose, or that Aurea Chersonnesus, as Dominicus
arias Montanus, Goropius, and others, will. I would censure all
Solinus, Strabos, Sr. John Mandevils, Olaus Magnus, Marcus
es, correct those errors in navigation, reforme cosmographically
and rectifie longitudes, if it were possible; not by the compass, as
am, with Mark Ridley in his treatise of magneticall bodies, *cap. 43:*

of Cornwall. ^a Porro ciconie quonam e loco veniant, quo se conferant, incompertum, adhuc;
entium, descendendum, ut gruum, venisse cernimus, nocturnis opinor temporibus. In paten-
amplis certo die congregant se, eam quæ novissime advenit lacerant, inde volant. Cosmog. 1.
³ Comment. Muscov. ² Hist. Scot. l. 1. ^a Vertomannus, l. 5. c. 16. mentioneth a tree
uits to eat, wood to burn, bark to make ropes, wine and water to drink, oyl and sugar, and leaves
over houses, flowers for clothes, &c. ^b Animal insectum Cusino, ut quis legere vel scribere
dierius ope luminis. ^c Cosmog. lib. 1. cap. 435. et lib. 3. cap. 1. Habent ollas a naturâ for-
râ extractas, similes illis a figulis factis, coronas, pisces aves, et omnes animantium species.
strundines et rana præ frigoris magnitudine mori, et postea, redeunte vere, 24 Aprilis revivis-
id. Pererium, in Gen. Cor. a Lapide, et alios.

for, as Cabeus (*magnet. philos. lib. 3. cap. 4.*) fully resolves, thence: yet I would observe some better meanes to find them.

I would have a convenient place to go down with Orpheus, Lucians Menippus, at St. Patrick's purgatory, at Trophor in Island, Ætna in Sicily, to descend and see what is done in the earth; do stones and metalls grow there still? how comes fish digged out from tops of hills as in our mosses and marshes all. How come they to dig up fish bones, shells, beams, iron-works, under ground, and anchors in mountains, far remote from all. 1460, at Berna in Switzerland, 50 fathom deep, a ship was dig'd out, where they got metall ore, in which were 48 carcasses of men and merchandise. That such things are ordinarily found in tops of insinuates in his meteors, Pomponius Mela in his first book, c. and familiarly in the Alpes, saith Blancanus the Jesuite, the li Came this from earth-quakes, or from Noahs floud, as Christian is there a vicissitude of sea and land? as Anaximenes held of o taines of Thessaly would become seas, and seas again mountaine world, belike, should be new moulded, when it seemed good to manding powers, and turned inside out, as we do hay-cocks in bottom, or bottom to top; or, as we turn apples to the fire, upon his center; that which is under the Poles now, should be tr Æquinoctiall, and that which is under the torrid zone, to the c and Antaretique another while, and so be reciprocally warmed by if the worlds be infinite, and every fixed star a sun, with his comp (as Brunus and Campanella conclude), cast three or four world else, of our old world make three or four new, as it shall seem. To proceed, if the earth be 25000 miles in compass, its dia from us to our antipodes; and what shall be comprehended in a What is the center of the earth? is it pure element onely, as Ari inhabited (as Paracelsus thinks) with creatures, whose chaos is with fairies, as the woods and water, (according to him) are v or as the aire with spirits? Dionysiodorus, a mathematician in sent a letter *ad superos* after he was dead from the center of signifie what distance the same center was from the *superficies* viz. 42000 *stadia*, might have done well to have satisfied all Or is it the place of hell, as Virgil in his *Æneides*, Plato, L and others, poetically describe it, and as many of our divine good earnest, Anthony Rusca, one of the society of that Amil in Millan, in his great volume *de Inferno. lib. 1. cap. 47.* is tenent: 'tis a corporeall fire tow, *cap. 5. l. 2.* as he there dispo soever philosophers write, (saith Surius) *there be certain mo. and places appointed for the punishment of mens souls, as Island, where the ghos's of dead men are familiarly seen, a talk with the living. God would have such visibie places, tha might be certainly informed, that there be such punishments and learn hence to fear God.* Kranzius (*Dan. hist. lib. 2.* scribes to this opinion of Surius; so doth Colerus, *cap. 12. li immortal. animæ* (out of the authority, belike of St. Gregory,

^c In Necromantia, Tom. 2.

^e Fracastorius, lib. de simp. Georgius Merula, lib. Billius, &c.

^b Simlerus, Ortelius. Brachis centum sub terra reperta est, in qu. cadavera inerant, anchoræ, &c.

ⁱ Pisces et conchæ in montibus reperiuntur. Lib. 1. Aristot. ^k Or plain, as Patricius holds, which Austin, Lactantius, and some others, f as a trencher. ^l Li. de Zilphis et Pygmæis. They penetrate the earth, as we do the c. 112. ^m Commentar. ad annum 1537. Quidquid dicunt philosophi, quedam sunt loca punitendis animis destinata, ut Hecla mons, &c. ubi mortuorum spiritus visuntur exstare talia loca, ut discant mortales.

rest of the schoolmen, who derive as much from Ætna in Sicily, Lipara, and those sulphureous Vulcanian islands) making Terra del Fuego, and the frequent volcanes in America, of which Acosta, *lib. 3. cap. 24.* that awful mount Hecklebirg in Norway, an especial argument to prove it, where lamentable screeches and howlings are continually heard, which make a terror to the auditors; fiery chariots are commonly seen to bring the souls of men in the likeness of crows, and divels ordinarily goe in and out. Such another prooffe is that place neer the pyramides in Egypt, by Cairo, well to confirm this as the resurrection, mentioned by ^p Kornmannus, *mirac. lib. 1. cap. 38.* Camerarius, *oper. suc. cap. 37.* Bredenbachius, *pereg. sanct.* and some others, where once a yeere dead bodies arise about March, walk, and after a while hide themselves again: thousands of people come early to see them. But these and such like testimonies others reject, as illusions of spirits; and they will have no such locall known place, less than Styx or Phlegeton, Plutos court, or that poetically infernus, where a soul was seen hanging on a tree, &c. to which they ferried over in a wicker boat, or went down at Hermione in Greece, *compendiaria ad inferos*, which is the shortest cut, (*quia nullum à mortuis naulum eo loci exposcunt*, ^p Gerbelius) and besides there were no fees to be paid. Well, then, is it purgatory, as Bellarmine; *Limbus patrum*, as Gallucius will, and as ^p de la Croix will (for they have made maps of it), or Ignatius parler? Virgil, sometimes bishop of Saltburg (as Aventitus, anno 745, relates) by Bonifacius bishop of Mentz was therefore called in question, because he held *antipodes*, which they made a doubt whether Christ died for), and so by that means away the seat of hell, or so contracted it, that it could bear no proportion to heaven, and contradicted that opinion of Austin, Basil, Lactantius, who held the earth round as a trencher (whom Acosta and common experience largely confute), but not as a ball; and Jerusalem, where Christ died, in the middle of it; or Delos, as the fabulous Greeks fained; because, when they let two eagles loose, to fly from the worlds end east and west, they met at Delos. But the scruple of Bonifacius is now quite taken away by our ^p divines; Franciscus Ribera (*in cap. 14. Apocalyps.*) will have hell a locall and locall fire in the center of the earth, 200 Italian miles in diameter, he defines it out of those words *Exivit sanguis de terrâ. per orbem mille sexcenta*, &c. But Lessius (*lib. 13. de moribus divinis, cap. 24*) will have this locall hell far less, one Dutch mile in diameter, all filled with brimstone; because, as he there demonstrates, that space, cubically multiplied, will make a sphere able to hold eight hundred thousand millions damned bodies (allowing each body six foot square); which will abundantly suffice, *cum certum sit, inquit, factâ subductione, non futuros centies mille damnandos*. But, if it be no material fire (as Sco-Thomas,aventure, Soncinas, Vossius, and others argue it may be) there or elsewhere, as Keckerman disputes, *System. Theol.* for sure somewhere it is: *nam est alicubi, etsi definitus circulus non assignetur.* I will end the controversie in ^p Austin's words, *better doubt of things concealed, than to doubt about uncertainties: where Abrahams bosome is, and hell fire, viz. consuetis, à contentiosis nunquam, invenitur;* scarce the meek, the contentious shall never finde. If it be solid earth, 'tis the fountain of metals, which by his innate temper turns aire into water, which springs up severall chinks, to moisten the earths superficies, and that in a tenfold proportion (as Aristotle holds;) or else these fountains come directly from the infernal, &c. ^p *Conclave Ignatij.* ^p *Mellius dubitare de occultis, quam litigare de incertis, ubi flam-*

^p *infernal, &c.* ^p See Dr. Reynolds prelect. 55. in Apoc.

suit with or aske of Theseas, if you will not beleve panosy,
cleare all your doubts when he makes a second voiage.

In the mean time let us consider of that which is *sub dio*, a
true cause, if it be possible, of such accidents, meteors, alterati
above the ground. Whence proceed that variety of manners
character (as it were) to several nations? Some are wise,
others dull, sad, and heavy; some big, some little, as Tully de
Timæo, Vegetius, and Bodine proves at large, *method. cap. 5*;
some hardy, barbarous, civill, black, dun, white: is it from th
soyle, influence of stars, or some other secret cause? Why do
so many venomous beasts, Ireland none? Athen owles, Creet
hath Daulis and Thebes no swallowes (so Pausanias informeth u
rest of Greece? *Ithaca no hares, Pontus asses, Scythia swine
this variety of complections, colours, plants, birds, beasts, &c.
almost to every place? Why so many thousand strange birds
per to America alone, as Acosta demands, *lib. 4. cap. 36*? were
the six dayes, or ever in Noahs Arke? if there, why are they no
found in other countries? It is a thing (saith he) hath long held
no Greek, Latine, Hebrew, ever heard of them before, and yet
our European animals, as an egg and a chesnut: and, which is mo
sheep, &c. till the Spaniards brought them, were never heard o
How comes it to pass, that, in the same site, in one latitude, to suc
there should be such difference of soyle, complexion, colour, &c.
The Spaniards are white, and so are Italians, when as the in
**Caput bonæ Spei* are blackemores, and yet both alike distant fro
nay, they that dwell in the same parallel line with these Negro
straights of Magellan, are white coloured, and yet some in I
country in Æthiopia are dun; they in Zeilan and Malabar, par
again black: Manamotapa in Africk, and St. Thomas isle are ex
under the line, cole black their inhabitants, whereas in Peru they
site in colour, very temperate, or rather cold, and yet both
Mosco, in 53 degrees of latitude, extreme cold, as those norther
ally are, having one perpetual hard frost all winter long: and in 5
times hard frost and snow all summer, as in Buttons bay, &c.
yet *England neere the same latitude, and Ireland, very moi
more temperate in winter than Spain, Italy, or France. Is

is difference, and the aire that comes from it? Why then is ^bIster the Euxine, Pontus, Bithynia, and all Thrace? *frigidus regiones* calls them; and yet their latitude is but 42, which should be hot. or Nova Albion in America, bordering on the sea, was so cold in our ^dEnglishmen could hardly endure it. At Noremberga, in the sea is frozen ice, and yet in a more southern latitude than ours. and, and the island of Cambriall Colchos, which that noble gentle-Vaughan, or Orpheus Junior, describes in his Golden Fleece, is in latitude with little Britaine in France; and yet their winter begins inuary, their spring till May; which search he accounts worthy of: is this from the easterly winds, or melting of ice and snow dissolving the circle arctick; or that the aire, being thick, is longer before by the sun beams, and, once heated, like an oven, will keep it self

Our climes breed lice: ^eHungary and Ireland *male audiunt* in come to the Azores, by a secret vertue of that aire they are instantly and all our European vermine almost, saith Ortelius. Egypt is a Nilus not far from the sea; and yet there it seldome or never rains: a island of the same nature, yeelds not a cloud: and yet our islands ing and inclining to rain. The Atlantick ocean is still subject to in Del Zur, or *Mari pacifico*, seldome or never any. Is it from s, *apertio portarum*, in the dodecatemories or constellations, the asions, such aspects of planets, such winds, or dissolving ayre, or which causeth this and the like differences of heat and cold? Bodin Portugal embassadour, that, coming from ^fLisbon to ^gDantzick in and greater heat there than at any time at home. Don Garcia de at to Philip 3 king of Spain, residing at Spahan in Persia, 1619, in the marquess of Bedmar, makes mention of greater cold in Spahan, is 31 gr. than ever he felt in Spain, or any part of Europe. The was by our predecessors held to be inhabitable, but by our modern und to be most temperate, bedewed with frequent rains, and moist- ers, the brise and cooling blasts in some parts, as ^hAcosta describes, ant and fertile. Arica in Chili is by report one of the sweetest ever the sun shined on, *Olympus terra*, an heaven on earth: how ly do some extoll Mexico in Nova Hispania, Peru, Brasile, &c. ? in hard, dry, sandy, barren, a very desert, and still in the same any times we finde great diversity of aire in the same ⁱcountry, by he site to seas, hills, or dales, want of water, nature of soil, and the a Spain, Arragon is *aspera et sicca*, harsh and evill inhabited: Es- is dry, sandy, barren most part, extreme hot by reason of his plains, another paradise, Valence a most pleasant aire, and continually is it about ^jGranado, on the one side fertile plains, on the other, snow to be seen all summer long on the hill tops. That their houses es are three quarters of the yeer covered with snow, who knows : Tenariffa is so cold at the top, extreme hot at the bottome: Mons trick, Libanus in Palæstina, with many such, *tantos inter ardores us*, ^kTacitus calls them, and Radzivilius (*epist. 2. fol. 27*) yeelds it otter there than in any part of Italy: 'tis true; but they are highly near the middle region, and therefore cold, *ob paucam solarium refractionem*, as Serrarius answers, *com. in 3. cap. Josua, quæst. 5. quæst. 37.* In the heat of summer, in the kings palace in Escu-

unhill. ^e Quevira, lat. 40. ^d In Sir Fra. Drakes voiage. ^f Lansius, orat. contra Hun-
 abon, lat. 38. ^g Dantzick, lat. 54. ^h De nat. novi orbis, lib. 1, cap. 9. Suavissimus
 &c. ⁱ The same variety of weather Lod. Guicciardine observes betwixt Lliege and Aix not
 descript. Belg. ^j Magin. Quadus. ^k Hist. lib. 5.

riall, the aire is most temperate, by reason of a cold blast the snowie mountains of Sierra de Cadamara hard by, which is very hot : so in all other countries. The causes of these are mainly by reason of their nearness (I say) to the middle region of aire, in places equally site, elevated, and distant from the Equator it self, amongst the Sierras, Andes, Lanes, as ¹Acosta contend, there is *tam mirabilis et inopinata varie* weather, *ut merito exercent ingenia*, that no philosophy is the true cause of it. When I consider how temperate it is ²Acosta, within the tropick of Capricorn, as about La-Plata at Potosa, in that same altitude, mountainous alike, extreme in Brasile, &c. *hic ego*, saith Acosta, *philosophiam Aristoteli vehementer irrisi, cum, &c.* when the sun comes nearest great tempests, storms, thunder and lightning, great store the foulest weather ; when the sun is verticall, their rivers being fair and hot, noon day cold and moist : all which is open to come it to pass ? Scaliger (*poëtices* l. 3. c. 16) discourse of the placing of stars, or, as Epicurus will, *fortuita*, or accidental, big, some little ? why are they so confusedly, unequally, and set so much out of order ? In all other things, Nature is reasonable, and constant ; there be *justæ dimensiones, et præpositio*, as in the fabrick of man, his eyes, ears, nose, face correspondent ; *cur non idem cælo, opere omnium pulcherri* heavens so irregular, *neque paribus molibus, neque paribus* is this difference ? *Diversos* (he concludes) *efficere locorum* diversity of countries, soils, maners, customs, character among us, *ut quantum vicinia ad charitatem addat, si perniciem* ; and so by this means *fluvio vel monte distincti* the same places almost shall be distinguished in maners, weak, and most insufficient. The fixed stars are removed times, 26 gr. from the first of Aries ; and if the earth be immovable, so should countries vary, and divers alterations would we perceive not ; as, in Tullies time, with us in Britain, *caeli quo facile generantur nubes, &c.* 'tis so still. Wherefore (lib. 2) and some others will have these alterations and effects proceed from those genii, spirits, angels, which rule and inhabit those places ; they cause storms, thunder, lightning, earthquakes, great winds, floods, &c. The philosophers of Conimbra will have it to the influence of that *empyrean* heaven : for some say the sun is come neerer to the earth than in Ptolemies time ; that all the vegetables is decayed : men grow less, &c. There a

do they their stations and places, though to us undiscerned; and from notions proceed (as they conceive) divers alterations. Clavius conjectures otherwise: but they be but conjectures. About Damascus in Cœle-Syria paradise, by reason of the plenty of waters; *in promptu caussa est*; and parts of Arabia barren, because of rockes, rolling seas of sands, and dry times; *quod inaquosa*, (saith Adricomius) *montes habens asperos, sax- precipites, horrore et mortis speciem præ se ferentes*, uninhabitable for men, birds, beasts, void of all greene trees, plants and fruits, a skey horrid wilderness, which by no art can be manured; 'tis evident. Syria is cold, for that it lyes all along to the north. But why should it be in Egypt, or there never rain? Why should those [†] Etesian and north- winds blow continually and constantly so long together, in some places, times, one way still, in the dog-dayes only: here perpetual drought, dropping showres; here foggy mists, there a pleasant aire; here [‡] terrible thunder and lightning at such set seasons, here frozen seas all the yeare, there at the same latitude, to the rest no such thing, nay quite opposite is to be had? Sometimes (as in [†] Peru) on the one side of the mountaines it is hot, other cold, here snow, there winde, with infinite such. Fromundus, in his time, will excuse or salve all this by the suns motion: but when there is such variety to such as *periæci*, or very neare site, how can that position hold? Can we give a reason of this diversity of meteors? that it should rain, frogs, mice, &c. rats, which they call *lemmer* in Norway, and are daily observed (as [†] Munster writes) by the inhabitants, to descend and live in some fæculent showres, and, like so many locusts, consume all that is sown. Leo Afer speaks as much of locusts; about Fez in Barbary there are swarms in their fields upon a sudden: so at Arles in France, the like happened by the same mischief; all their grass and fruits devoured; *magna incolarum admiratione et consternatione* (as Vallerius, *med. lib. 1. obser. 1.* relates) *cælum subito obumbrabant*, &c. he says, "it could not be from naturall causes; they cannot imagine where they come, but from heaven. Are these and such creatures, corn, stones, worms, wooll, blood, &c. lifted up into the middle region by the beams, as [†] Paracelsus the physician disputes, and hence let fall with us, or there ingendred? [‡] Cornelius Gemma is of that opinion, they are conceived by celestiall influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are of the ayre; to whom Bodin (*lib. 2. Theat. Nat.*) subscribes. In the of meteors in generall, Aristotles reasons are exploded by Bernardinus, and by Paracelsus, his principles confuted, and other causes assigned, sulphur, mercury, in which his disciples are so expert, that they can elements, and separate at their pleasure, make perpetuall motions, not only in the air, but in the earth, by some magneticall vertue, but by mixture of elements; imitate thunder, like Salmoneus, snow, hail, the seas ebbing and flowing, give life to creatures (as they say) without generation, and what P. Nonius Saluciensis, and Kepler, take upon them to demonstrate that comets, cloudes, fogges, ^{*} vapours, arise higher than 50 or 80 miles, and rest to be purer aire or element of fire: which [†] Cardan, [‡] Tycho, and P. Pena manifestly confute by refractions, and many other arguments, there is no such element as fire at all. If, as Tycho proves, the moon be

[†] L. 1. c. 5. [‡] Strabo. ^{*} As under the equator in many parts, showres here at such a time, such a time, the brise they call it. [†] Ferd. Cortesius, lib. Novus orbis inscript. [‡] Lapi-
[†] Livie. ^{*} Cosmog. lib. 4. ca. 22. [‡] Hæ tempestatibus decidunt è nubibus fæculentis, depas-
[†] more locustarum omnia virentia. ^{*} Hort. Genial. An à terrâ sursum rapiuntur à solo, ite-
[†] rum pluvialis præcipitantur? &c. ^{*} Tam ominosus proventus in naturales causas referri vix
[†] Cosmog. c. 6. ^{*} Cardan saith vapours rise 288 miles from the earth, Eratosthenes 48 miles.
[†] Il. 1. 2. ^{*} In pygmyss. [‡] Prefat. ad Euclid. Catop.

distant from us 50 and 60 semi-diameters of the earth : and will have it, the aire be so august, what proportion is there three elements and it? to what use serves it? it is full of habit it, as the Paracelsians and Platonists hold, the highest full of birds, or a meer *vacuum* to no purpose? It is much twixt Tycho Brahe and Christopher Rotman the Lantsgrave mathematician, in their Astronomicall Epistles, whether it be the cleerness, matter of aire and heavens, or two distinct essences Rotman, John Pena, Jordanus Brunus, with many other maintain it is the same, and one matter throughout, saying that purer it is, and more subtile; as they finde by experience hills in ^cAmerica : if a man ascend, he faints instantly for want to refrigerate the heart. Acosta (*l.* 3. *c.* 9) calls this mount Peru : it makes men cast and vomit, he saith, that climb in those Andes do in the desarts of Chila for 500 miles together mity of cold, to lose their fingers and toes. Tycho will have ters of heaven and ayre; but to say truth, with some small have one and the self same opinion about the essence and that it is not hard and impenetrable, as Peripateticks hold *quinta essentia*, ^dbut that it is penetrable and soft as the that the planets move in it, as birds in the ayre, fishes in prove by motion of comets, and otherwise (though Claremont stily oppose) which are not generated, as Aristotle teacheth gion, of an hot and dry exhalation, and so consumed; but, Democritus held of old, of a celestiall matter : and as ^eRæslin, Thaddeus Haggessius, Pena, Rotman, Fracastorius their progress, parallaxes, refractions, motions of the planets and cut one anothers orbs, now higher, and then lower, as ^gwhich sometimes, as ^hKepler confirms by his own and Tycho vations, comes nearer the earth than the ☉, and is againe peters orbe) and ^bother sufficient reasons, far above the mean the mean time that element of fire, those fictitious first heavens I mean above the firmament, which Delrio, Lodovicus, and many of the fathers, affirm; those monstrous or and *eccentre epicycles deserentes*; which howsoever Ptolellio, Purbachius, Maginus, Clavius, and many of the maintain to be reall orbes, excentrick, concentrick, circles absurd and ridiculous. For who is so mad to think, that many circles, like subordinate wheels in a clock, all imper as they faine, adde and substract at their pleasure? ⁱMag heavens subdivided into their orbes and circles, and all those particular appearances : Fracastorius, ⁷² homo Brahe, Nicholas Ramerus, Helisæus Ræslin, have peccu their own inventions; and they be but inventions, as most ledge, as we admit of æquators, tropicks, colures, circles, tarcétique, for doctrines sake (though Ramus thinks then

and express the moons motion : but, when all is done, as a supposition no otherwise ; not (as he holds) hard, impenetrable, subtile, &c. or making musick, as Pythagoras maintained of old, and instantane of late, but still quiet, liquid, open, &c.

Heavens then be penetrable, as these men deliver, and no lets, it were in this aereall progress, to make wings, and fly up ; which that Turk, Sinus, made his fellow-citizens in Constantinople beleieve he would and some new-fangled wits, me thinks, should some time or other ; or if that may not be, yet with a Galilies glass, or Icaromenippus Lucian, command the spheres and heavens, and see what is done them : whether there be generation and corruption, as some think, by ethereall comets, that in Cassiopea 1572, that in Cygno 1600, that in 1604, and many like, which by no means Jul. Cæsar la Galla, a philosopher, (in his physicall disputation with Galileus, *de phænomenis Lunæ*, cap. 9) will admit : or that they were created *ab initio*, themselves at set times ; and, as ^j Helisæus Ræslin contends, have trees, circles of their own, and regular motions. For *non pereunt, natur et disparent*, ^k Blancanus holds ; they come and go by fits, their tails still from the sun : some of them, as a burning glass produces beams from it ; though not alwaies neither ; for sometimes a comet issue from Venus, as Tycho observes ; and, as ^l Helisæus Ræslin of us, from the moon, with little stars about them, *ad stuporem astrorum multis aliis in cælo miraculis*, all which argue, with those Austrian, and Bourbonian stars, that the heaven of the planets is pure and open, in which the planets move *certis legibus ac metis*. Likewise, *an cælum sit coloratum* ? Whether the stars be of that bignesse, as astronomers relate, so many in ^m number, 1026, or 1725, as ⁿ ; or, as some Rabbins, 29000 myriades ; or, as Galilie discovers infinite, and that *via lactea*, a confused light of small stars, any nailes in a door : or all in a row, like those 12000 isles of the Indie ocean ? whether the least visible star in the eighth be 18 times bigger than the earth ; and, as Tycho calculates, 14000 times distant from it ? Whether they be thicker parts of the orbes, or deliver ; or so many habitable worlds, as Democritus ? whether light of their own, or from the sun, or give light round, as Patritius ^o ? *An aque distent à centro mundi* ? Whether light be of their kind that light be a substance or an accident ? whether they be hot or by accident cause heat ? whether there be such a precision ininoxes, as Copernicus holds, or that the eighth sphere move ? *philosophentur R. Bacon, et J. Dee, Aphorism. de multiplicatione* ? Whether there be any such images ascending with each degree iack in the east, as Aliacensis feignes ? *An aqua super cælum* ? as the Schoolmen will, a crystalline ^p watry heaven, which is ^q cerbe understood of that in the middle region ? for otherwise, if at the water came from thence, it must be above an hundred yeeres known to us, as ^r some calculate. Besides, *an terra sit animata* ? be so confidently beleieve, with Orpheus, Hermes, Averroes, from other souls of men, beasts, divels, plants, fishes, &c. are derived, which again, after some revolutions, as Plato in his Timeæus, in his Enneades, more largely discusse, they return (See Chalcidius

^a. celest. Meteor.

^k Lib. de fabrica mundi.

^l Lib. de Cometis.

^m An sit crux

coelestis ad Polum Antarcticum, quod ex Corsalio refert Patritius.

ⁿ Gilbertus Origanus.

passed in Sir Walter Raleighs history, in Zanch. ad Casman.

^p Vid. Fromundum, de Me-

teric. 3. et Lansbergium.

and Bennis, Platos commentators) as all philosophical matter, is *primam*. Keplerus, Patritius, and some other neotericks have in this opinion: and that every star in heaven hath a soul, angel, or to animate or move it, &c. or to omit all smaller controversies, a less moment, and examine that main paradox, of the earths motion much in question: Aristarchus Samius, Pythagoras maintained Democritus, and many of their schollers. Didacus Astunica, Antirinus, a Carmelite, and some other commentators, will have Job as much, *cap. 9. ver. 4. Qui commovet terram de loco suo, &c.* one place of Scripture makes more for the earths motion, than prove against it; whom Pineda confutes, most contradict. How revived since by Copernicus, not as a truth, but a supposition, as himself in the Preface to Pope Nicholas, but now maintained in by ^a Calcagninus, Telesius, Kepler, Rotman, Gilbert, Digges, Galinella, and especially by ^r Lansbergius, *naturæ rationi, et veritatem*, by Origanus, and some ^s others of his followers. For, if the center of the world, stand still, and the heavens move, as the opinion is, which they call *inordinatam cæli dispositionem*, though maintained by Tycho, Ptolomæus, and their adherents, *quis ille furor* fury is that, saith ^t D^r. Gilbert, *satis animose*, as Cabeus notes, if the heavens about with such incomprehensible celerity in 24 hours every point of the firmament, and in the æquator, must needs move (calculates) 176660 in one 246th part of an houre: and an arrow must goe seven times about the earth, whilst a man can say an. it keep the same space, or compass the earth 1884 times in an houre *supra humanam cogitationem*, beyond human conceit: *Ocyor ventos æquante sagittâ*. A man could not ride so much ground miles a day, in 2904 yeeres, as the firmament goes in 24 houres in 203 yeeres, as the said firmament in one minute; *quod incred* and the ^v pole star, which to our thinking scarce moveth out of his a bigger circuit than the sun, whose diameter is much larger than of the heaven of the sun, and 20000 semidiameters of the earth the rest of the fixed stars, as Tycho proves. To avoid therefore difficulties, they ascribe a triple motion to the earth, the sun immediate center of the whole world, the earth center of the moon, also and ^g, beneath ^h, ^u, ^z, ^z, (or, as ^w Origanus and others wil, on tion of the earth, still placed in the center of the world, which bable) a single motion to the firmament, which moves in 30 or yeeres; and so the planets, Saturne in 30 yeeres absolves his so motion, Jupiter in 12, Mars in 3, &c. and so salve all appearances any way whatsoever: calculate all motions, be they in *longi* direct, stationary, retrograde, ascent or descent, without epicycles, eccentricks, &c. *rectius commodiusque per unicum motum terre* bergius, much more certain than by those Alphonsine, or any which are grounded from those other suppositions. And 'tis t according to optick principles, the visible appearances of the indeed answer to their magnitudes and orbes, and come neer mathematicall observations, and precedent calculations; there is no r physicall axiomes, because no penetration of orbes: but then sphere of Saturne and the firmament, there is such an incredible ar

^a Peculiari libello.^s Comment. in motum terre Middlebergi, 1630. 4.^w Pecula

M. Carpenters Geogr. cap. 4. lib. 1. Campanella et Origanus præf. Ephemer. where S

answered.

^z De Magnete. Comment. in 2. cap. spher. Jo. de Sac. Bosc.

Polo.

^z Præf. Ephem.^z Which may be full of planets, perhaps, to us un

Jupiter, &c.

(7000000 semidiameters of the earth, as Tycho calculates) void of
 besides, they do so inhanse the bigness of the stars, enlarge their
 alve those ordinary objections of parallaxes and retrogradations of
 rs, that alteration of the poles, elevation in severall places or lati-
 as here on earth (for, say they, if a mans eye were in the firmament,
 ot at all discern that great annuall motion of the earth, but it would
 punctum indivisibile, and seem to be fixed in one place, of the same
 it it is quite opposite to reason, to natural philosophy, and all out
 a disproportionall (so some will), as prodigious, as that of the suns
 n of heavens. But *hoc posito*, to grant this their tenent of the
 on; if the earth move, it is a planet and shines to them in the
 to the other planetary inhabitants, as the moon and they do to us
 arth: but shine she doth, as Galilie, y Kepler, and others prove;
 er consequens, the rest of the planets are inhabited, as well as the
 ch he grants in his dissertation with Galilies Nuncius Sidereus,
 be Joviall and Saturnine inhabitants, &c. and those severall
 e their severall moons about them, as the earth hath hers, as Galileus
 y evinced by his glasses; ^afour about Jupiter, two about Saturne
 ius the Florentine, Fortunius, Licetus, and Jul. Cæsar la Galla cavill
 Kepler, the emperours mathematician, confirms out of his expe-
 he saw as much by the same help, and more about Mars, Venus;
 t they hope to find out, peradventure even amongst the fixed stars,
 us and Brutius have already averred. Then (I say) the earth and
 ets alike, inhabited alike, moved about the sun, the common center
 alike: and it may be, those two green children which ^b Nubrigensis
 his time, that fell from heaven, came from thence; and that famous
 ll from heaven, in Aristotles time, olymp. 84. anno tertio, ad Cupuæ
 scored by Laertius and others, or Ancile or buckler in Numas time,
 Festus. We may likewise insert with Campanella and Brunus, that
 agoras, Aristarchus Samius, Heraclitus, Epicurus, Melissus, Demo-
 cippus, maintained in their ages, there be ^c infinite worlds, and infi-
 or systemes, in infinito æthere; which ^d Eusebius collects out of their
 cause infinite stars and planets like unto this of ours, which some stick
 maintain and publicly to defend; *sperabundus expecto innumerabi-*
orum in æternitate perambulationem &c. (Nic. Hill Londinensis phi-
 c.) For if the firmament be of such an incomparable bigness, as these
 l giants will have it, *infinitum, aut infinito proximum*, so vast and
 merable stars, as being infinite in extent, one above another, some
 ne lower, some neerer, some farther off, and so far asunder, and
 age and great; insomuch, that, if the whole sphere of Saturn, and
 included in it, *totum aggregatum* (as Fromundus of Lovain in
 e *immobilitate terræ* argues) *evehatur inter stellas, videri à nobis*
t, tam immanis est distantia inter tellurem et fixas; sed instar

If our world be small in respect, why may we not suppose a
 f worlds, those infinite stars visible in the firmament to be so many
 particular fixed centers; to have likewise their subordinate pla-
 e sun hath his dancing still round him? which cardinall Cusanus,

amterrestris planeta quum sit, consentaneum est esse in lunâ viventes creaturas; et sin-
 um globis sui servant circulares; ex quâ consideratione de eorum incolis summâ pro-
 cludimus, quod et Tycho Braheo, è solâ consideratione vastitatis eorum, visum fuit.
 eum mun. sid. f. 29. ^a Temperare non possum quin ex inventis tuis hoc moneam, veri
 non tam in Lunâ, sed etiam in Jove, et reliquis planetis incolas esse. Kepl. fo. 26. Si non
 Jovis globo, qui notent admirandam hanc varietatem oculis, cui bono quatuor illi planetæ
 curant? ^b Some of those above Jupiter I have seen myself by the help of a glass 8 foot
 cerum Angl. i. l. c. 27. de viridibus pueris. ^c Infiniti alii mundi, vel, ut Brunus, terræ
 imiles. ^d Libro cont. philos. cap. 29.

Walkarinus, Brunus, and some others, have held, and some *Animæ Aristotelismo innutritæ, et minutis speculationibus a forsan, &c.* Though they seem close to us, they are infinitely *per consequens*, there are infinite habitable worlds: what his should not an infinite cause (as God is) produce infinite effects? Hill (*Democrit. philos.*) disputes: Kepler (I confess) will by no means deny of Brunus infinite worlds, or that the fixed stars should be so many as their compassing planets; yet the said ^a Kepler, betwixt jest and earnest, in his *Perspectives*, *Lunar Geography*, ¹*et Somnio suo, Dissert. sider.* seems in part to agree with this, and partly to contradict it. To give planets, he yeelds them to be inhabited; he doubts of the stars. Tycho in his *Astronomicall Epistles*, out of a consideration of the smallness and greatness, break out into some such like speeches, that he would faine see those great and huge bodies were made to no other use than to be perceived, to illuminate the earth, a point insensible, in respect of the earth. But who shall dwell in these vast bodies, earths, worlds, ²*if they be rationall creatures?* as Kepler demands; *or have they souls that do they inhabit a better part of the world than we do? are we the best of the world? and how are all things made for man?* Difficile est hunc expedire, eo quod nondum omnia, quæ huc pertinent, explorata sunt. 'tis hard to determin; this only he proves, that we are in *præcipuo loco* in the best place, best world, nearest the heart of the sun. ^b Thoma Comanella, a Calabrian monk, (in his second book *de sensu rerum, cap. 1.*) answers to this of Keplerus; that they are inhabited he certainly supposes, but what kind of creatures, he cannot say; he labours to prove it, and that there are infinite worlds, having made an apologie for himself, and dedicates this tenent of his to Cardinall Cajetanus. Others freely deny it, and would perswade the world (as ^c Marinus Marcenus complains) that modern divines are too severe and rigid against mathematicians, and too peevish, in not admitting their true demonstrations and certain conclusions, that they tyrannize over art, science, and all philosophy, in supposing great labours, (saith Pomponatius) forbidding them to write, to speak, to maintain their superstition, and for their profits sake. As for the Scripture which oppugne it, they will have spoken *ad captum* of the words, rightly understood, and favorably interpreted, not at all against the truth. Otho Casman (*Astrol. cap. 1. part. 1.*) notes, many great divine men, as Iphigynius, Proclus, Simplicius, and those heathen philosophers, do not deny *venerandi, Mosis Genesin mundanam popularis nescio cujus ruditer abis a verâ philosophorum eruditione, insimulant*: for Moses is said to have seen of but two planets, ☉, and ☾. no 4 elements, &c. Reade not ^d Grossius and Junius. But to proceed, these and such like insupportable attempts, prodigious paradoxes, inferences must needs follow, if they be granted, which Rotman, Kepler, Gilbert, Diggeus, Origanus, and others maintain of the earths motion, that tis a planet, and the moon doth, which containes in it ^e*both land and sea as the moon is* so they finde by their glasses that *maculæ in facie Lunæ, the spots on the face of the earth, the duskie sea*, which Thales, Plutarch, and Pythagoras

^a Kepler, fol. 2. dissert. Quid impedit quin credamus ex his initiis, plures alios mundos (ut Democrito placuit) infinitos? ¹ Lege somnium Kepleri, edit. 1635. ² Quod si sint in cælo plures globi, similes nostræ telluris? an cum illis certabimus, qui plagam teneat? ³ Si nobiliores illorum globi, nos non sumus creaturarum rationalium modo igitur omnia propter hominem? quomodo nos domini operum Dei? Kepler. 1. eofort. quarto, 1620. ibid. 40. 1622. ⁴ Præfat. in Comment. in Genesin. M. logos summâ ignorantia versari, veras scientias admittente nolle, et tyrannidem ex dogmatibus, superstitionibus, et religione catholica detineant. ⁵ Theat. Biblico-mentis plane satisfecisti; do maculas in lunâ esse maria; do lucidas partes esse fol. 16.

and manifestly discern hills and dales, and such like concavities, if we subscribe to and beleve Galilies observations. But to avoid these passions of the earth's motion (which the church of Rome hath lately ¹condemned as hereticall, as appears by Blancanus and Fromundus writings), our mathematicians have rolled all the stones that may be stirred; and, to appeareances and objections, have invented new hypotheses, and fabricated systems of the world, out of their own Dædalean heads. Fracasius will have the earth stand still, as before; and to avoid that supposition of geocentrick and epicycles, he has coined 72 homocentrick, to salve all appearances. Nicholas Ramerus will have the earth the center of the world, but the sun, the sun and moon about the earth. Of which orbes, Brahe puts the earth the center immoveable, the stars immoveable, rest with Ramerus, the planets without orbes to wander in the space of time and distance, true motion, according to that virtue which God gave them. ² Heliseus, Ræslin censureth both, with Copernicus (whose *de terræ motu*, Philippus Lansbergius hath lately vindicated, and illustrated with solid arguments in a just volume, Janssonius Cæsius hath added in a sphere). The said Johannes Lansbergius, 1633, hath since del his assertion against all the cavills and calumnies of Fromundus his Anstarchus, Baptista Morinus, and Petrus Bartholinus: Fromundus, 1634, written against him again, J. Rosseus of Aberdine, &c. (sound drummes and trumpets) whilst Ræslin (I say) censures all, and Ptolomæus himself as ignorant: one offends against naturall philosophy, another against optick principles, a third against mathematicall, as not answering to astronomicall notions: one puts a great space betwixt Saturnus orbe and the eighth, another too narrow. In his own hypothesis he makes the earth, as the universall center, the sun to the five upper planets: to the eighth he ascribes diurnall motion, eccentricks and epicycles to the seven planets which hath been formerly exploded; and so, (*Dum vitant stulti vitia, in vitia corrunt*) as a tinker stops one hole and makes two, he corrects them, both worse himself; reformes some, and marres all. In the mean time, the world is tossed in a blanket amongst them; they hoyse the earth up and make it like a ball, make it stand and go at their pleasures. One saith the sun is another, he moves; a third comes in taking them all at rebound; and, where should any paradox be wanting, he ³findes certain spots and cloudes on the sun, by the help of glasses, which multiply (saith Keplerus) a thing a thousand times bigger *in plano*, and make it come 32 times neerer to the eye of the beholder: but see the demonstration of this glass in ⁴Tarde, some of which, the sun must turn round upon his own center, or they about him. Fabricius puts only three, and those in the sun: Apelles, 15, and without the sun, floating like the Cyanean isles in the Euxine sea. The Frenchman hath observed 33, and those neither spots nor clouds, Galileus (*Epist. ad Velsorum*) supposeth, but planets concentrick with the sun, and not far from him, with regular motions. ⁵ Christopher Scherer a German Suisser Jesuit, Ursica Rosa, divides them *in maculas et faculas*, and have them to be fixed *in solis superficie*, and to absolve their periodick regular motion in 27 or 28 dayes; holding withall the rotation of the sun about his center: and are all so confident, that they have made skemes and schemes of their motions. The ⁶Hollander, in his *dissertatiuncula cum Apelle*, agrees all; and thus they disagree amongst themselves, old and new, irre-

¹ 1616.

² In Hypothes. de mundo, Edit. 1597.

³ Lugduni 1633.

⁴ Jo. Fabricius, de

⁵ In sole, Witteb. 1611.

⁶ In Burbonis sideribus.

⁷ Lib. de Burbonis sid.

⁸ Stelle sunt

in, quæ propriis orbitis feruntur, non longe a sole discessit, sed juxta solem.

⁹ Braccini, fol. 1680.

cap. 32, 33, 34, &c.

¹⁰ Lugdun. Bat. An. 1612.

conciliable in their opinions; thus Aristarchus, thus Hipmæus, thus Albateginus, thus Alfraganus, thus Tycho, Ræslinus, thus Fracastorius, thus Copernicus and his ad and Maginus, &c. with their followers, vary and determine and bodies: and so, whilst these men contend about the philosophers in Lucian, it is to be feared the sun and selves, and be as much offended as 'shee was with the message to Jupiter, by some new fangled Icaromenippus: all those curious controversies, and scatter them abroad.

But why should the sun and moon be angry, or take maticians and philosophers, when as the like measure himself, by a company of theologasters? They are not sun and moon, measure their site and biggest distance their motions, or visit the moon in a poetical fiction saith: "*audax facinus et memorabile nunc incipiam, ne putum prius: quid in Lunæ regno hac nocte gestum sit, e unquam nisi somniando pervenit*, but he and Menippus: *bond fide agam: nihil eorum quæ scripturus sum, ve quæ nec facta, nec futura sunt, dicam*, "*styli tantum* not in jest, but in good earnest, these gyganticall scend spheres, heaven, stars, into that empyrean he yet, and see what God himself doth. The Jewish Th them to determine how God spends his whole time with Leviathan, sometime over-seeing the world, &c. I that spent much of the year in painting butter-flies who offered sacrifice; telling the houres when it shoud snow should fall in such a place, which way the win Greece, which way in Africk. In the Turks Alcoran, I to heaven, upon a Pegasus sent a purpose for him, a his wife, and, after some conference with God, is set on pagans paint him and mangle him after a thousand fash schismaticks, and some schoolmen, come not far behind in the habit of an old man, and make maps of heaven, tell their severall *names, offices: some deny God and take his office out of his hand, will *binde and loose pardon, forgive, and be quarter-master with him; some question, his power and attributes, his mercy, justice, I know with *Cæcilius, why good and bad are punished, plagues, infect all alike, why wicked men flourish, good sick, and ill at ease. Why doth he suffer so much mischief done, if he be *able to help? why doth he not assist reform our wills, if he be not the author of sin, and let committed, unworthy of his knowledge, wisdom, gover

th, and whatsoever else God hath reserved unto himself, and to

Some again, curious phantasticks, will know more than this, e, with ^bEpicurus, what God did before the world was made? where did he bide? what did he make the world of? why did he make it, and not before? If he made it new, or to have an end, it is unchangeable, infinite? &c. Some will dispute, cavill, and Julian did of old, whom Cyrill confutes, as Simon Magus is fained that ^cdialogue betwixt him and Peter: and Ammonius the philosopher that dialogicall disputation with Zacharias the Christian. If infinitely and only good, why should he alter or destroy the world? and that which is good, how shall himself continue good? if he is because it is evill, how shall he be free from the evill, that made it. with many such absurd and brainsick questions, intricacies, and idle wit, and excrements of curiosity, &c. which, as our Saviour saith, his discipules, are not fit for them to know. But hoo! I am quite out of sight: I am almost giddy with roving about: I am ranged farther yet; but I am an infant, and not ^dable to dive into profundities, or sound these depths; not able to understand, much less.

I leave the contemplation of these things to stronger wits, of better ability, and happier leisure, to wade into such philosophicall for put case I were as able as willing, yet what can one man do? I conclude with ^eScaliger, *Nequaquam nos homines sumus, sed partes ex omnibus aliquid fieri potest, idque non magnum; ex singulis*

Besides (as Nazianzen hath it) *Deus latere nos multa voluit: Seneca, (cap. 35. de Cometis) Quid miramur tam rara mundi non teneri certis legibus, nondum intelligi? multæ sunt gentes, in de facie sciunt cælum: veniet tempus fortasse, quo ista, quæ tunc in lucem dies extrahat longioris ævi diligentia; una ætas non osteri, &c.* when God sees his time, he will reveal these mysteries to men, and shew that to some few at last, which he hath concealed. For I am of ^fhis mind, that Columbus did not find out America by it God directed him at that time to discover it: it was contingent to be necessary to God; he reveals and conceals, to whom and when he will: ^has one said of history and records of former times, *God in his providence check our presumptuous inquisition, wraps up all things in uncertainties us from long antiquity, and bounds our search within the common few ages.* Many good things are lost, which our predecessors of, as Pancirolla will better enform you; many new things are daily added to the publike good; so kingdomes, men, and knowledge, ebbe and flowed and revealed: and, when you have all done, as the preacher saith, *Nihil est sub sole novum.* But my melancholy spaniels quest, my prurings, and I must suddenly come down and follow.

Pratensis, in his book *de morbis capitis*, and chapter of Melancholy, he words out of Galen, ⁱ*Let them come to me to know what meat they shall use; and, besides that, I will teach them what temper it aire they shall make choice of, what wind, what countries they use, and what avoid.* Out of which lines of his, thus much we may gather, to this cure of melancholy, amongst other things, the rectification is necessarily required. This is performed, either in reforming

^a Deus ante mundum creatum? ubi vixit otiosus à suo subjecto, &c. ^b Lib. 3. recog. Pet. answers by the simile of an egge-shell, which is cunningly made, yet of necessity to be the world, &c. that the excellent state of heaven might be made manifest. ^c Ut me pluma mergit onus. ^d Exercit. 184. ^e Laët. descrip. occid. Indis. ^f Daniel, principio ^g Veniant ad me, audituri quo esculento, quo item poculento uti debeant, et præter alimentum aque, ventos ipsos docebo, item aëris ambientis temperiem, insuper regiones quas eligere, quoniam sit.

naturall or artificiall aire. Naturall is that which is in or
or avoid : and 'tis either generall, to countries, provinces :
towns, villages, or private houses. What harm those ex
cold do in this malady, I have formerly shewed : the *mea*
good, where the aire is temperate, serene, quiet, free from
all manner of putrefaction, contagious and filthy noisom
tians by all geographers are commended to be *hilares*, a c
nation ; which I can ascribe to no other cause than the se
They that live in the Orchades are registred by ^JHector
dan to be fair of complexion, long-lived, most healthfull,
ner of infirmities of body and mind, by reason of a sharp p
comes from the sea. The Bœotians in Greece were dull
Bœoti, by reason of a foggy aire in which they lived, (¹*Bœoti*
aëre natum.) Attica most acute, pleasant, and refined.
not so much customes, manners, wits (as Aristotle, *Polit.* i
tius, Plato, Bodine, *method. hist. cap. 5.* hath proved at la
of their bodies, and temperature it self. In all particular
confirmed by experience ; as the aire is, so are the inhab
witty, subtle, neat, cleanly, clownish, sick, and sound.
France, the aire is subtile, healthfull, seldome any plague
ease, but hilly and barren ; the men, sound, nimble, and
parts of Quienne full of moores and marishes, the peopl
subject to many infirmities. Who sees not a great differe
Sussex, and Rumny marsh, the wolds in Lincolnshire, a
therefore, that loves his health, if his ability will give him
shift places, and make choice of such as are wholesome,
venient : there is nothing better than the change of aire in
generally for health, to wander up and down, as those, ²T
that live in hords, and take opportunity of times, places, s
of Persia had their summer and winter houses ; in winter
mer at Susa ; now at Persepolis, then at Pasargada. Cy
months at Babylon, three at Susa, two at Ecbatana, saith
had by that means a perpetual spring. The great Turk :
at Constantinople, sometimes at Adrianople, &c. The kin
their Escuriell in heat of summer, ^PMadritte for an who
dolitte a pleasant site, &c. variety of *secessus*, as all prin
have, and their severall progresses to this purpose. Lucul
his house at Rome, at Baiæ, &c. ⁹When Cn. Pompeiu
(saith Plutarch) and many noble men, in the summer ca
supper Pompeius jested with him, that it was an elegant ar
full of windows, galleries, and all offices fit for a summer
judgment, very unfit for winter : Lucullus made answer,
house had wit like a crane, that changeth her country w

I in bottoms (saith * Jovius) or neer woods, *coronâ arborum virentium*: all know a village by a tuft of trees at or about it, to avoid those strong wherewith the island is infested, and cold winter blasts. Some disend moted houses, as unwholesome, (so Camden saith of † Ew-elve, it was therefore unfrequented, *ob stagni vicini halitus*) and all such as be neer lakes or rivers. But I am of opinion, that these inconveniences will be mitigated, or easily corrected, by good fires, as ‡ one re- of Venice, that *gravecolentia* and fog of the moors is sufficiently qualified these innumerable smoaks. Nay more, § Thomas Philol. Ravennas, a physician, contends that the Venetians are generally longer lived than in Europe, and live, many of them, 120 years. But it is not water that so much offends, as the slime and noisome smels that accompany overflowed places, which is but at some few seasons after a floud, and is shortly recompensed with sweet smels and aspects in summer, (*Ver- vario gemmantia prata colore*) and many other commodities of pleasure out; or else may be corrected by the site, if it be somewhat remote the water, as Lindly, ¶ *Orton super montem*, * Drayton, or a little more ed, though neerer, as † Caucut, as ‡ Amington, § Polesworth, ¶ Wed- ta, (to insist in such places best to me known) upon the river of Anker- wickshire, † Swarston, and ‡ Drakesley upon Trent. Or howsoever, if unseasonable in winter, or at some times, they have their good use in it. If so be that their means be so slender, as they may not admit of such variety, but must determine once for all, and make one house serve for all seasons, I know no men that have given better rules in this behalf, than the ancient writers. * Cato and Columella prescribe a good house to stand by a navigable river, good high-waies, neer some city and in a good soile; but more for commodity than health.

The best soile commonly yeelds the worst aire: a dry sandy plat is fittest for a house, and such as is rather hilly than plain, full of downes, a cots- country, as being most commodious for hawking, hunting, wood, and all manner of pleasures. Perigot in France is barren, yet, by reason of the excellency of the aire, and such pleasures that it affords, much beloved by the nobility; as Noremberg in Germany, Toledo in Spain. Our countryman Tusser will tell us so much, that the fieldone is for profit, the garden for pleasure and health, the one commonly a deep clay, therefore best in winter, and subject to bad high-waies: the other a dry sand. London may be had elsewhere, and our townes are generally bigger in the garden than fieldone, more frequent and populous, and gentlemen more apt to dwell in such places. Sutton Coldfield in Warwickshire (where I once a grammar schollar) may be a sufficient witness, which stands, as the notes, *loco ingrato et sterili*, but in an excellent aire, and full of all manner of pleasures. † Wadley in Barkshire is situate in a vale, though not so fertile soile as some vales afford, yet a most commodious site, wholesome, delicious aire, a rich and pleasant seat. So Segrave in Leicestershire (a towne ‡ I am now bound to remember) is sited in a champian, at the foot of the wolds, and more barren than the villages about it; yet no place yeelds a better aire. And he that built that faire house, § Wollerton in Leicestershire, is much to be commended, (though the tract be sandy and barren about it) for making choice of such a place. Constantine lib. 2.

pl. Brit.

* In Oxfordshire.

† Leander Albertus.

‡ Cap. 21. de vit. hom. prorog.

§ The possession of Robert Bradshaw, Esq.

* Of George Purefey, Esq.

† The possession of

Purefey, Esq.

‡ The seat of Sir John Reppington, Kt.

§ Sir Henry Goodier, lately

¶ The dwelling-house of Hum. Adderly, Esq.

* Sir John Harpurs, lately deceased.

† Gresselles, Kt.

‡ Lib. 1. cap. 2.

§ The seat of G. Purefey, Esq.

¶ For I am now

at that rectory, presented thereto by my right honorable patron, the Lord Berkly.

¶ Sir Willoughby.

cap. de agricult.) praiseth mountaines, hilly, steep places, at the sea side, and such as look toward the ⁱnorth upon some ^jFarmack in Darbshire on the Trent, environed with hills, and north, like Mount Edgemond in Cornwall, which Mr. ^kCarew for an excellent seat: such as is the generall site of Bohemia: the north wind clarifies; ^lbut neer lakes or marishes, in holes, or to the south and west, he utterly disproves: those winds putrifying, and make men subject to diseases. The best building according to him, is in ^mhigh places, and in an excellent prospect. Cuddeston in Oxfordshire (which place I must, *honoris ergo*, mention) and fairly ⁿbuilt in a good aire, good prospect, good soile, both for pleasure, not so easily to be matched. P. Crescentius (in his *cap. 5*) is very copious in this subject, how a house should be built in a good coast, good aire, wind, &c. Varro (*de re rust. lib. 1.*) bids lakes and rivers, marish and manured grounds: they breed gross diseases, hard to be cured: ^pif it be so that he cannot help, he adviseth, sell thy house and land, than lose thine health. He is not this in chusing of his seat, or building his house, is mentioned. ^qCato saith, and his dwelling next to hell it self, according to which he commends, in conclusion, the middle of a hill, upon a descent. (*Villæ, lib. 1. cap. 22*) censures Varro, Cato, Columella, and the rusticks, approving many things, disallowing some, and will build the front of an house stand to the south, which how it may be in colder and hotter climes, I know not; in our northern countries I am told. Stephanus a Frenchman (*prædiorum rustic. lib. 1. cap. 4*) subjoining, proving especially the descent of an hill south or south east, and not north, so that it be well watered; a condition, in all sites, which is omitted, as Herbastein inculcates, *lib. 1.* Julius Cæsar Cæsarianus (*consult. 24*) for a nobleman in Poland, melancholy gives him to dwell in a house inclining to the ^reast, and ^sby all means the aire be cleer and sweet; which Montanus (*consil. 229*) counsels for of Monfort his patient—to inhabit a pleasant house, and in it be so the naturall site may not be altered of our city, though by artificiall means it may be helped. In hot countries, there the streets of their cities very narrow, all over Spain, Africk, and many cities of France, in Languedock especially, and in the southern parts: Montpellier, the habitation and university of which is built with high houses, narrow streets, to divert the suns which Tacitus commends, (*lib. 15. Annal.*) as most agreeing to ^tbecause the height of buildings, and narrowness of streets to keep out the sun beams. Some cities use galleries, or arched cloysters to shade them, as Damascus, Bologna, Padua, Berna in Switzerland, Westphalia, as well to avoid tempests, as the suns scorching heat. The hills in hot countries, for more aire; or to the sea side, as Bath. In our northern coasts we are opposite; we commend straight, fair streets, as most befitting and agreeing to our clime. W

ⁱMontani et maritimi salubriores, acclives, et ad Boream vergentes. ^jThomæ Burdet, Knight Baronet. ^kIn his Survey of Cornwall, book 2. ^lPrope per concava, vel ad Austrum, vel ad Occidentem inclinatæ, domus sunt morbosæ. ^msanitatem domus in altioribus edificare, et ad speculationem. ⁿBy John Bancroft, quondam tutor in Christ Church, Oxon, now the Right Reverend Lord Bishop of Bath and Wells. ^pHyeme erit vehementer frigida, et æstate enim faciunt crassum aërem, et difficiles morbos. ^qVendas quot assibus possis, et, ^rLib. 1. cap. 2. In Orco habitat. ^sAurora Musis amica. Vitruv. ^tEde vir nobilissimus inhabitet, et curet ut sit aër clarus, lucidus, odoriferus. Eligat aëre jucundam. ^uQuoniam angustæ itinerum et altitudo tectorum non per admittunt.

rnth: and that site of Mitylene in the island of Lesbos, in the which Vitruvius so much discommends, magnificently built with *ed imprudenter positam*, unadvisedly sited, because it lay along and when the south wind blew, the people were all sick) would ellent site in our northern climes.

ufficiall site of houses I have sufficiently discoursed: if the site of may not be altered, yet there is much in choice of such a cham- in opportune opening and shutting of windowes, excluding forrain ds, and walking abroad at convenient times. "Crato, a German, ast and south site (disallowing cold aire and northern winds in ny weather and misty dayes) free from putrefaction, fens, bogs, ls. If the aire be such, open no windowes; come not abroad. ll have his patient not to "stir at all, if the wind be big or tempest- it part in March it is with us; or in cloudy, louring, dark dayes, er, which we commonly call the black moneth: or stormy, let the ow it will; *consil.* 27 and 30, he must not "open a casement in , or in a boisterous season; *consil.* 299, he especially forbids us ows to a south wind. The best site for chamber windowes, in my re north, east, south: and which is the worst, west. Levinus . 3. *cap.* 3. *de occult. nat. mir.*) attributes so much to aire, and wind and windowes, that he holds it alone sufficient to make a well; to alter body and minde. "A cleer air cheares up the arates the minde; a thick, black, misty, tempestuous, contracts, Great heed is therefore to be taken at what times we walke, how windowes, lights, and houses, how we let in or exclude this ambient Egyptians, to avoid immoderate heat, make their windows on the use, like chimnies, with two tunnells to draw a through aire. In ommonly make great opposite windows without glass, still shut- ich are next to the sun. So likewise in Turkey and Italy (Venice ich brags of her stately glazed palaces) they use paper windows se; and lye *sub dio*, in the top of their flat-roofed houses, so ler the canopy of heaven. In some parts of Italy they have draw a cooling aire out of hollow caves, and disperse the same he chambers of their palaces, to refresh them; as at Costoza the sareo Trento, a gentleman of Vicenza, and elsewhere. Many ins are invented to correct nature by art. If none of these courses at way is to make artificiaall aire, which howsoever is profitable ill to be made hot and moist, and to be seasoned with sweet per- ant and lightsome as may be: to have roses, violets, and sweet ers ever in their windows, posies in their hand. Laurentius ater-lillies, a vessell of warm water to evaporate in the room, make a more delightsome perfume, if there be added orange of citrons, rosemary, cloves, bayes, rose-water, rose-vinegar, num, styrax, and such like gums, which make a pleasant and erfume. "Bessardus Bisantinus prefers the smoak of juniper to persons, which is in great request with us at Oxford, to sweeten s. "Guianerius prescribes the aire to be moistened with water, erbs boiled in it, vine and sallow-leaves, &c. "to besprinkle the

l. 2. Frigidus aër, nubilosus, densus, vitandus, neque ac venti septentrionales, &c. Fenestram non aperiat. "Discutit sol horrorem crassi spiritus, mentem exhilarat; non a, quam et animi, mutationem inde subeunt, pro cœli et ventorum ratione, et sani aliter núbulo, aliter sereno. De naturâ ventorum, see Pliny, lib. 2. cap. 26, 27, 28. Strabo, li. 7. orison, part. 1. c. 4. "Altomarus, cap. 7. Bruel. Aër sit lucidus, bene olens, humidus, ca. 36. Olfactus rerum suavium. Laurentius, c. 8. "Ant. Philos. cap. de melanc. Ex redolentibus herbis et foliis vitis viniferæ, salicis, &c. "Pavimentum aceto et rare, Laurent. c. 8.

ground and posts with rose-water, rose-vinegar, which Avicenna much. Of colours it is good to behold green, red, yellow, and white, and by to have light enough with windows in the day, wax candles in the chambers, good fires in winter, merry companions; for, though melancholics love to be darke and alone, yet darkness is a great encreaser of the

Although our ordinary aire be good by nature or art, yet it is as I have said, still to alter it; no better physick for a melancholy change of aire and variety of places, to travel abroad and see fashion. Afer speaks of many of his countrymen so cured, without all other, amongst the Negroes, *there is such an excellent aire, that if any of sick elsewhere, and brought thither, he is instantly recovered; of was often an eye-witness.* *Lipsius, Zuinger, and some other, add of ordinary travell. No man, saith Lipsius, in an epistle to Phil. a noble friend of his, now ready to make a voyage, *can be such a stone, whom that pleasant speculation of countries, cities, towns, can not affect.* †Seneca the philosopher was infinitely taken with the Scipio Africanus house, near Linternum, to view those old buildings, bathes, tombs, &c. And how was ‡Tully pleased with the sight of to behold those ancient and faire buildings, with a remembrance worthy inhabitants. Paulus Æmilius, that renowned Roman capt he had conquered Perseus the last king of Macedonia, and now mad of his tedious wars, though he had been long absent from Rome, as there desired, about the beginning of autumn (as †Livy describes, a pleasant peregrination all over Greece, accompanied with his son Sc Athenæus, the brother of king Eumenes, leaving the charge of his at Sulpitius Gallus. By Thessaly he went to Delphos, thence to Megara Athens, Argos, Lacedæmon, Megalopolis, &c. He took great ceeing delight, in that his voyage: as who doth not that shall at like, though his travell be *ad jactationem magis quam ad usum re* one well observes) to cracke, gaze, see fine sights and fashions, spe rather than for his own or publike good? (as it is to many gall travel out their best daies, together with their means, manners, religion) yet it availleth howsoever. For peregrination charmes o with such unspeakable and sweet variety, †that some count him that never travelled, a kinde of prisoner, and pity his case, that cradle to his old age beholds the same still; still, still the same, th insomuch that †Rhasis (*cont. lib. 1. Tract. 2.*) doth not only com enjoin travell, and such variety of objects, to a melancholy man, a in diverse innes, to be drawn into severall companies. Montaltus and many neotericks are of the same minde. Celsus adviseth him, t that will continue his health, to have *varium vitæ genus*, diversity of occupations, to be busied about, †sometimes to live in the city, som the country; now to study or work, to be intent, then again to ha swim, run, ride, or exercise himself. A good prospect alone will eas choly, as Gomesius contends, *lib. 2. c. 7. de Sale.* *The citizens cino, saith he, otherwise penned in, melancholy, and stirring little are much delighted with that pleasant prospect their city hath into which, like that of old Athens, besides Ægina, Salamina, and many islands, had all the variety of delicious objects: so are those Neap

† Lib. 1. cap. de morb. Afrorum. In Nigritarum regione tanta aëris temperies, ut singulis illi eo advehatur, optime statim sanitati restituantur; quod multis accidisse ipse meis oculis vidi. peregrinat. † Epist. 2. cen. 1. Nec quisquam tam lapis aut frutex, quem non titillat amara ipectio locorum, urbium, gentium, &c. * Epist. 86. † 2 lib. de legibus. † Lib. 43. † præfat. polit. † Pines Morison, c. 3. part. 1. † Mutatio de loco in locum, itinera et vias determinata, et hospitare in diversis diversoribus. * Modo ruri esse, modo in urbe, sæpius in &c. * In Catalonia in Spaine.

habitants of Genua, to see the ships, boats, and passengers, go by, out of their windows, their whole cities being sited on the side of an hill, like Pera in Constantinople, so that each house almost hath a free prospect to the sea, and one part of London to the Thames: or to have a free prospect all over the city at once, as at Granado in Spain, and Fez in Africk, the river running between two declining hills, the steepness causeth each house almost as well to see, as to be overseen of the rest. Every country is full of such ^o delightful prospects, as well within land as by sea, as Hermon and ^p Rama in Syria, Colalto in Italy, the top of Taygetus, or Acrocorinthus, that old red castle in Corinth, from which Peloponnesus, Greece, the Ionian and Aegean seas, were *semel et simul*, at one view to be taken. In Egypt the square of the great Pyramis 300 yards in height, and so the sultans palace in Cairo, the country being plain, hath a marvellous faire prospect, as well as Naples, as that great city, five Italian miles long, and two broad, by the side: from mount Sion in Jerusalem the holy land is of all sides to be seen. Such high places are infinite: with us, those of the best note are Glasbury tower, Bever castle, Rodway Grange, ^q Walsby in Lincolnshire, where I have received a real kindness by the munificence of the right honourable my Lady and patroness, the Lady Frances countess dowager of Exeter; and amongst the rest, which I may not omit for vicinities sake, Oldbury in the county of Warwickshire, where I have often looked about me with great pleasure, at the foot of which hill ^r I was born; and Hanbury in Staffordshire, famous to which is Falde a pleasant village, and an ancient patrimony belonging to our family, now in the possession of mine elder brother William Esquire. ^s Barclay the Scot commends that of Greenwich tower for the best prospects in Europe, to see London on the one side, the Thames, and pleasant meadows, on the other. There be those that say as much more of St. Marks steeple in Venice. Yet these are too great a distance; are especially affected with such objects as be near, to see passengers go some great rode way, or boats in a river, *in subjectum forum despicere*, to see a fair, a market-place, or out of a pleasant window into some high-fare street to behold a continual concourse, a promiscuous route, come and going, or a multitude of spectators at a theater, a maske, or some like show. But I rove; the sum is this, that variety of actions, objects, places, are excellent good in this infirmity, and all others, good for man, or for beast. ^t Constantine the emperour (*lib. 18. cap. 13. ex Leontio*) *put it an only cure for rotten sheep, and any manner of sicke cattel.* ^u Fonte Eugubinus, that great doctor, at the latter end of many of his consultations, (as commonly he doth set down what success his physick hath in melancholy most especially approves of this above all other remedies whatsoever, as appears, *consult. 69, consult. 229, &c.* ^v *Many other have been helped; but change of aire was that which wrought the cure, and did good.*

MEMB. IV.—Exercise rectified of Body and Minde.

that great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitariness and idleness on the other, may be opposed, as an antidote, a moderate and seasonable use of it, and both of body and minde, as a most materiall circumstance, much concurring to this cure, and to the generall preservation of our health. The

^o *uturque domus, longos que proscribit agros.* ^p Many towns there are of that name, saith Adria-
nus high-sited. ^q Lately resigned for some speciall reasons. ^r At Lindley in Leicestershire, the
house and dwelling place of Ralph Burton, Esquire, my late deceased father. ^s In Icon animum.
^t *utresque oves in alium locum transportande sunt, ut alium aërem et aquam participant, coalescant
confortor.* ^u *Alla utilia; sed ex mutatione aëris potissimum curatus.*

heavens themselves run continually round; the sun riseth and set
moon increaseth and decreaseth; stars and planets keep their e
motions; the aire is still tossed by the winds: the waters eb and
their conservation no doubt, to teach us that we should ever be in
For which cause Hierom prescribes Rusticus the monk, that he be
occupied about some business or other, ^v *that the devill do not find h*
^w Seneca would have a man do something, though it be to no
^x Xenophon wisheth one rather to play at tables, dice, or make a
himself (though he might be far better employed) than do nothing
^y Egyptians of old, and many flourishing commonwealths since,
joynd labour and exercise to all sorts of men, to be of some voc
calling, and to give an account of their time, to prevent those griev
chiefs that come by idleness; *for, as fodder, whip, and burthen,*
the asse, so meat, correction, and worke, unto the servant, Ecclu
The Turks injoyne all men whatsoever, of what degree, to be of s
or other: the grand Signior himself is not excused. ^z *In our memo*
Sabellicus) Mahomet the Turke, he that conquered Greece, at
time when he heard ambassadours of other princes, did either car
wooden spoones, or frame something upon a table. ^a This prese
makes notches for bows. The Jews are most severe in this exam
time. All wel-governed places, towns, families, and every discr
will be a law unto himself. But, amongst us, the badge of gent
ness: to be of no calling, not to labour (for that's derogatory to th
to be a meer spectator, a drone, *fruges consumere natus*, to have
sary employment to busie himself about in church and commonwea
few governors exempted), *but to rise to eat, &c.* to spend his dayes
ing, hunting, &c. and such like disports and recreations (^b which o
tax), are the sole exercise almost and ordinary actions of our nobill
which they are too immoderate. And thence it comes to pass, th
and country so many grievances of body and mind, and this fer
of melancholy so frequently rageth, and now domineers almost
Europe amongst our great ones. They know not how to spend t
(disports excepted, which are all their business), what to do, or othe
to bestow themselves; like our modern Frenchmen, that had rat
pound of blood in a single combate, than a drop of sweat in a
labour. Every man almost hath something or other to empl
about, some vocation, some trade: but they do all by ministers and
ad otia duntaxat se natos existimant, imo ad sui ipsius plerumq
rum perniciem, ^c as one freely taxeth such kinde of men: they
pastimes; 'tis all their study; all their invention tends to this alon
away time, as if they were born, some of them, to no other ends.
to correct and avoid these errors and inconveniences, our divines,
and politicians, so much labour, and so seriously exhort: and for
in particular, ^d *there can be no better cure than continuall business*
holds, to have some employment or other, which may set their min
and distract their cogitations. Riches may not easily be had with
and industry, nor learning without study; neither can our health b
without bodily exercise. If it be of the body, Guianerius allowes

^v Ne te daemon otiosum inveniat.^w Praestat aliud agere quam nihil.^x Lib. 3. deQui tesseri et risu excitando vacant, aliquid faciunt, etsi liceat his meliora agere. ^y Anevery man once a year to tell how he lived. ^z Nostra memoria Mahometus Othomanus,

peritum subvertit, cum oratorum postulata audiret exterarum gentium, cochlearia lignea s

aut aliquid in tabula affingebat. ^a Sands, fol. 37. of his voyage to Jerusalem. ^b Perkiscience, l. 3. c. 4. q. 3. ^c Luscinus Grunio. ^d Non est cura melior quam Injungere l

oportuna; operum administratio illis magnum sanitatis incrementum, et quae replant an

incutiant illis diversas cogitationes. Cont. I. tract. 9.

which is gentle, ^aand still after those ordinary frictions, which must be every morning. Montaltus (*cap.* 26) and Jason Pratensis use almost the same words, highly commending exercise, if it be moderate: *a wonderful help, added, Crato calls it, and a great means to preserve our health, as adding strength to the whole body, increasing naturall heat, by means of which, the aliment is well concocted in the stomacke, liver, and veines, few or no cruels left, is happily distributed over all the body.* Besides, it expells excrements by sweat, and other insensible vapours: in so much that Galen prefers it before all physick, rectification of diet, or any regimen in what kind it is; 'tis Natures physician. Fulgentius (out of Gordonius, *de conserv. hom. lib.* 1. *cap.* 7) tearns exercise *a spur of a dull sleepy nature, the order of the members, cure of infirmity, death of diseases, destruction of vices and vices.* The fittest time for exercise is a little before dinner, or before supper, ^bor at any time when the body is empty. Montanus (*lib.* 31) prescribes it every morning to his patient, and that, as Calenus, *after he hath done his ordinary needs, rubbed his body, washed his face, combed his head, and gargarised.* What kinde of exercise would use, Galen tells us, *lib.* 2. *et* 3. *de sanit. tuend.* and in what measure till the body be ready to sweat, and roused up, *ad ruborem*, some say, *ad sudorem*, lest it should dry the body too much; others injoyne those some businesses, as to dig so long in his garden, to hold the plough, and the some prescribe frequent and violent labour and exercises, as sawing every so long together, (*epid.* 6. Hippocrates confounds them) but that is in cases, to some peculiar men; ^cthe most forbid, and will by no means go farther than a beginning sweat, as being ^dperilous if it exceed. These labours, exercises, and recreations, which are likewise included, properly belong to the body, some to the mind, some more easie, some some with delight, some without, some within doors, some naturall, some artificiall. Amongst bodily exercises, Galen commends *ludum pilæ*, to play at ball: be it with the hand or racket, in tenniscourts, otherwise, it exerciseth each part of the body, and doth much good, so that sweat not too much. It was in great request of old amongst the Greeks, Romans, Barbarians, mentioned by Homer, Herodotus, and Plinius. Some say that Aganella, a fair maide of Corcyra, was the inventer of it; for she invented the first ball that ever was made, to Nausica, the daughter of king Laertes, and taught her how to use it.

The ordinary sports which are used abroad, are hawking, hunting: *hilariores labores*, ^eone calls them, because they recreate body and minde: rather, ^fthe best exercise that is, by which alone many have been ^gfreed from all ferall diseases. Hegesippus (*lib.* 1. *cap.* 37) relates of Herod, that he was eased of a grievous melancholy by that means. Plato (*7 de leg.*) highly magnifies it, dividing it into three parts, by land, water, ayre. Xenophon (in *Cyropæd.*) graces it with a great name, *Deorum munus*, the gift of the gods, a princely sport, which they have ever used, saith Langius, (*epist.* *lib.* 2) as well for health as pleasure, and do at this day, it being the sole

^a exercitium, leves toto corpore fricationes conveniunt. Ad hunc morbum exercitationes, quum
^b suo tempore sunt, mirifice conducunt, et sanitatem tuentur, &c. ^c Lib. 1. de san. tuend. ^d Ex-
^e a nature dormientis stimulo, membrorum solatio, morborum medela, fuga vitiorum, medicina
^f rum, destructio omnium malorum. Crato. ^g Alimenti in ventriculo probe concoctis. ^h Jejunio
ⁱ vesica et alvo ab excrementis purgato, frictis membris, lotis manibus et oculis, &c. Lib. de atrâ
^j Quousque corpus universum intumescat, et floridum appareat, sudoremque, &c. ^k Om-
^l norem vitent. *cap.* 7. *lib.* 1. ^m Valescus de Tar. ⁿ Exercitium si excedat, valde periculosum.
^o Salvanus, de remed. *lib.* 2. *cap.* 1. ^p Camden in Staffordshire. ^q Fridericallus, *lib.*
^r 2. *Optima omnium exercitationum: multi ab hac solummodo morbis liberati.* ^s Josephus
^t *Antiq. dial. polit. sect.* 2. *cap.* 11. *Inter omnia exercitia præstantissimam laudem meretur.* ^u Chi-
^v monte Felio, præceptor heroum, eos a morbis animi venationibus et puris cibis tuebatur. M.

earth, a sport as much ancient as the other, by some persons never heard of amongst the Romans, invented some 1200 years first mentioned by Firmicus, *lib. 5. cap. 8.* The Greek emperor and now nothing so frequent: he is nobody, that in the season hawke on his fist: a great art, and *many books written of it. I desire to hear 'what is related of the Turkes officers in this behalf: thousand men are employed about it, how many hawks of all much renewes consumed on that only disport, how much time Adrianople alone every year to that purpose. The *Persian after butterflies with sparrows, made to that use, and stares; lesser games they have, and bigger for the rest, that they may p sport to all seasons. The Muscovian emperours reclaime eagle hundes, foxes, &c. and such a one was sent for a present to *Queen some reclaime ravens, castrils, pies, &c. and man them for their p

Fowling is more troublesome, but all out as delightful to s men, be it with guns, lime, nets, glades, ginnes, strings, baits, pi calls, stawking-horses, setting-doggs, coy-ducks, &c. or otherv much delight to take larks with day-nets, small birds with cha vers, partridge, herons, snite, &c. Henry the third, king of Cast riana the Jesuite reports of him, *lib. 3. cap. 7*) was much affi *catching of quails*: and many gentlemen take a singular pleasu ing and evening to go abroad with their quail-pipes, and will tak to satisfie their delight in that kinde. The *Italians have gardens f use, with nets, bushes, glades, sparing no cost or industry, and an affected with the sport. Tycho Brahe, that great astronomer, in graphy of his Isle of Huena, and castle of Uraniburge, puts down l manner of catching small birds as an ornament, and a recreation himself was sometimes employed.

Fishing is a kinde of hunting by water, be it with nets, weeles ling or otherwise, and yeelds all out as much pleasure to some n or hawks, *when they draw their fish upon the bank*, saith Nic *Silesiographiæ cap. 3*, speaking of that extraordinary delight his took in fishing, and in making of pooles. James Dubravius, tha in his book *de pisc.* telleth, how travelling by the highway side i found a nobleman **booted up to the groines*, wading himself, pulli and labouring as much as any fisherman of them all: and when

with us, will wade up to the arm-holes, upon such occasions, and y undertake that to satisfie their pleasure, which a poor man for a and would scarce be hired to undergo. Plutarch, in his book *de nal.* speaks against all fishing, *as a filthy, base, illiberall employ- ing neither wit nor perspicacity in it, nor worth the labour.* But all consider the variety of baits, for all seasons, and pretty devices anglers have invented, peculiar lines, false flies, severall sleights, ay, that it deserves like commendation, requires as much study and ty as the rest, and is to be preferred before many of them; because and hunting are very laborious, much riding, and many dangers y them; but this is still and quiet: and if so be the angler catch no e hath a wholesome walk to the brook side, pleasant shade, by the r streams; he hath good aire, and sweet smels of fine fresh mears; he hears the melodious harmony of birds; he sees the swans, ucks, water-hens, cootes, &c. and many other fowle, with their ich he thinketh better than the noise of hounds, or blast of hornes, e sport that they can make.

Other sports and recreations there be, much in use, as ringing, shooting, which Askam commends in a just volume, and hath in es been enjoyned by statute, as a defensive exercise, and an ^c ho- r land, as well may witness our victories in France; keelpins, tronks, hing bars, hurling, wrestling, leaping, running, fencing, mustring, wasters, foiles, foot-ball, balown, quintans, &c. and many such, the common recreations of the country folks; riding of great horses, t rings, tilts and turnaments, horse-races, wilde-goose chases, which ports of greater men, and good in themselves, though many gentle- hat means, gallop quite out of their fortunes.

most pleasant of all outward pastimes is that of ^d Aretæus, *deam- r amœna loca*, to make a petty progress, a merry journey now and some good companions, to visit friend, see cities, castles, towus.

* *Visere sepe amnes nitidos, peramœnaque Tempe,
Et placidas summis sectari in montibus auras:*

To see the pleasant fields, the crystall fountains,
And take the gentle aire amongst the mountains:

amongst orchards, gardens, bowers, mounts, and arbours, artificial es, green thickets, arches, groves, lawns, rivulets, fountains and such nt places, like that Antiochian Daphne, brooks, pooles, fish-ponds, ood and water, in a fair meadow, by a river side, ^e *ubi variæ avium is, florum colores, pratorum frutices, &c.* to disport in some pleasant k, run up a steep hill sometimes, or sit in a shady seat, must needs be le recreation. *Hortus principis et domus ad delectationem facta, monte, et piscinâ, vulgo La Montagna:* the princes garden at Fer- hottus highly magnifies, with the groves, mountaines, ponds, for a prospect: he was much affected with it: a Persian paradise, or arke, could not be more delectable in his sight. S. Bernard, in the a of his monastery, is almost ravished with the pleasures of it. *A sick h he) sits upon a green bank; and, when the dog-star parcheth the d dries up rivers, he lies in a shadie bowre, Fronde sub arboreâ fer- perat astra, and feeds his eyes with variety of objects, hearbs, trees:*

vis piscatio, nullo studio digna, illiberalis credita est, quod nullum habet ingenium, nullam
^a Præcipua hinc Anglis gloria, crebræ victoriæ partæ. Jovius. ^d Cap. 7. ^e Fracas.
^f Ambulationes subdiales, quas hortenses auras ministrant, sub fornice viridi, pampinis viren-
tibus. ^g Theophylact. ^h Itinerar. Ital. ⁱ Sedet egrotus cæspite viridi; et cum
micularis terras excoquit, et siccant flumina, ipse securus sedet sub arboreâ fronde, et, ad dolo-
rem, naribus suis gramineas redolet species; pascit oculos herbarum amœna viriditas; aures
sine demulcet pictarum concentus avium, &c. Deus bone! quanta pauperibus procuras

and to comfort his misery, he receives many delightful smells and ears with that sweet and various harmony of birdes. Good God! (say) what a company of pleasures hast thou made for man! He that should be admitted on a sudden to the sight of such a palace as that of Escorial in Spain, or to that which the Moores built at Granado, Fountenblewe in France, the Turkes gardens in his seraglio, wherein all manner of birds and beasts are kept for pleasure, wolves, bears, lynces, tygers, lyons, elephants, &c. or the banks of that Thracian Bosphorus: the popes Belvedere in Rome, or as pleasing as those *horti pensiles* in Babylon, or that Indian kings delight in garden in ^k Ælian; or ^l those famous gardens of the Lord Cantelow in England could not choose, though he were never so ill apaid, but be much recreat the time; or many of our noblemens gardens at home. To take a pleasant evening, and with musick ^m to row upon the waters, which is so much applauded, Ælian admires, upon the river Peneus, in those fields beset with green bayes, where birds so sweetly sing, that passengers are enchanted as it were with their heavenly musick, *omnium laborum et obliviscantur*, forget forthwith all labours, care and grief; or in passing through the grand canale in Venice, to see those goodly palaces, which refresh and give content to a melancholy dull spirit. Or to see the interior of a fair-built and sumptuous ædifice, as that of the Persian kings renowned by Diodorus and Curtius, in which all was almost beset with ⁿ chaires, stools, thrones, tabernacles, and pillars of gold, plane trees, vines of gold, grapes of precious stones, all the other ornaments of

(^o Fulget gemma toris, et iaspide fulva supellex;
Strata micant Tyrio—)

with sweet odours and perfumes, generous wines, opiparous fare, & the gallantest young men, the fairest ^p virgins, *puellæ scitula ministræ*, the rarest beauties the world could afford, and those set out with costly and various attires, *ad stuporem usque spectantium*, with exquisite music, ^q Trimalchions house, in every chamber, sweet voices ever sounding night, *incomparabilis luxus*, all delights and pleasures in each kind to please the senses could possibly be devised or had, *convivæ coronatæ ebrii*, &c. Telemachus in Homer is brought in as one ravished almost with the sight of that magnificent palace, and rich furniture of Menelaus, when

^r *Eris fulgorem, et resonantia tecta corusco
Auro, atque electro nitido, sectoque elephanto,
Argentoque simul. Talis Jovis ardua sedes,
Aulaque Cœlicolæ stellans splendet Olympo.*

Such glittering of gold and brightest brass
Clear amber, silver pure, and ivory so fine
Jupiters lofty palace, where the gods do dwell
Was even such a one, and did it not exceed

It will *laxare animos*, refresh the soule of man, to see fair-built cities, theaters, temples, obelisks, &c. The temple of Jerusalem was so full of white marble, with so many pyramids covered with gold; *tectumque fulvo coruscans auro, nimio suo fulgore obcæcabat oculos* itine was so glorious and so glistened afar off, that the spectators could not well abide the sight of it. But the inner parts were all so curiously set out with cedar, gold, jewels, &c. (as he said of Cleopatras palace in *— Crassumque trabes absconderat aurum*) that the beholders were amazed. What so pleasant as to see some pageant or sight go by at coronations, weddings, and such like solemnities; — to see an ambassador or a prince met, received, entertained with masks, shewes, works, &c. — to see two kings fight in single combat, as Porus and

^j Diod. Siculus, lib. 2.

^k Lib. 13. de animal. cap. 13.

^l Pet. Gillius. Paul. Hentze

Italiæ, 1617. Jod. Sincerus, Itinerar. Gallie, 1617. Simp. lib. 1. quæst. 4.

^m Jucundi

bulatio juxta mare, et navigatio prope terram.—In utrâque fluminis ripâ.

ⁿ Aurei panes, a

vis margaritarum aceto subacta, &c.

^o Lucan.

^p 300 pellices, pocillatores, et pincernæ

neri loti purpurâ induti, &c. ex omnium pulchritudine delecti.

^q Ubi omnia cantu strepunt

^r Lucan. l. 8.

Canutus and Edmond Ironside, Scanderbeg and Ferat Bassa the Turke, not honour alone but life it self was at stake, (as the ¹ poet of Hector,

nec enim pro tergo tauri,
sive nec certamen erat, quæ præmia cursûs

Esse solent, sed pro magni vitæque animæque
Hectoris);

hold a battle fought, like that of Crescy, or Agencourt, or Poitiers, *quo* (saith Froissard) *an vetustas ullam proferre possit clariorem*;—to see of Cæsars triumphs in old Rome revived, or the like;—to bee present at interview, ^a as that famous of Henry the 8th, and Francis the first, so much wined all over Europe: *ubi tanto arraratu* (saith Hubertus Vellius) *tamque sphæli pompâ ambo reges cum eorum conjugibus coiére, ut nulla unquam tam celebra festa viderit aut audierit*, no age ever saw the like. So inly pleasant are such shews, to the sight of which often times they will come aths of miles, give any mony for a place, and remember many years after singular delight. Bodine, when he was ambassador in England, said he he noblemen go in their robes to the parliament house, *summâ cum jucundâ vidimus*; he was much affected with the sight of it. Pomponius Co., saith Jovius in his life, saw 13 Frenchmen, and so many Italians, once for a whole army: *quod jucundissimum spectaculum in vitâ dicit suâ*, easantest sight that ever he saw in his life. Who would not have been ed with such a spectacle? Or that single combat of ^v Breaute the aman, and Anthony Schets a Dutchman, before the walls of Sylvaducis, abant, anno 1600. They were 22 horse on the one side, as many on the which, like Livies Horatii, Torquati, and Corvini, fought for their own and countries honour, in the sight and view of their whole city and army. en Julius Cæsar warred about the bankes of Rhene, there came a barba- rince to see him and the Roman army; and when he had beheld Cæsar d while, ² *I see the gods now*, (saith he) *which before I heard of, nec prem ullam vitæ meæ aut optavi aut sensi diem*: it was the happiest day ever he had in his life. Such a sight alone were able of it self to drive melancholy; if not for ever, yet it must needs expell it for a time. Rad- was much taken with the bassas palace in Cairo; and, amongst many objects which that place afforded, with that solemnity of cutting the us of Nilus, by Imbram Bassa, when it overflowed, besides two or three deod guilded gallies on the water, he saw two millions of men gathered ther on the land, with turbants as white as snow; and twas a goodly sight. Every reading of feasts, triumphs, interviews, nuptials, tilts, turnaments, ats, and monomachies, is most acceptable and pleasant. ³ Francisus us hath made a large collection of such solemnities in two great tomes, who so will may peruse. The inspection alone of those curious icono- lies of temples and palaces, as that of the Lateran church in Albertus Durer, of the temple of Jerusalem in ⁴ Josephus, Adricomius, and Villalpandus: of the Escuriâ in Guadas, of Diana at Ephesus in Pliny, Neros golden e in Rome, ⁵ Justinians in Constantinople, that Peruvian Ingos in ^b Cusco, *ab hominibus, sed à dæmoniis, constructum videatur*; S. Marks in e by Ignatius, with many such; *priscorum artificum opera* (saith that preter of Pausanias) the rare workmanship of those ancient Greeks, in ers, obelisks, temples, statues, gold, silver, ivory, marble images, *non e ferme, quum leguntur, quam quum cernuntur, animum delectatione tent*, affect one as much by reading almost, as by sight. e country hath his recreations, the city his severall gymnicks and exer-

10. ^a Betwixt Ardes and Guines, 1519. ^v Senertius, in deliciis, fol. 487. Veteri Hora-
exemplo, virtute et successu admirabili, cæsis hostibus 17 in conspectu patriæ, &c. ² Pater-
d. post. ³ Quos antea ardivi, inquit, hodie vidi Deos. ⁴ Pandectæ Triumph. fol. ⁵ Lib.
4. de bello Jud. ⁶ Procopius. ^b Laët. lib. 10. Amer. descript. ^c Romulus Amaseus,
Pausan.

cises, may-games, feasts, wakes, and merry meetings, to solace the
The very being in the country, that life it self, is a sufficient recreation
men, to enjoy such pleasures, as those old patriarchs did. Dioclesius
perour was so much affected with it, that he gave over his scepter, and
gardiner. Constantine wrote 20 books of husbandry. Lysander,
bassadours came to see him, bragged of nothing more, than of his
hi sunt ordines mei. What shall I say of Cincinnatus, Cato, Tully,
such? how they have been pleased with it, to prune, plant, inoc-
graft, to shew so many severall kinds of pears, apples, plums, pear-

^a Nunc captare feras laqueo, nunc fallere visco,
Atque etiam magnos canibus circumdare saltus,
Insidias avibus moliri, incendere vepres.

Sometimes with traps deceive, with
To catch wild birds and beasts, enclose
The grove with dogs, and out of bus-

— et nidus avium scrutari, &c.

Jucundus, in his preface to Cato, Varro, Columella, &c. put out by
fesseth of himself, that he was mightily delighted with these husband-
and took extraordinary pleasure in them. If the theorick or
can so much affect, what shall the place and exercise it self, the pra-
do? The same confession I find in Herbastein, Porta, Camerarius
others, which have written of that subject. If my testimony were of
I could say as much of myself; I am *vere Saturninus*; no man
more delight in springs, woods, groves, gardens, walks, fishponds,
But

Tantalus à labris sitiens fugientia captat
Flumina;

and so do I: *velle licet; potiri non licet*.

Every palace, every city almost, hath his peculiar walkes, clo-
races, groves, theaters, pageants, games, and severall recreation
country, some professed gymnicks, to exhilarate their minds, and ex-
bodyes. The Greeks had their Olympian, Pythian, Isthmian, Neme-
in honour of Neptune, Jupiter, Apollo; Athens, hers; some for he-
lands, crowns; for ^f beauty, dancing, running, leaping, like our sil-
The Romans had their feasts (as the Athenians and Lacedæmons
their publike banquets in *Prytanæo*, *Panathenæis*, *Thesmophoriis*,
plays, naumachies, places for sea-fights, ^h theaters, amphitheatres a-
tain 70000 men, wherein they had severall delightsome shews to
the people; ⁱ gladiators, combats of men with themselves, with wild
wild beasts one with another, like our bull-baitings, or bear-baiting
many countrymen and citizens amongst us so much delight and so
use), dancers on ropes, jugglers, wrestlers, comedies, tragedies, publike
at the emperours and cities charge, and that with incredible cost a-
ficence. In the Low-countries, ^j (as ^k Meteran relates) before these
had many solemn feasts, playes, challenges, artillery gardens, college
rhetoricians, poets: and to this day, such places are curiously main-
Amsterdam, as appears by that description of Isaacus Pontanus, in
stelrod. lib. 2. cap. 25. So likewise not long since at Friburg in G
is evident by that relation of ^k Neander, they had *ludos septennales*
playes every seven years, which Bocerius one of their own poets hath
described:

At nunc magnifico spectacula structa paratu
Quid memorem, veteri non concessura Quirino
Ludorum pompa, &c.

^a Virg. 1. Geor.

^b Boterus. lib. 3. polit. cap. 1.

^c See Athenæus, dipnos.

sacri, ludicri, Megalenses, Cereales, Florales, Martiales, &c. Rosinus, 5. 12.

phitheatrum. Rosinus, lib. 5. Meursius de ludis Græcorum. ^d 1500 men at once,

elephants, horses, dogs, beares, &c. ^e Lib. ult. et l. 1. ad finem. Consuetudine non

billi, quam veteri, contubernia rhetorum, rhythmicorum in urbibus et municipiis; certis

erebant se sagittarii, gladiatores, &c. Alia ingenii, animique exercitia, quorum præcip

principem populum tragœdiis, comœdiis, fabulis scenicis, aliisque id genus ludis recreare.

terre descript. part. 3.

taly they have solemn declamations of certain select young gentlemen in
 vance (like those reciters in old Rome), and publike theaters in most of
 cities for stage-players and others, to exercise and recreate themselves.
 seasons almost, all places, have their severall pastimes; some in sommer,
 e in winter; some abroad, some within; some of the body, some of the
 de; and divers men have divers recreations, and exercises. Domitian
 emperour was much delighted with catching flies; Augustus to play
 outs amongst children; ¹ Alexander Severus was often pleased to play
 whelps and young pigs. ^m Adrian was so wholly enamoured with dogs
 horses, that he bestowed monuments and tombes on them, and buried
 in graves. In fowle weather, or when they can use no other convenient
 ts, by reason of the time, as we do cock-fighting to avoide idleness I
 t, (though some be more seriously taken with it, spend much time, cost
 charges, and are too solicitous about it.) ⁿ Severus used partridges and
 es, as many Frenchmen do still, and to keep birds in cages, with which
 as much pleased, when at any time he had leisure from publike cares
 businesses. He had (said Lampridius) tame pheasants, ducks, par-
 es, peacocks, and some 20000 ringdoves and pigeons. Busbequius, the
 rors orator, when he lay in Constantinople, and could not stir much
 ad, kept for his recreation, busying himself to see them fed, almost all
 er of strange birds and beasts; this was something, though not to ex-
 his body, yet to refresh his minde. Conradus Gesner, at Zurick in
 erland, kept so likewise for his pleasure a great company of wilde
 s, and (as he saith) took great delight to see them eat their meat.
 e gentlewomen, that are perpetuall prisoners, still mewed up according
 e custome of the place, have little else besides their household business,
 play with their children, to drive away time, but to dally with their
 which they have *in deliciis*, as many of our ladies and gentlewomen use
 ies and little doggs. The ordinary recreations which we have in winter,
 in most solitary times busie our minds with, are cardes, tables and
 shovelboard, chesse-play, the philosophers game, small trunks, shuttle-
 s, balliards, musick, masks, singing, dancing, ulegames, frolicks, jests,
 es, catches, purposes, questions, and commands, ^o merry tales of errant
 lts, queens, lovers, lords, ladies, giants, dwarfes, theeves, cheaters,
 es, fayries, goblins, friers, &c. such as the old women told Psyche
 Apuleius, Bocace novels, and the rest, *quarum audicione, pueri, delectan-*
enes narratione, which some delight to hear, some to tell; all are well
 ed with. Amaranthus the philosopher met Hermocles, Diophantus, and
 laus, his companions, one day busily discoursing about Epicurus and
 ocritus tenents, very solicitous which was most probable, and came nearest
 th. To put them out of that surly controversie, and to refresh their
 s, he told them a pleasant tale of Stratocles the physicians wedding, and
 the particulars, the company, the chear, the musick, &c. for he was
 come from it; with which relation they were so much delighted, that
 laus wished a blessing to his heart, and many a good wedding, ^a many
 merry meetings might he be at, *to please himself with the sight, and*
s with the narration of it. Newes are generally welcome to all our ears:
audimus; aures enim hominum novitate levantur, (^r as Pliny observes,)
 ng after rumour, to hear and listen to it; ^s *densum humeris bibit aure*
s. We are most part too inquisitive and apt to hearken after newes,

peridius.

^m Spartian.

ⁿ Delectatus lusu catulorum, porcellorum, ut perdices inter se pug-

nant ut aves parrule sursum et deorsum volitent, his maxime delectatus, ut sollicitudines publicas

 evet. ^o Brumales late ut possint producere noctes. ^p Mile s. 4. ^q O Di! similibus saepe

is date ut ipse videndo delectetur, et postmodum narrando delectet. Theod. prodromus Amorum,

 interpret. Gilberto Gaulinio. ^r Epist. lib. 8. Ruffino. ^s Hor.

which Cæsar in his ¹Commentaries observes of the old Gauls, be enquiring of every carrier and passenger, what they had heard of what newes abroad?

—quid toto fiat in orbe,
Quid Seres, quid Thraces agant, secreta novæ,
Et pueri, quis amet, &c.

as at an ordinary with us, bakehouse, or barbers shop. Gonsalva was upon some displeasure confined by king Ferdinand of Loxa in Andalusia, the onely comfort (saith ²Jovius) he took to overcome his melancholy thoughts, was to hear newes, and to listen after occurrences, which were brought him, *cum primis*, by letters from the remotest parts of Europe. Some mens whole delight is to bacco, and drink all day long in a tavern or alehouse, to jest, roare, talk of a cock and bull over a pot, &c. or, when good companions meet, tell old stories by the fire side, as the old folkes usually do, *quæ aprici meminere senes*, remember with pleasure ancient matters, and such like accidents, which were in their younger yeares. Others best pastime is to game; none more pleasant. ³*Hic Veneri indulget, hunc decoquit alea.*—Others will take exceptions at cardes, ⁴tables, and dice, and such matters (whom Gataker well confutes), which, though they be hurtful in themselves, yet may justly be otherwise excepted at, as gaming, abused, and forbidden as things most pernicious; *insanabilem nosam*, ⁵Lemnius calls it: *for, most part, in these kind of games, art or skill, but subtilty, cunnycatching, knavery, chance, carries all away: 'tis ambulatoria pecunia.*

—puncto mobilis horæ
Permutat dominos, et cedit in altera jura.

They labour, most part, not to pass their time in honest dispatch of labour, but in the pursuit of lucre, and covetousness of money. *In fœdissimum lucrum et malum convertitur*, as Daneus observes. *Fons fraudum et malorum*, as he calls it, fountain of cosenage and villany: ⁶*a thing so common all over the world, and so generally abused, that many men are utterly ruined by it.* means spent, patrimonies consumed, they and their posterity are ruined besides swearing, wrangling, drinking, loss of time, and such other vices which are ordinary concomitants; ⁷*for when once they have got into such companies, and habit of gaming, they can hardly be brought out, but, as an itch, it will tickle them; and, as it is with whores, when once entered, they cannot easily leave it off: vexat mentes insanas, et in eis est morbus, ut in canibus, qui non potest curari.* are mad upon their sport. And in conclusion (which Charlemaigne that good French king, published in an edict against gamesters, *hilaris vitæ suffugium sibi suisque liberis, totique familiæ* was once their livelihood, should have maintained wife, children, and now spent and gone; *mæror et egestas*, &c. sorrow and beggary. So good things may be abused; and that which was first intended to refresh fresh mens weary spirits when they come from other labours, to exhilarate the minde, to entertain time and company, to divert those long solitary winter nights, and keep them from worse idleness, nest exercise is contrarily perverted.

¹Lib. 4. Gallicæ consuetudinis est, ut viatores etiam invitos consistere cogantur de quâque re audierit aut cognovit, querant. ²Vitæ ejus, lib. ult. account them unlawful, because sortilegious. ³Instit. c. 44. In his ludis perperitia viget, sed fraus, fallacia, dolus, astutia, casus, fortuna, temeritas, locum habent illi, sapientia, &c. ⁴Abusus tam frequens hodie in Europâ, ut plerique cremonum profundant, exhaustisque facultatibus, ad inopiam redigantur. ⁵Ubi sumum occupat, ægre discuti potest; sollicitantibus undique ejusdem farinæ hominum voluptates repetunt; quod et scortatoribus insinuitum, &c. ⁶Instituitur lœta sed valetudinis et oblectamenti ratione, et quo animus defatigatus respiret, novasque labores denuo concipiat.

Chesse-play is a good and witty exercise of the mind, for some kind of
 it, and fit for such melancholy (Rhasis holds) as are idle, and have extrava-
 impertinent thoughts, or troubled with cares; nothing better to distract
 mind, and alter their meditations; invented (some say) by the ^bgenerall
 in army in a famine, to keep souldiers from mutiny: but if it proceed from
 much study, in such a case it may do more harm than good; it is a game
 troublesome for some mens braines, too full of anxiety, all out as bad as
 dy; besides, it is a testy cholerick game, and very offensive to him that
 with the mate. ^cWilliam the Conqueror, in his younger yeares playing at
 with the prince of France, (Dauphine was not annexed to that crown in
 se dayes) losing a mate, knocked the chesse-board about his pate, which
 a cause afterward of much enmity betwixt them. For some such reason
 s, belike, that Patritius (in his 3 book, *Tit. 12. de reg. instit.*) forbids
 prince to play at chesse: hawking and hunting, riding, &c. he will allow;
 this to other men, but by no means to him. In Muscovy, where they
 in stoves and hot houses all winter long, come seldome or little abroad,
 again very necessary, and therefore in those parts, (saith ^dHerbastein)
 ch used. At Fessa in Africk, where the like inconvenience of keeping
 in doors is through heat, it is very laudable; and (as ^eLeo Afer relates) as
 ch frequented: a sport fit for idle gentlemen, souldiers in garrison, and cour-
 that have nought but love matters to busie themselves about, but not
 together so convenient for such as are students. The like I may say of Cl.
 ers philosophy game, D. Fulkes *Metromachia* and his *Ouranomachia*,
 the rest of those intricate astrologicall and geometricall fictions, for such
 specially as are mathematically given; and the rest of those curious games.
 Dancing, singing, masking, mumming, stage-plaies, howsoever they be
 wily censured by some severe Catoes, yet, if opportunely and soberly used,
 justly be approved. *Melius est fodere, quam saltare*, saith Austin: but
 it is that, if they delight in it? *Nemo saltat sobrius*. But in what kinde
 dance? I know these sports have many oppugners, whole volumes writ
 against them: when as all they say (if duly considered) is but *ignoratio elenchi*;
 some again, because they are now cold and wayward, past themselves,
 and at all youthfull sports in others, as he did in the comedy; they think
in illico nasci senes, &c. Some, out of præposterous zeal, object many
 triviall arguments, and, because of some abuse, will quite take away the
 good use, as if they should forbid wine, because it makes men drunk; but,
 my judgement, they are too stern: there is a time for all things, a time
 to mourne, a time to dance (Eccles. 3. 4); a time to embrace, a time not to
 embrace (vers. 5); and nothing better than that a man should rejoyce
 in his own works (vers. 22). For my part, I will subscribe to the *kings*
Declaration, and was ever of that mind, those May-games, wakes, and Whit-
 sales, &c. if they be not at unseasonable hours, may justly be permitted.
 Let them freely feast, sing, and dance, have their poppet-playes, hobby-
 horses, tabers, crouds, bag-pipes, &c. play at ball, and barley-breaks, and
 at sports and recreations, they like best. In Franconia, a province of
 Germany, (saith ^fAubanus Bohemus) the old folks, after evening prayer,
 sit to the ale-house, the younger sort to dance: and, to say truth with
arisburiensis, satius fuerat sic otari, quam turpius occupari, better do so
 in worse, as without question otherwise (such is the corruption of mans
 nature) many of them will do. For that cause, playes, masks, jesters, gladi-

latrunculorum ludus inventus est à duce, ut, cum milles intolerabili fame laboraret, altero die edens, eo ludens, famis obvisceretur. Bellonius. See more of this game in Daniel Souters Palamedes, vel carilis ludus, l. 3. ^aD. Hayward, in vitâ ejus. ^bMuscovit. commentarium. ^cInter cives canes latrunculorum ludus est usitatissimus. lib. 3. de Africâ. ^dTullius. ^eDe mor. gent. ^fGerard. l. 1. cap. 8.

ators, tumblers, jugglers, &c. and all that crew is admitted and with
¹*tota jocularium scena procedit, et ideo spectacula admissa sunt, et*
tyrocinia vanitatum, ut his occupentur, qui perniciosius otiosi sol-
 they might be busied about such toys, that would otherwise more pe
 be idle. So that, as ²Tacitus said of the astrologers in Rome, we n
 them, *genus hominum est, quod in civitate nostrâ et vitabitur semp*
tinebitur; they are a deboshed company, most part, still spoken a
 well they deserve some of them, (for I so relish and distinguish them
 and musicians) and yet ever retained. *Evil is not to be done* (I con
good may come out of it: but this is evil *per accidens*, and, in
 sense, to avoide a greater inconvenience, may justly be tolerated.
 Moore, in his Utopian Commonwealth, ³*as he will have none idle,*
have no man labour over hard, to be toiled out like an horse: *'tis*
slavish infelicity, the life of most of our hired servants, and trade
where (excepting his Utopians): *but half the day allotted for work*
for honest recreation, or whatsoever employment they shall thi
themselves. If one half-day in the week were allowed to our hou
 vants for their merry meetings, by their hard masters, or in a year s
 like those Roman Saturnals, I think they would labour harder all
 their time, and both parties be better pleased: but this needs not
 say); for some of them do nought but loyter all the week long.

This, which I aim at, is for such as are *fracti animis*, troubled i
 ease them, over-toiled on the one part, to refresh: over idle on the
 keep themselves busied. And to this purpose, as any labour or it
 will serve to the one, any honest recreation will conduce to the oth
 it be moderate and sparing, as the use of meat and drink; no
 all their life in gaming, playing, and pastimes, as too many gentlem
 to revive our bodies and recreate our souls with honest sports: o
 there be divers sorts, and peculiar to severall callings, ages, sexes, i
 so there be proper for severall seasons, and those of distinct natures
 variety of humors which is amongst them, that if one will not, and
 some in summer, some in winter, some gentle, some more violent, so
 mind alone, some for the body and mind: (as, to some, it is bot
 and a pleasant recreation to oversee workmen of all sorts, husband
 horse, &c. to build, plot, project, to make models, cast up accou
 some without, some within doors: new, old, &c. as the season se
 as men are inclined. It is reported of Philippus Bonus, that go
 Burgundy, (by Lodovicus Vives, in *Epist.* and Pont. ¹*Heuter in*
 that the said duke, at the marriage of Eleonora, sister to the king o
 at Bruges in Flanders, which was solemnized in the deep of winter,
 reason of unseasonable weather he could neither hawk nor hunt, an
 tired with cards, dice, &c., and such other domestical sports, or to
 dance, with some of his courtiers, he would in the evening walk di
 about the town. It so fortun'd as he was walking late one night,
 country fellow dead drunk, snorting on a bulk: ²*he caused his fi*
 bring him to his palace, and there stripping him of his old cloaths,
 ing him after the court fashion, when he waked, he and they wer
 to attend upon his excellency, perswading him he was some great c
 poor fellow, admiring how he came there, was served in state a
 long; after supper he saw them dance, heard musick, and the re

¹ Polycrat. Sarisburiensis. ² Hist. lib. 1. ³ Nemo desidet otiosus; ita nemo æstimo
 noctem laborat; nam ea plusquam servilis ærumna, que opificum vita est, exceptis Ut
 diem in 24 horas dividunt, 12 duntaxat operi deputant, reliquum somno et cibo cujusque arbitrio
¹ Rerum Burgund. lib. 4. ² Jussit hominem deferri ad palatium, et lecto ducali colloca
 homo, ubi se eo loci videt.

like pleasures: but late at night, when he was well tiptled, and again asleep, they put on his old robes, and so convey'd him to the place where they first found him. Now the fellow had not made them so good the day before, as he did when he returned to himself: all the jest was, how he ^alooked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, and not otherwise be perswaded; and so the jest ended. ^oAntiochus ^aAntiochus would often disguise himself, steal from his court, and go into shops, goldsmiths, and other tradesmens shops, sit and talk with them, sometimes ride, or walke alone, and fall aboard with any tinker, clowne, beggar man, carrier, or whomsoever he met first. Sometimes he did *ex improbitate* give a poor fellow money, to see how he would look, or on set purpose his purse as he went, to watch who found it, and withall how he would be used; and with such objects he was much delighted. Many such tricks ordinarily put in practice by great men, to exhilarate themselves and others; all which are harmless jests, and have their good uses.

It is amongst those exercises, or recreations of the minde within doors, which is none so generall, so aptly to be applyed to all sorts of men, so fit and proper to expell idleness and melancholy, as that of study. *Studia senectutis delectant, adolescentiam alunt, secundas res ornant, adversis perfugium latium præbent, domi delectant, &c.* find the rest in Tully *pro Archia* d. What so full of content, as to read, walke, and see mappes, pictures, statues, jewels, marbles, which some so much magnifie, as those that Phidias made of old, so exquisite and pleasing to be beheld, that (as ^pChrysostome saith) *if any man be sickly, troubled in minde, or that cannot sleep for griefe, and shall but stand over against one of Phidias images, he will forget all care, or whatsoever else may molest him, in an instant?* There be many pictures as much taken with Michael Angelos, Raphael d'Urbino, Francesco Caracci's pieces, and many of those Italian and Dutch painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view the neat architectures, devices, scutchions, coats of armes, read such bookes, to see old coynes of severall sorts in a fair gallery; artificiall works, perspective glasses, old reliques, Roman antiquities, variety of colours. A good man saith *falsus veritas, et muta poësis*: and though (as ^vVives saith) *artificialia delectant, sed mox fastidimus*, artificiall toys please but for a time; who is he that will not be moved with them for the present? When Achilles was tormented and sad for the loss of his dear friend Patroclus, his sister Thetis brought him a most elaborate and curious buckler made by Vulcan, in which were engraven sun, moon, stars, planets, sea, land, men, running, riding, women scolding, hills, dales, towns, castles, brooks, rivers, trees, &c. with many pretty landskips, and perspective pieces; with all of which he was infinitely delighted, and much eased of his grief.

^a Continuo eo spectaculo captus, delento morore,
Oblectabatur, in manibus tenens Dei splendida dona.

He will not be affected so in like case, or to see those wellfurnished cloisters, galleries of those Roman cardinals, so richly stored with all modern pictures, statues and antiquities? *Cum se spectando recreet simul et legendo*, to their pictures alone, and read the description, as ^bBoissardus well addes, will it not affect? which Bozsius, Pomponius Lætus, Marlianus, Schottus, Hieronymus, Ligorius, &c. and he himself hath well performed of late. Or in

and interest, inquit Lodovicus Vives, (epist. ad Francisc. Barducem) inter diem illius et nostros afflictos? nihil penitus, nisi quod, &c. ^cHen. Stephan. præfat. Herodoti. ^dOrat. 12. Siquis fuerit afflicto aut seget, nec somnum admittens, is mihi videtur, è regione stans talis imaginis, obliuiscitur. ^eDe animâ. ^fIllud. 19. ^gHom. part. 1.

some princes cabinets, like that of the great dukes in Florence, of Feli in Brasil, or noblemens houses, to see such variety of attires, faces, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see excellent landskips, Dutch-works, and curious cuts of Sadlier of Prag Durer, Goltzius, Urintes, &c. such pleasant peeces of perspective pictures made of feathers, China works, frames, thaumaturgical m otick toyes, &c. Who is he that is now wholly overcome with i otherwise involved in a labyrinth of worldly cares, troubles, and d that will not be much lightned in his mind by reading of some inti true or fained, where, as in a glass, he shall observe what our foref done, the beginnings, ruins, fals, periods of common-wealths, pr actions displayed to the life, &c.? ¹Plutarch therefore calls then *mensas et bellaria*, the second course and junkets, because they w read at noblemens feasts. Who is not earnestly affected with a speech, well penned, an elegant poem, or some pleasant bewitching like that of ²Heliodorus, *ubi oblectatio quædam placide fluit, cum conjuncta*? Julian the Apostate was so taken with an oration the sophister, that, as he confesseth, he could not be quiet till he all out. *Legi orationem tuam magnâ ex parte, hesternâ die ante pransus vero sine ullâ intermissione totam absolvi. O argumen positionem!* I may say the same of this or that pleasing tract, whic his attention along with it. To most kind of men it is an extraordin to study. For what a world of books offers itself, in all subjects sciences, to the sweet content and capacity of the reader? In a geometry, perspective, optick, astronomy, architecture, *sculptur* of which so many and such elaborate treatises are of late written: nicks and their mysteries, military matters, navigation, ³riding of ho ing, swimming, gardening, planting, great tomes of husbandry, co conry, hunting, fishing, fowling, &c. with exquisite pictures of games, and what not? In musick, metaphysicks, natural and m sophy, philologie, in policy, heraldry, genealogy, chronology, &c. great tomes, or those studies of ⁴antiquity, &c. *et ⁵quid subtilius a inventionibus? quid jucundius musicis rationibus? quid divinius ast quid rectius geometricis demonstrationibus?* What so sure, what s He that shall but see that geometrical tower of Garezena at Bolog the steeple and clock at Strasborough, will admire the effects of a engine of Archimedes to remove the earth itself, if he had but fasten his instrument: *Archimedis cochlea*, and rare devises t waters, musick instruments, and trisyllable echoes again, again, repeated, with miriades of such. What vast tomes are extant in sick, and divinity, for profit, pleasure, practice, speculation, in ven &c.? their names alone are the subject of whole volumes: we have of authors of all sorts, many great libraries full well furnished, lik dishes of meat, served out for several palates; and he is a very b affected with none of them. Some take an infinite delight to stu languages wherein these books are written, Hebrew, Greek, Syriac Arabick, &c. Me thinks it would well please any man to look u graphical map, (⁶*suavi animum delectatione allicere, ob incredibi varietatem et jucunditatem, et ad plenioram sui cognitionem excit* graphical, topographical delineations; to behold, as it were all

¹Quod heroum. conviviis legi solitæ.

²Melanethon, de Heliodoro.

³Pluvines.

⁴As, in travelling, the rest go forward and look before them, an antiquary alone looks ro seeing things past, &c. hath a compleat horizon. Janus Bifrons.

⁵Cardan.

⁶J. Mercatoris.

aces, towns, cities of the world, and never to go forth of the limits of his
 to measure, by the scale and compasse, their extent, distance, examine
 site. Charles the great (as Platina writes) had three fair silver tables, in
 which superficies was a large map of Constantinople, in the second Rome
 engraved, in the third an exquisite description of the whole world; and
 a delight he took in them. What greater pleasure can there now be, than
 to peruse those elaborate maps of Ortelius, ^aMercator, Hondius, &c. to peruse
 the books of cities, put out by Braunus, and Hogenbergius? to read those
 site descriptions of Maginus, Munster, Herrera, Laet, Merula, Boterus,
 der Albertus, Camden, Leo Afer, Adricomius, Nic. Gerbelius, &c.? those
 as expeditions of Christoph. Columbus, Americus Vesputius, Marcus Po-
 Venetian, Lod. Vertomannus, Aloysius Cadamustus, &c.? those accu-
 raries of Portugals, Hollanders, of Bartison, Oliver à Nort, &c. Hacluits
 res, Pet. Martyrs, Decades, Benzo, Lerijs, Linschotens relations, those
 poricons of Jod. à Meggen, Brocarde the monke, Bredembachius, Jo.
 mins, Sands, &c. to Jerusalem, Egypt, and other remote places of the
 ? those pleasant itineraries of Paulus Hentzerus, Jodocus Sincerus, Dux
 us, &c. to read Bellonius observations, P. Gillius his survayes; those
 of America, set out, and curiously cut in pictures, by Fratres à Bry. To
 well cut herbal, hearbs, trees, flowers, plants, all vegetals, expressed in
 proper colours to the life, as that of Matthiolus upon Dioscorides, Dela-
 tas, Lobel, Bauhinus, and that last voluminous and mighty herbal of
 of Noremberge, wherein almost every plant is to his own bignesse. To
 rds, beasts, and fishes of the sea, spiders, gnats, serpents, flies, &c.
 natures set out by the same art, and truly expressed in lively colours,
 an exact description of their natures, virtues, qualities, &c. as hath
 accurately performed by Ælian, Gesner, Ulysses Aldrovandus, Bello-
 Condoletius, Hippolytus Salvianus, &c. ^b*Arcana cæli, naturæ secreta,*
^c*non universi scire, majoris felicitatis et dulcedinis est, quam cogitatione*
^d*consequi possit, aut mortalis sperare.* What more pleasing studies can
 be than the mathematicks, theorick, or practick parts? as to sur-
 and, make maps, models, dials, &c. with which I was ever much de-
 to my self. *Talis est mathematicum pulchritudo,* (saith ^ePlutarch) *ut*
^f*indignum sit divitiarum phaleras istas et bullas et puellaria spectacula*
^g*curari;* such is the excellency of these studies, that all those orna-
 and childish bubbles of wealth are not worthy to be compared to
crede mihi, (^dsaith one) *extingui dulce erit mathematicarum artium*
 I could even live and die with such meditations, ^hand take more
 true content of mind in them, than thou hast in all thy wealth and
 how rich soever thou art. And, as ⁱCardan well seconds me, *honorificum*
^j*est et gloriosum hæc intelligere, quam provinciis præesse, formosum*
^k*idem juvenem esse.* The like pleasure there is in all other studies, to
 as are truly addicted to them: ^l*ea suavitas,* (one holds) *ut, cum quis*
^m*rustaverit, quasi poculis Circeis captus, non possit unquam ab illis*
ⁿ*se;* the like sweetnesse, which, as Circes cup, bewitcheth a student, he
 leave off, as well may witness those many laborious houres, dayes,
 nights, spent in the voluminous treatises written by them; the same
 ul. ^oJulius Scaliger was so much affected with poetry, that he brake
 to a pathological protestation, he had rather be the author of 12 verses
 cian, or such an ode in ^pHorace, than emperor of Germany. ^qNicho-
 erbelius, that good old man, was so much ravished with a few Greek

^a Geogr. ^b Cardan. ^c Lib. de cupid. divitiarum. ^d Leon. Diggs. præfat. ad perpet. prognost.
 capio voluptatis, &c. ^e In Hyperchen. divis. 3. ^f Cardan. præfat. rerum variet. ^g Poëtices
 Lib. 2. Ode 9. Donec gratus eram tibi. &c. ^h De Peloponnes. lib. 6. descrip. Græc.

authors restored to light, with hope and desire of enjoying the rest exclaims forthwith, *Arabibus atque Indis omnibus erimus ditiores*, be richer than all the Arabick or Indian princes; of such ¹esteem with him, incomparable worth and value. Seneca prefers Zeno and Epictetus, two doting Stoicks, (he was so much enamoured on their words) to any prince or general of an army; and Orontius the mathematician admires Archimedes, that he calls him, *divinum et homine majorem*, a more than a man; and well he might, for ought I see, if you respect worth. Pindarus of Thebes is as much renowned for his poems, as Pelopidas, Hercules, or Bacchus, his fellow citizens, for their actions; *et si famam respicias, non pauciores Aristotelis quam meminerunt*: (as Cardan notes) Aristotle is more known than Alexander, we have a bare relation of Alexanders deeds; but Aristotle *totus vivens*, is whole in his works: yet I stand not upon this; the delight I aim at; so great pleasure, such sweet content there is in study. ² King James the first, in 1605, when he came to see our university of Oxford, and, amongst other things, now went to view that famous library, renewed by St. Thomas Aquinas, in imitation of Alexander, at his departure brake out into that noble speech, *I would be a university man: and if it were so that I were a prisoner, if I might have my wish, I would desire to have no other prison than that library, and to be chained together with so many good and learned men, et mortuis magistris*. So sweet is the delight of study, the more we have, (as he that hath a dropsie, the more he drinks, the thirstier he grows) the more they covet to learn; and the last day is *prioris discipulus*; his learning is; *radices amarae*, but *fructus dulces*, according to the parable of the fig-tree, pleasant at last; the longer they live, the more they are esteemed of the Muses. Heinsius, the keeper of the library at Leiden in 1640, was mewed up in it all the year long; and that which to thy think he had bred a loathing, caused in him a greater liking. ³ *I no sooner came into the library, but I bolt the door to me, excluding Idleness, Ignorance, and Melancholy her self; and in the very lap of knowledge, amongst so many divine souls, I take my seat, with so lofty and sweet content, that I pity all our great ones, and rich men, that this happiness. I am not ignorant in the mean time (notwithstanding which I have said) how barbarously and basely for the most part the gentry esteem of libraries and books, how they neglect and count it but a great treasure, so inestimable a benefit, as Aesop's cock did the farmer find in the dunghil; and all through error, ignorance, and want of understanding. And 'tis a wonder withal to observe how much they will vainly spend in unnecessary expences, quot modis pereant (saith Erasmus) in pecuniæ, quantum absumant alea, scorta, computationes, profectus, necessariæ, pompæ, bella quæsitæ, ambitio, colax, morio, ludio, & c. hawkes, hounds, lawsuits, vain building, gurmundizing, drinking, playes, pastimes, &c. If a well-minded man to the Muses would devote some of them for an exhibition, to the farther maintenance or increase of such a work, be it college, lecture, library, or whatsoever else it be, to the advancement of learning, they are so unwilling, so averse to it, that rather see these which are already with such cost and care erect*

¹ Quos si integros haberemus, Dii boni! quas opes, quos thesauros teneremus! ² Isaacus regnantes.

³ Si unquam mihi in fati sit, ut captivus ducar, si mihi daretur optio, hoc cu concludi, his catenis illigari, cum hisce captivis concatenatis ætatem agere. * Epist. Prima que in quâ simul ac perlem posui, foribus pessulum obdo; ambitionem autem, amorem, illud cludo, quorum parens est ignavia, imperitia nutrix; et in ipso æternitatis gremio, inter tot il sedem mihi sumo, cum ingenti quidem animo, ut subinde magnatum me miseret, qui felicitat nonant. * Chil. 2. Cent. 1. adag. 1.

d, demolished, or otherwise employed; for they repine, many, and grudge
 ch gifts and revewes so bestowed: and therefore it were in vain, as Eras-
 well notes, *vel ab his, vel à negotiatoribus qui se Mammonæ dederunt,*
num fortasse tale officium exigere, to sollicite or aske any thing of such
 (that are, likely, damn'd to riches) to this purpose. For my part, I pity
 men; *stultos jubeo esse libenter*; let them go as they are, in the cata-
 of Ignoramus. How much, on the other side, are we all bound, that
 chollers, to those munificent Ptolemies, bountifull Mæcenates, heroicall
 as, divine spirits, ———^o *qui nobis hæc otia fecerunt: namque erit ille*
semper Deus ——— that have provided for us so many well furnished
 es, as well in our publike academies in most cities, as in our private col-
 l. How shall I remember ^o St. Thomas Bodley, amongst the rest, ^o Otho
 alson, and the right reverend John Williams lord bishop of Lincolne, (with
 other pious acts) who, besides that at St. Johns college in Cambridge,
 a Westminster, is now likewise in *fieri* with a library at Lincolne (a noble
 lent for all corporate towns and cities to imitate) *O quem te memorem,*
lustrissime? quibus elogiis? but to my taske again.

Whoever he is, therefore, that is overrun with solitariness, or carried
 with pleasing melancholy and vain conceits, and for want of imploy-
 knows not how to spend his time, or crucified with worldly care, I
 rescribe him no better remedy than this of study, to compose himself
 learning of some art or science; provided alwayes that his malady
 ed not from overmuch study; for in such cases he addes fuel to the
 and nothing can be more pernicious. Let him take heed he do not
 stretch his wits, and make a skeleton of himself; or such inamoratoes as
 nothing but play-books, idle poems, jests, Amadis de Gaul, the Knight
 e Sun, the Seven Champions, Palmerin de Oliva, Huon of Burdeaux,
 Such many times prove in the end as mad as Don Quixot. Study is
 prescribed to those that are otherwise idle, troubled in minde, or carried
 long with vain thoughts and imaginations, to distract their cogitations,
 ough variety of study, or some serious subject, would do the former no
) and divert their continuall meditations another way. Nothing in this
 better than study; *semper aliquid memoriter ediscant*, saith Piso; let
 learn something without book, transcribe, translate, &c. read the
 ures, which Hyperius (*lib. 1. de quotid. script. lec. fol. 77*) holds
 ble of itself: *'the mind is erected thereby from all worldly cares, and*
much quiet and tranquillity: for, as ^o Austin well hath it, *'tis scientia*
tiarum, omni melle dulcior, omni pane suavior, omni vino hilarior: 'tis
 best *nepenthes*, surest cordiall, sweetest alterative, present'st diverter:
 either, as ^o Chrysostome well adds, *those boughs and leaves of trees*
are plashed for cattle to stand under, in the heat of the day, in
er, so much refresh them with their acceptable shade, as the reading
scripture doth recreate and comfort a distressed soul, in sorrow and
tion. Paul bids pray continually; *quod cibus corpori, lectio animæ*
 , saith Seneca; as meat is to the body, such is reading to the soul.
 be at leasure without books is another hell, and to be buried alive.
 dan calls a library the physick of the soul; ^o *divine authors fortifie the*
 , *make men bold and constant*; and (as Hyperius adds) *godly confe-*
will not permit the mind to be tortured with absurd cogitations.

g. eclog. 1.

^o Founder of our publike library in Oxon. ^o Ours in Christ-church, Oxon.
 na levatur inde à curis, multâ quiete et tranquillitate fruens. ^o Ser. 38. ad Frates Erem. ^o Hom.
 mentill. Nam neque arborum comæ, pro pecorum tuguriis fractæ, meridie per æstatem optabilem
 stas umbram, oves ita reficiunt, ac scripturarum lectio afflictas angore animas solatur et recreat.
 sine literis mors est, et vivi hominis sepultura. Seneca. ^o Cap. 99. l. 57. de rer. var.
 em reddunt animum et constantem; et plura colloquium non permittit animum absurdâ cogitatione
 et.

are commonly troubled with. ³ Ferdinand and Alphonsus, King of Sicily, were both cured by reading the history, one of Cato and the other of Livy, when no prescribed physick would take place. ² Cato as much of Laurence Medices. Heathen philosophers are full of precepts in this kinde, that, as some think, they alone are able to comfort a distressed mind,—(^a *Sunt verba et voces, quibus hunc lenire dolorem*), Plutarch and Seneca. *Qualis ille! quæ tela*, saith I know, *omnes animi casus, administrat, et ipsam mortem! quomodo* *infert virtutes!* when I read Seneca, ^b *me thinks I am beyond all* *fortunes, on the top of an hill above mortalitie.* Plutarch saith of Homer; for which cause, belike, Niceratus, in Xenophon, commands his parents to con Homers Iliads and Odysseys without book, *ut* *evaderet*, as well to make him a good and honest man, as to have a necessity. If this comfort may be got by philosophy, what shall we have by divinity? What shall Austin, Cyprian, Gregory, Bernards discourses afford us?

Qui, quid sit pulchrum, quid turpe, quid utile, quid non,
Plinius et melius Chrysippo et Crantore dicunt.

Nay what shall the scripture it self, which is like an apothecary wherein are all remedies for all infirmities of minde, purge, alteratives, corroboratives, lenitives, &c.? *Every disease of the body hath a medicine in the scripture; this of the mind* ^c *Austin, hath a peculiar medicine in the scripture; this of the sick man take the potion which God hath already provided.* ^d *gory calls it a glass wherein we may see all our infirmities* *quium*, Psalm 119. 140; ^e *Origen, a charme.* And therefore Rusticus the monke, ^f *continually to read the scripture* *meditate on that which he hath read; for, as mastication* *meditation on that which we read.* I would, for these causes, that is melancholy, to use both humane and divine authorities, to impose some taske upon himself, to divert his melancholy thoughts from the art of memory, Cosmus Rosselius, Pet. Ravennas, Securus or practise brachygraphy, &c. that will ask a great deal of time, let him demonstrate a proposition in Euclide in his five last books, square root, or studie algebra; than which, as ^g *Clavius holds* *disciplines, nothing can be more excellent and pleasant,*

mass of Hercules, or the true dimensions of the great ^b Colossus, Solomons temple, and Domitians amphitheater, out of a little part. By this art you may contemplate the variation of the 23 letters, which may be so infinitely varied, that the words complicated and deduced thence will not be contained within the compass of the firmament; ten words may be varied 40320 severall wayes: this art may you examine how many men may stand one by another in the whole superficies of the earth: some say 14845680000000, *assignando sine passum quadratum*; how many men, supposing all the world as habitable as France, as fruitfull, and so long lived, may be born in 60000 years; so you may demonstrate with, ⁱ Archimedes, how many sands the mass of the whole world might contain, if all sandy, if you did but first know how much small cube as big as a mustard-seed might hold; with infinite such. But, O nature, what is there so stupendous as to calculate and examine the motion of the planets, their magnitudes, apogeums, perigeums, excentricities, how far distant from the earth, the bigness, thickness, compass of the firmament, each with their diameters and circumference, apparent *area*, *superficies*, by the curious helps of glasses, astrolabes, sextants, quadrants, of which Tycho was in his mechanicks, opticks, (^j divine opticks), arithmetick, geometry, and like arts and instruments? What so intricate, and pleasing withall, as to see and practise Heron Alexandrinus works, *de spiritalibus*, *de machinis*, *de machinis se movente*, *Jordani Nemorarii de ponderibus proposit* that pleasant tract of Machometes Bragdedinus *de superficierum divisioni*, Apollonius Conicks, or Commandinus labours in that kinde, *de centro gravitatis*, with many such geometricall theorems and problems? Those rare inventions and mechanical inventions of Jac. Bessonius, and Cardan to this purpose, with many such experiments intimated long since by Roger Bacon in his tract *de Secretis artis et naturæ*, as to make a chariot to move *sine animali*, to move boats, to walk on the water by art, and to fly in the air, to make severall cranes and pullies, *quibus homo trahat ad se mille homines*, lift up and remove great weights, mills to move themselves, Archytas dove, Albertus brasen head, and such thaumaturgical works; but especially to do strange miracles by glasses, of which Proclus and Bacon writ of old, burning glasses, multiplying glasses, perspectives, *ut unus homo appareat exercitus*, to see afar off, to represent bodies, by cylinders and concaves, to walk in the air, *ut veraciter videant* (as Bacon) *aurum et argentum, et quicquid aliud volunt, et quum veniant* *vacuum visionis, nihil inveniant*, which glasses are much perfected of late by Nicotista Porta and Galileus, and much more is promised by Maginus and Morgius, to be performed in this kinde. Otocousticons some speak of, to see and hearing, as the other do sight; Marcellus Vrencken, an Hollander, in his epistle to Burgravius, makes mention of a friend of his that is about an instrument, *quo videbit quæ in altero horizonte sint*. But our alchymists, metals, and Rosie-cross men afford most rarities, and are fuller of experiments: they can make gold, separate and alter metals, extract oyls, salts, &c. and do more strange works than Geber, Lullius, Bacon, or any of those inventors. Crolius hath made, after his master Paracelsus, *aurum fulminans*, *aurum volatile*, which shall imitate thunder and lightning, and crack louder than any gunpowder; Cornelius Dribble a perpetual motion, inextinguishable lights, *linum non ardens*, with many such feats: see his book *de naturâ elementorum*, besides hail, wind, snow, thunder, lightning, &c. those strange fireworks, devilish pettards, and such warlike machinations derived hence, of which read Tartalea and others. Ernestus Burgravius, a disciple of Paracelsus, hath published a discourse, in which he specifies a lamp to be made of mans

ⁱ Which contained 1080000 weight of brass.
^j *aurum sola optica dijudicat.*

^k Vide Clavius, in com. de Sacrobosco.

^l Distantia

most diseases, and transfer them from a man to a beast, by
from one, and applying it to the other, *vel in plantam* &
alexipharmacum (of which Roger Bacon of old, in his *Tractatus*
senectute) to make a man young again, live three or foure
besides panaceas, martial amulets, *unguentum armarium*, &
extracts, elixars, and such like magico-magetical cures. No
ing can there be as the speculation of these things, to read a
experiments; or, if a man be more mathematically given,
peruse Napiers Logarithmes, or those tables of artificiall ¹sin
not long since set out by mine old collegiate good friend,
student of Christ-church in Oxford, ^mM. Edmund Guntur,
form that by addition and subtraction only, which heretofore
tables did by multiplication and division, or those elaborate
ⁿsector, quadrant, and crossestaffe? Or let him that is mel
spherical triangles, square a circle, cast a nativity, which howe
I say with ^oGarcæus, *dabimus hoc petulantibus ingeniis*,
cases allow: or let him make an ephemerides, read Suisse
works, Scaliger *de emendatione temporum*, and Petavius his
understand them, peruse subtile Scotus and Saurez metaph
divinity, Occam, Thomas, Entisberus, Durand, &c. If the
affect him, and his means be great, to imploy his purse and
may go find the philosophers stone; he may apply his
heraldry, antiquity, invent impresses, emblems; make
epitaphs, elegies, epigrams, *palindroma epigrammata*, an
grams, acrosticks upon his friends names; or write a comm
Capella, Tertullian *de pallio*, the Nubian geography, or u
Crispis, as many idle fellowes have assayed; and rather than
a ^pverse a thousand waies with Putean, so torturing his wits, &
Luneburge, ^q2150 times in his *Proteus Poëticus*, or Scalig
Cleppisius, and others have in like sort done. If such volu
sure and delight, or crabbednesse of these studies, will not ye
thoughts, and alienate their imaginations, they must be
Christophorus à Vega, *cogi debent*, l. 5. c. 14, upon some
perform it not, *quod ex officio incumbat*, loss of credit or
are our public university exercises. For, as he that playes

read of idleness, Prov. 31. 27. *quæsit lanam et linum*) confections, ryes, distillations, &c. which they shew to strangers.

*omnes præsequere operis venientibus ultro
libus monstrare solet, non segniter horas
data suas, sed nec sibi deperdisse.*

Which to her guests she shews, with all her pelfe:
"Thus far my maids: but this I did my selfe."

they have to busie them about, household offices, &c. *neat gardens, exotick, versicolour, diversly varied, sweet smelling flowers, and plants kinds, which they are most ambitious to get, curious to preserve and proud to possess, and much many times brag of. Their merry meet- ing frequent visitations, mutual invitations in good towns, I voluntarily rich are so much in use, gossiping among the meaner sort, &c. Old ave their beads; an excellent invention to keep them from idleness, e by nature melancholy, and past all affairs, to say so many *paternos- nemarias, creeds*, if it were not prophane and superstitious. In a word, and mind must be exercised, not one, but both, and that in a medio- otherwise it will cause a great inconvenience. If the body be overtired, the mind. The mind oppresseth the body, as with students it often- als out, who (as *Plutarch* observes) have no care of the body, *but that which is mortal, to do as much as that which is immortal; that is earthly, as that which is etherial. But as the ox, tired, told the both serving one master*) that refused to carry some part of his bur- fore it were long, he should be compelled to carry all his pack, and boot (which by and by, the ox being dead, fell out), the body may he soul, that will give him no respite or remission: a little after, an ertigo, consumption seiseth on them both; all his study is omitted, y must be compelled to be sick together. He that tenders his own tate and health, must let them draw with equal yoke both alike, *that may happily enjoy their wished health.*

MEMB. V.

Waking and terrible dreams rectified.

raking, that hurts, by all means, must be avoided, so sleep, which so elps, by like waies, *must be procured, by nature or art, inward or medicines, and be protracted longer than ordinary, if it may be, as a especiall help.* It moystens and fattens the body, concocts, and igestion, as we see in dormice, and those Alpine mice that sleep all (which *Gesner* speaks of) when they are so found sleeping under the e dead of winter, as fat as butter. It expels cares, pacifies the refresheth the weary limbs after long work.

*quies rerum, placidissime, Somne, Deorum,
ol, quem cura fugit, qui corpora, duris
misterils, mulces, reparasque labori.*

Sleep, rest of things, O pleasing deity,
Peace of the soul, which cares dost crucifie,
Weary bodiles refresh and mollifie.

chiefest thing in all physick **Paracelsus* calls it, *omnia arcana gem- superans et metallorum.* The fittest time is *two or three hours after* *when the meat is now settled at the bottome of the stomach; and* *to lie on the right side first, because at that site the liver doth rest* *he stomach, not molesting any way, but heating him, as a fire doth a*

*erius, Lib. 9. de Rep. Ang. * Hortus coronarius, medicus, et culinariùs, &c. † Tom. 1. de*
ad. Qui rationem corporis non habent, sed cogunt mortalem immortal, terrestrem atherem
præstare industriam. Cæterum ut camelo usu venit, quod ei bos prædixerat, cum eidem servient
parte oneris levare illum camelus recusasset, paulo post et ipsius cutem, et totum onus cogere-
*quod mortuo bove impletum), ita animo quoque contingit, dum defatigato corpori, &c. * Ut*
illam et amabilem sanitatem præstemus. † Interdicendæ vigiliæ; somni paulo longiores con-
*Altomarus, cap. 7. Somnus supra modum prodest, quovis modo conciliandus. Piso. * Ovid.*
ec. Aphoris. † Crato, cons. 21. lib. 2. Duabus aut tribus horis post cenam, quum jam cibus
ventriculi resederit, primum super latere dextro quiescendum, quod in tali decubitu jecur sub
quiescat, non gravis, sed cibum calefaciens, perinde ac ignis lebetem qui illi admovetur; post
sonnum, quiescendum latere sinistro, &c.

kettle, that is put to it. After the first sleep, 'tis not amiss side, that the meat may the better descend, and sometimes again but never on the back. Seven or eight hours is a competent melancholy man to rest, as Crato thinks; but, as some do, to lie sleep, a day, or half a day together, to give assent to pleasurable vain imaginations, is many wayes pernicious. To procure sleeping sleep, 'tis best to take away the occasions (if it be possible), and then to use such inward or outward remedies, which *Constat hodie* (saith Boissardus, in his *Tract de magia, cap. fascinari ut noctes integras exigant insomnes, summum inq. rum et corporum*: many cannot sleep for witches and fascino too familiar in some places: they call it, *dare alicui male* the ordinary causes are heat and dryness, which must first be hot and dry brain never sleeps well: grief, fears, cares, exerties, great businesses, (**in aurem utramque otiose ut dormi* perturbations of the mind, must in some sort be qualified, before for any good repose. He that sleeps in the day time, or is in any way troubled in minde, or goes to bed upon a full stomach hope for quiet rest in the night. *Nec enim meritoria somni* the poet saith: innes and such like troublesome places are called ostler, another tapster; one cries and shouts, another hollows,

———^a *absentem cantat amicam,
Multa prolatus vappâ, nauta atque viator.*

Who, not accustomed to such noises, can sleep amongst them will intend to take his rest, must go to bed *animo securo*, with a secure and composed minde, in a quiet place; (*Opacitâ compôsta quiete*) and if that will not serve, or may not seek then such means as are requisite: to lye in clean linnen before he goes to bed, or in bed, to hear sweet musick, (which lib. 1. cap. 24) or (as Jobertus, *med. pract. lib. 3. cap. 10*) pleasant author till he be asleep, to have a bason of water at his bed side, or to lie near that pleasant murmure, ^b *leno son* floud-gates, arches, falls of water, like London bridge, or some which may benum the senses. *Lenis motus, silentium, et tenuis voluntas, somnos faciunt*; as a gentle noyse to some persons which Bernardius Tilesius (*lib. de somno*) well observes, si room, and the will it self, is most available to others. Physicians, Andrew Borde a good draught of strong drink before bed; I say, a nutmeg and ale, or a good draught of muscadine and a nutmeg, or a posset of the same, which many use in the night, for such as have dry brains, are much more necessary. Some prescribe a sup of vinegar as they go to bed, as Aëtius, *Tetrabib. lib. 3. ser. 2. cap. 10. lib. 6. cap. 10. Aëtiol. 14*. Piso, a little after meat, ^c because it rarifies melancholy and an appetite to sleep. Donat. ab Altomar. cap. 7. and Metellus of it, if the malady proceed from the spleen. Sallust. *Sabin. 1. de remed.* Hercules de Saxoniâ, (*in Pan.*) Ælianus *Medic. capitis, cap. 28. de Melan.* are altogether against it. L

^a Saepius accidit melancholicis, ut, nimium exsiccatu cerebro vigiliis, attenuentur. ^b Ter. ^c Ut sis nocte levis, sit tibi corna brevis. ^d Juven. Sat. 3. Sat. 5. ^e Sepsitis curis omnibus, quantum fieri potest, una cum vestibus, horam somni, aures suavis cantibus et sonis delentire. ^f Lectio jucunda, autior animus convertitur; aut aqua ab alto in subjectam pelvim delabatur, &c. sorbitio. ^g Attenuat melancholiam, et ad concilandum somnum juvat. conveniat.

orb. cau. lib. 1. cap. 17) in some cases doth allow it. ¹ Rhasis seems to rate of it: though Simeon commend it (in sawce peradventure) he question of it; as for bathis, fomentations, oyls, potions, simples or ods, inwardly taken to this purpose, ^m I shall speak of them else. If in the midst of the night they lie awake, which is usuall, to toss ble, and not sleep, ⁿ Ranzovius would have them, if it bee in warme to rise and walk three or four turnes (till they be cold) about the , and then go to bed again.

st fearfull and troublesome dreams, *incubus*, and such inconveniences, h melancholy men are molested, the best remedy is to eat a light ind of such meats as are easie of digestion, no hare, venison, beef, &c. on his back, not to meditate or think in the day time of any terrible or especially talke of them before he goes to bed. For, as he said n, after such conference, *Hecatas somniare mihi videor*, I can think og but hobgoblins: and, as Tully notes, ^o *for the most part our in the day time cause our phantasy to work upon the like in our* hich Ennius writes of Homer: *Et canis in somnis leporis vestigia* is a dog dreames of an hare, so do men, on such subjects they thought

Somnia, quæ mentes ludunt volitantibus umbris,
Nec delubra Deum, nec ab æthere Numina mittunt,
Sed sibi quisque facit, &c.

t cause, when P Ptolemy king of Egypt had posed the 70 inter- n order, and asked the nineteenth man, what would make one sleep n the night, he told him, ^q *The best way was to have divine and l meditations, and to use honest actions in the day time.* ^r Lod. anders how schoolmen could sleep quietly, and were not terrified in t, or walke in the darke, they had such monstrous questions, and of such terrible matters all day long. They had need, amongst the sacrifice to God Morpheus, whom ^s Philostratus paints in a white and eat, with a horn and ivory box full of dreams, of the same colours, to good and bad. If you will know how to interpret them, read Artemi- ambucus, and Cardan: but how to help them, ^t I must refer you to a convenient place.

MEMB. VI.

ECT. I.—*Perturbations of the minde rectified. From himself, by resisting to the utmost, confessing his grief to a friend, &c.*

SOEVER he is, that shall hope to cure this malady in himself or any must rectifie these passions and perturbations of the minde; the chief- consists in them. A quiet mind is that *voluptas*, or *summum bonum* arus; *non dolere, curis vacare, animo tranquillo esse*, not to grieve, vant cares, and have a quiet soul, is the only pleasure of the world, ea truly recites his opinion, not that of eating and drinking, which s Aristotle maliciously puts upon him, and for which he is still mis- nale audit et vapulat, slandered without a cause, and lashed by all y. ^u *Fear and sorrow therefore are especially to be avoided, and*

tract. 2. meditandum de aceto. ^m Sect. 5. memb. 1. subsect. 6. ⁿ Lib. de sanit. tuendâ. Scip. Fit enim fere ut cogitationes nostræ et sermones pariant aliquid in somno, quale de tribit Ennius, de quo videlicet sæpissime vigilans solebat cogitare et loqui. ^o Aristæ hist. de celestibus et honestis meditari, et ea facere. ^p Lib. 3. de causis corr. art. Tam stra questionum sæpe nascuntur inter eos, ut mirer eos interdum in somnis non terri, aut tenebris audere verba facere, adeo res sunt monstrosæ. ^q Icon. lib. 1. ^r Sect. 5. memb. ^s Animi perturbaciones summe fugiendæ, metus potissimum et tristitia; eorumque loco, mulcendus hilaritate, animi constantiâ, bonâ spe; removendi terrores, et eorum consortium quos ut.

the minde to be mitigated with mirth, constancy, good hope: vain loves had objects, are to bee removed, and all such persons in whose compass they be not well pleased. Gualter Bruch, Fernellius, consil. 43. Melancholia, consil. 6. Piso, Jacchinus, cap. 15. in 9 Rhasis, Capivaccius, Haimheim, &c. all inculcate this as an especiall meanes of their cure, that *"minds be quietly pacified, vain conceits diverted, if it be possible, all terrors, cares, & fixed studies, cogitations, and whatsoever it is that shall in any way molest or trouble the soul, because that otherwise there is no good to be done."* The bodies mischiefes, as Plato proves, proceed from the soul: if the mind be not first satisfied, the body can never be cured. Alcibiades raves (saith *Maximus Tyrus*), and is sick: his furious desires carry him from Lycus to the pleading place, thence to the sea, so into Sicily, thence to Lacedaemon, thence to Persia, thence to Samos, then again to Athens: Critias tyrannizeth over all the city; Sardanapalus is love-sick; those are ill-affected all, and can never be cured, till their minds be alone qualified. Crato therefore, in that often cited counsell of his for a noble patient, when he had sufficiently informed him in diet, air, exercise, sleep, concludes with these as matters of greatest moment; *"quod refugium animæ accidentia corrigantur, from which alone proceeds melancholy; these are the fountain, the subject, the hinges whereon it turns, and must needs be reformed."* For anger stirs choler, heats the blood and vital spirits; sorrow on the other side refrigerates the body, and extinguisheth the heat, overthrows appetite, hinders concoction, dries up the temperance, perverts the understanding: fear dissolves the spirits, infects the heart, enervates the soul: and for these causes all passions and perturbations must, the uttermost of our power, and most seriously, be removed. *Ælianus* Statellus attributes so much to them, *"that he holds the rectification of them alone to be sufficient to the cure of melancholy in most patients."* Many are fully cured when they have seen or heard, &c. enjoy their desires, or be loved and satisfied in their minds. Galen, the common master of them all, but whose fountain they fetch water, brags (*lib. 1. de san. tuend.*) that he for his part hath cured divers of this infirmity, *solum animis ad rectum instituta*, by right settling alone of their minds.

Yea, but you will here infer, that this is excellent good indeed, if it can be done; but how shall it be effected, by whom, what art, what means? *labor, hoc opus est.* 'Tis a natural infirmity, a most powerful adversary: men are subject to passions, and melancholy above all others, as being overtempered by their innate humours, abundance of choler adust, weaker parts, outward occurrences; and how shall they be avoided? The wisest men, greatest philosophers, of most excellent wit, reason, judgement, spirits, cannot moderate themselves in this behalf: such as are sound in body and mind, stoicks, heroes, Homers gods, all are passionate, and frequently carried sometimes; and how shall we that are already crazed, *fracti* and sick in body, sick in mind, resist? we cannot perform it. You may advise and give good precepts, as who cannot? But, how shall they be put in practice? I may not deny but our passions are violent, and tyrannical over us: yet there be means to curb them; though they be headstrong, they may be tamed, they may be qualified, if he himself or his friends will but use

** Phantasie eorum placide subvertendæ, terrores ab animo removendi.*

quovis modo avertantur.

minime potest. Charmid.

¶ Disputat. an morbi graviores corporis an animi. Renoldo interpres.

¶ Parum absit à furore, rapitur à Lyceo, in concionem à concione ad mare, à mari in Siciliam, &c.

¶ billem movet, sanguinem adurit, vitales spiritus accendit; mœstitia universum corpus infirmitat.

¶ Innatum exstinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum.

¶ Quamobrem hæc omnia prorsus vitanda sunt, et pro virili fugienda.

¶ De mel. c. 26. Et illud remedium; multi ex visis, auditis, &c. sanati sunt.

** Ab omni tali cogitatione.*

¶ Ab omni tali cogitatione.

¶ De mel. c. 26. Et illud.

le, Eccles. 25. 27. If they open a little, they will make a greater length. Whatsoever it is that runneth in his mind, vain conceit, be-
 or displeasing, which so much affects or troubleth him, ^b *by all pos-
 ns he must withstand it, expel those vain, false, frivolous imagina-
 ard conceits, fained fears and sorrowes (from which, saith Piso, this
 imarily proceeds, and takes his first occasion and beginning) by
 ething or other that shall be opposite unto them, thinking of some-
 e, perswading by reason, or howsoever, to make a sudden alteration*

Though he have hitherto run in a full career, and precipitated
 following his passions, given reins to his appetite, let him now stop
 dden, curb himself in, and, as ^c Lemnius adviseth, *strive against with-
 er, to the utmost of his endeavour, and not cherish those fond im-
 s, which so covertly creep into his mind, most pleasing and amiable
 ut bitter as gall at last, and so head-strong, that, by no reason, art,
 or perswasion, they may be shaken off.* Though he be far gone, and
 d unto such phantastical imaginations, yet, (as ^d Tully and Plutarch
 t him oppose, fortifie, or prepare himself against them, premedita-
 on, or (as we do by a crooked staffe) bend himself another way.

*Anterea effugito quæ tristia mentem
 procul esse jube curasque metumque
 ultrices iras; sint omnia læta.*

*In the mean time expel them from thy mind,
 Pale fears, sad cares, and griefs, which do it grind,
 Revengeful anger, pain and discontent:
 Let all thy soule be set on merriment.*

Curas tolle graves: irasci crede profanum.

e idleness hath caused this infirmity, or that he perceive himself
 solitariness, to walk alone and please his mind with fond imagina-
 him by all means avoid it; 'tis a bosome enemy; 'tis delightful
 ly, a friend in shew, but a secret devil, a sweet poyson; it will in the
 s undoing; let him go presently, task or set himself a work, get
 d company. If he proceed, as a guat flies about a candle so long
 gth he burn his body, so in the end he will undo himself: if it be
 object, ill company, let him presently go from it. If by his own
 rough ill diet, bad aire, want of exercise, &c. let him now begin to reform
*It would be a perfect remedy against all corruption, if (as ^f Roger
 th it) we could but moderate our selves in those non-natural things.
 any disgrace, abuse, temporal loss, calumny, death of friends, im-
 at, banishment, be not troubled with it; do not fear, be not angry.*

thy self by Gods word; or otherwise, *mala bonis persuadenda*, set against adversity: as we refresh our eyes by seeing some pleasant fountain, picture, or the like, recreate thy mind by some contrivance with some more pleasing meditation divert thy thoughts.

Yea, but you infer again, *facile consilium damus aliis*, we can give counsel to others; every man, as the saying is, can tame a shrew, but hath her: *si hic esses, aliter sentiret*; if you were in our misery, you find it otherwise: 'tis not so easily performed. We know this to be true; we should moderate our selves; but we are furiously carried; we make use of such precepts; we are overcome, sick, *male sani*, diseased and habituated in these courses; we can make no resistance; you well bid him that is diseased, not to feel pain, as a melancholy man, not to be sad: 'tis within his blood, his brain, his temperature not to be removed. But he may chuse whither he will give way too far; he may in some sort correct himself. A philosopher was bitten with a dog; and, as the nature of that disease is to abhor all waters, and things, and to think still they see the picture of a dog before them, for all this, *reluctante se*, to the bath, and seeing there (as he thought) the water the picture of a dog, with reason overcame this conceit: *cum balneo*? what should a dog do in a bath? a mere conceit. Thou art thou hearest and seest devils, black men, &c. 'tis not so; 'tis a corrupt phantasie; settle thine imagination; thou art well! Thou art thou hast a great nose, thou art sick, every man observes thee, looks at thee with scorn: persuade thy self 'tis no such matter: this is fear only, suspicion. Thou art discontent, thou art sad and heavy, but what is the ground? consider of it: thou art jealous, timorous, suspicious, what cause? examine it thoroughly; thou shalt find none at all, as is to be contemned, such as thou wilt surely deride, and contemn thyself, when it is past. Rule thy self then with reason; satisfie thy custom thy self; wean thy self from such fond conceits, vain fantastical imaginations, restless thoughts. Thou mayest do it: *est in nobis auctoritas* (as Plutarch saith): we may frame our selves as we will. As he that is an upright shooe, may correct the obliquity or crookedness by wear of the other side; we may overcome passions if we will. *Quicquid peravit animus, obtinuit* (as Seneca saith): *nulli tam feri affectus disciplinâ perdomentur*: whatsoever the will desires, she may overcome such cruel affections, but by discipline they may be tamed. Voluntary thou wilt not do this or that, which thou oughtest to do, or refrain, &c. thou art lashed like a dull jade, thou wilt reform it; fear of a punishment will make thee do or not do. Do that voluntarily then which thou canst not do by compulsion: thou maist refrain if thou wilt, and moderate thy affections. ¹ *As, in a city* (saith Melancthon) *they do by stubborn rogues, that will not submit themselves to political judgement, constrain by force; so must we do by our affections. If the heart will not be ruled by those vicious motions, and the phantasie those fond imaginations, another form of government to enforce and refrain our outward actions that they be not led by our passions.* If appetite will not obey the moving faculty over-rule her; let her resist and compel her to do so. In an ague, the appetite would drink; sore eyes that itch, would be scratched, but reason saith no: and therefore the moving faculty will not do so. Phantasie would intrude a thousand fears, suspicions, chimeras upon us, we have reason to resist; yet we let it be overborne by our appetite.

¹Lib. 2. de ira. ²Cap. 3. de affect. anim. Ut in civitatibus contumaces, qui non cedunt imperio, vi coercendi sunt; ita Deus nobis indidit alteram imperii formam; si cor non deponit vitiosos membris foras coercenda sunt, ne ruant in quod affectus impellat; et locomotiva, quæ herili imperat, alteri resistat.

se commonly it is, the best way for ease is to impart our misery
 friend, not to smother it up in our own breast; *alitur vitium*,
e, legendo, &c. and that which was most offensive to us, a cause
 and grief, *quod nunc te coquit*, another hell; for *strangulat inclusus*
que exæstuat intus, grief concealed strangles the soul; but when
 all but impart it to some discreet, trusty, loving friend, it is
 removed by his counsel happily, wisdom, perswasion, advice,
 means, which we could not otherwise apply unto our selves. A
 counsel is a charm; like mandrake wine, *curas sopit*; and as a bull
 yoked to a fig-tree, becomes gentle on a sudden (which some, saith
 it, interpret of good words), so is a savage, obdurate heart mollified
 speeches. *All adversity finds ease in complaining* (as *Isidore*
and 'tis a solace to relate it: *ἡ ἀγαθὴ δὲ παρηγορία ἐστὶν ἑταίρου*.
 confabulations are comfortable at all times, as fire in winter, shade in
quale sopor fessis in gramine, meat and drink to him that is hungry
 . Democritus collyrium is not so sovereign to the eyes, as this is
 art; good words are cheerful and powerful of themselves, but much
 a friends, as so many props, mutually sustaining each other, like ivie
 al, which *Camerarius* hath well illustrated in an embleme. *Lenit*
vel simplex sæpe narratio, the simple narration many times easeth
 ssed mind; and in the midst of greatest extremities, so divers have
 eved, by *exonerating* themselves to a faithful friend: he sees that
 cannot see for passion and discontent; he pacifies our minds; he will
 pain, assuage our anger. *Quanta inde voluptas! quanta securitas!*
 me addes: what pleasure! what security by that means! *Nothing so*
, or that so much refresheth the soul of man. Tully, as I remember,
 ale to his dear friend Atticus, much condole the defect of such a
I live here (saith he) in a great citie, where I have a multitude
intance, but not a man of all that companie, with whom I dare
my breath, or freely jest. Wherefore I expect thee, I desire thee,
or thee; for there be many things which trouble and molest me,
and I but thee in presence, I could quickly disburden myself of in
my discourse. The like peradventure may he and he say with that
 in the comedy,

Nemo est meorum amicorum hodie,

a Pylades, to whom freely and securely he may open himself to other occurrences, so it is in this—*si quis in cælum ascendis* in *Tully, if a man had gone to heaven, *seen the beauty of errant, fixed, &c. insuavis erit admiratio*, it will do him no harm, he have somebody to impart what he hath seen. It is the world, as *Seneca therefore adviseth in such a case, *to get to whom we may freely and sincerely pour out our secrets, lighteth and easeth the minde, as when we have a prepared person, whose speech may descend, of whose conscience we are assured, whose speech may ease our succourless estate, counsell relieve our mourning, and whose very sight may be acceptable unto us*, counsell which that politick *Commeneus gave to all persons distressed in mind, by occasion of Charles duke of Burgundy, perplexed, *first to pray to God and lay himself open to some speciall friend, whom we hold most dear, to tell all his griefs to him. Nothing so forcible to strengthen, recreate, and heal of a miserable man.*

SUBJECT. II.—*Help from Friends by Counsell, Comfort, Means, witty Devices, Satisfaction, Alteration, of his removing Objects, &c.*

WHEN the patient of himself is not able to resist or overcome eating passions, his friends or physician must be ready to assist him, if he is wanting. *Suæ erit humanitatis et sapientiæ*, (which *Tully like case) *siquid erratum, curare, aut improvisum, suâ dilige*. They all join; *nec satis medico*, saith *Hippocrates, *suum fecerit, suum quoque ægrotus, suum astantes, &c.* First they must assist a melancholy discontented person (be it in what kinde of manner) never be left alone or idle; but, as physicians prescribe physicians let them not be left unto themselves, but with some company, by that means they aggravate and increase their disease. *A hujusmodi esse solos, vel inter ignotos, vel inter eos quos negligunt*, as Rod. à Fonseca, (Tom. 1. consul. 35) prescribe *custodire solemus*, (saith *Seneca) *ne solitudine male utatur*, sorrowfull person, lest he abuse solitariness: and so should a melancholy man; set him about some business, exercise, or recreation, divert his thoughts, and still keep him otherwise intent; for he is so restless, operative and quick, that, if it be not in perpetually employed, it will work upon it self, melancholize, and be carried with some fear, jealousy, discontent, suspicion, some vain hope. If his weakness be such, that he cannot discern what is profitable, satisfy, it behoves them, by counsel, comfort, or perswasion, by some means, to alineate his mind by some artificial invention, or diversion, to remove all objects, causes, companies, occasions, and wayes molest him, to humour him, please him, divert him, as a physician, by altering his course of life, to give him security and health, he conceal his grievances, and will not make them known, but serve, by his looks, gestures, motions, phantasie, what it is, and then to apply remedies unto him. Many are instantly cured.

*De amicitia. *De tranquill. c. 7. Optimum est amicorum fidelem non nostram infundamus. Nihil æque oblectat animum quam ubi sint præparata peccata descendunt, quorum conscientia æque ac tua; quorum sermo solitudinem illum expedit, hilaritas tristitiam dissipet, conspectusque ipse delectet. *Conjugiamus, et peccatis veniam precemur, inde ad amicos, et cui plurimum tribus totos, et animi vulnus quo affligimur: nihil ad reficiendum animum efficacius frat. *Aphor. prim. *Epist. 10. *Observando motus, gestus, manutiasiam. Piso.

satisfied. ^d Alexander makes mention of a woman, *that, by reu-
husbands long absence in travel, was exceeding peevish and me-
but, when she heard her husband was returned, beyond all expec-
the first sight of him, she was freed from all fear, without help
er physick restored to her former health.* Trincavelius (*consil.* 12.
such a story of a Venetian, that, being much troubled with me-
and ready to dye for grief, when he heard his wife was brought
son, instantly recovered. As Alexander concludes, *if our ima-
be not inveterate, by this art they may be cured, especially if they
om such a cause.* No better way to satisfy, than to remove the
se, occasion, if by any art or means possible we may finde it out.
e, stand in fear, be in suspicion, suspence, or any way molested,
: *solvitur malum* : give him satisfaction ; the cure is ended : alter
of life, there needs no other physick. If the party be sad, or
flected, consider (saith Trallianus) ^e *the manner of it, all circum-
d forthwith make a sudden alteration*, by removing the occasions ;
rrible objects, heard or seen, ^b *monstrous and prodigious aspects,*
vils, spirits, ghosts, tragicall stories : to such as are in fear, they
eat impression, renew many times, and recal such chimeras and
ions into their minds. ⁱ *Make not so much as mention of them in
k. or a dumb shew tending to that purpose : such things* (saith Gale-
ffensive to their imaginations. And to those that are now in sorrow,
rbids all sad companions, and such as lament : *a groaning compa-
nemy to quietness.* ^k *Or if there be any such party, at whose pre-
atient is not well pleased, he must be removed : gentle speeches and
must first be tried ; no harsh language used, or uncomfortable
t expel, as some do, one madness with another ; he that so doth is
in the patient himself : all things must be quietly composed ; eversa
da, sed erigenda*, things down must not be dejected, but reared,
ounselleth : ^l *he must be quietly and gently used* : and we should
thing against his mind, but by little and little effect it. As an horse
at a drum or trumpet, and will not endure the shooting of a peece,
manned by art, and animated, that he can not only endure, but is
generous at the hearing of such things, much more couragious
and much delighteth in it : they must not be reformed *ex abrupto*,
art and insinuation, made to such companies, aspects, objects,
not formerly away with. Many at first cannot endure the sight of
und, a sick man, which afterwards become good chyrurgians, bold

A horse starts at a rotten post afar off, which, coming neer, he
seth. 'Tis much in the manner of making such kind of persons : be
so averse from company, bashful, solitary, timorous, they may be
st, with those Roman matrons, to desire nothing more than, in a
ew, to see a full company of gladiators breath out their last.

may not otherwise be accustomed to brook such distastful and
objects, the best way then is generally to avoid them. Montanus,
to the earl of Montford a courtier, and his melancholy patient,

*ancholla correpta ex longa viri peregrinatione, et iracunde omnibus respondens, quum mari-
erus prater spem, &c.* ^a *Præ dolore moriturus, quum nuntiatum esset uxorem peperisse
scuperavit.* ^f *Nisi affectus longo tempore infestaverit, tali artificio imaginationes curare
im ubi malum ab his, velut à primariâ causâ, occasionem habuerit.* ^g *Lib. 1. cap. 16.
et alio affectu coarctat, speciem considera, aut aliud quid eorum, quæ subitam alterationem*

^h *Evitandi monstri aspectus, &c.* ⁱ *Neque enim tam actio aut recordatio rerum
dicet, sed his vel gestus alterius imaginationi adumbrare, vehementer molestum.* Galat. de

^j *Tranquil.* *Precipue vitentur tristes, et omnia deplorantes : tranquillitati inimicus est
tas, omnia gemens.* ^k *Illorum quoque hominum, à quorum consortio abhorrent, presen-*

*nec sermonibus ingratis obtundendi. Si quis insaniam ab insanâ sic curari æstimat, et pro-
gis quam seger insanit. Crato, consil. 184. Scoltzil.* ^l *Molliter ac suaviter seger trac-*
adigatur quæ non curat.

adviseth him to leave the court, by reason of those contin
crosses, abuses, ^m cares, suspicions, emulations, ambition, a
which that place afforded, and which surely caused him to be
at the first: *Maxima quæque domus servis est plena su*
pany of scoffers and proud Jacks, are commonly conver
dant in such places, and able to make any man that is
disposition (as many times they do), *ex stulto insanum*, if c
him, a very idiot, or starke mad; a thing too much practise
societies; and they have no better sport than to make them
abusing some silly fellow, or take advantage of another man
such cases, as in a plague, the best remedy is *cito, longe, ta*
a party, especially if he be apprehensive, there can be no g
get him quickly gone far enough off, and not to be over-ha
If he be so stupid, that he do not apprehend it, his friends s
order, and by their discretion supply that which is wanting
other cases they ought to do. If they see a man melanchol
averse from company, please himself with such private a
tions, though he delight in it, they ought by all means to se
to dehort him, to tell him of the event and danger that may
they see a man idle, that, by reason of his means other
himself to no course of life, they ought seriously to admonis
a noose to entangle himself, his want of employment will be
he have sustained any great losse, suffered a repulse, dis
be possible, relieve him. If he desire ought, let him be sat
pence, fear, suspicion, let him be secured: and if it may
give him his hearts content; for the body cannot be cured
satisfied. ^a Socrates, in Plato, would prescribe no physic
head-ach, till first he had eased his troublesome mind; *bo*
be cured together, as head and eyes.

^o Oculum non curabis sine toto capite,
Nec caput sine toto corpore.
Nec totum corpus sine animâ.

If that may not be hoped or expected, yet ease him with
speeches, fair promises, and good words: perswade him
Mansel, saith ^p Galen, have been cured by good counsel and p
Heaviness of the heart of man doth bring it down; but c
joiceth it (Prov. 12. 25); and there is he that speaketh
pricking of a sword; but the tongue of a wise man is h
oratio namque saucii animi est remedium; a gentle speech
of a wounded soul; as ^a Plutarch contends out of Æschylus
if it be wisely administred, it easeth grief and pain, as di
many other diseases; 'tis incantationis instar, a charm, æsti
frigerium, that true *nepenthes* of Homer, which was no
fained medicine, which Epidamna, Thonis wife, sent Helen
Macrobius, 7. *Saturnal.* Goropius, *Hermet. lib.* 9. Greg.
others suppose, but opportunity of speech: for Helenas bou
tion, Venus girdle, Circes cup, cannot so inchant, so forcib
as it doth. A letter sent or read will do as much; *multu*
tuas literas lego; I am much eased, as ^r Tully writ to Poi
when I read thy letters; and as Julianus the Apostate o

^m Ob suspiciones, curas, emulationem, ambitionem, iras, &c. quas locus ille n
sent melancholicum. ^a Nisi prius animum turbatissimum curasset; nec ocul
pus sine animâ curari potest. ^p E Græco. ^r Et nos non paucos sanavi
debitum revocatis. lib. 1. de sanit. tuend. ^o Consol. ad Apollonium. Si quis
pore adhibeat, remedia morbis diversis diversa sunt: dolentem sermo benignus
12. Epist.

Maximus the philosopher—as Alexander slept with Homers works, so do I
 thine epistles, *tamquam Pæoniis medicamentis, easque assidue tamquam*
ates et novas iteramus: scribe ergo, et assidue scribe; or else come thy
amicus ad amicum venies. Assuredly a wise and well spoken man may
 that he will in such a case: a good orator alone, as *Tully holds, can alter
 tions by power of his eloquence, *comfort such as are afflicted, erect such*
depressed, expel and mitigate fear, lust, anger, &c. And how power-
 the charm of a discreet and dear friend! *Ille regit dictis animos, et*
erat iras. What may not he effect? as †Chremes told Menedemus,
enot; conceal it not, O friend; but tell me what it is that troubles thee;
I shall surely help thee by comfort, counsel, or in the matter it self.
 sokius (*lib. breviar. cap. 18*) speaks of an usurer in his time, that, upon
 much melancholy and discontent, was so cured. As imagination, fear,
 cause such passions, so concepts alone, rectified by good hope, counsel,
 are able again to help; and 'tis incredible how much they can do in such
 se, as †Trincavelius illustrates by an example of a patient of his. Por-
 the philosopher (in Plotinus life, written by him) relates, that, being in
 contented humor through unsufferable anguish of mind, he was going to
 away himself; but, meeting by chance his master Plotinus, who perceiv-
 his distracted looks all was not wel, urged him to confess his grief;
 when he had heard, he used such comfortable speeches, that he re-
 ed him *è faucibus Erebi*, pacified his unquiet mind, insomuch that he
 easily reconciled to himself, and much abashed to think afterwards that he
 ed ever entertain so vile a motion. By all means, therefore, fair promises,
 words, gentle perswasions, are to be used, not to be too rigorous at first,
 to insult over them, not to deride, neglect, or contemn, but rather, as
 mus exhorteth, *to pity, and by all plausible means to seek to reduce them:*
 if satisfaction may not be had, mild courses, promises, comfortable
 ches, and good counsel will not take place; then, as Christopherus à
 determines, *lib. 3. cap. 14. de Mel.* to handle them more roughly, to
 scold and chide, saith †Altomarus, terrifie sometimes, or, as Salvianus
 have them, to be lashed and whipped, as we do by a starting horse,
 as †affrighted without a cause, or, as †Rhasis adviseth, *one while to*
fair and flatter, another while to terrifie and chide, as they shall see

When none of these precedent remedies will avail, it will not be amiss,
 Savanarola and Ælian Montaltus so much commend, *clavum clavo*
ere, to drive out one passion with another, or by some contrary passion,
 they do bleeding at nose by letting blood in the arm, to expel one fear with
 fear, one grief with another. †Christopherus à Vega accounts it rational
 sick, *non alienum à ratione:* and Lemnius much approves it, *to use an hard*
to an hard knot, to drive out one disease with another, to pull out a
 or wound him, to geld him, †saith Platerus, as they did epileptical pa-
 of old, because it quite alters the temperature, that the pain of the one
 mitigate the grief of the other; †and I knew one that was so cured of a

Deorum. Consolatur afflicto; deducit perterritos à timore; cupiditates imprimis, et ira-
 re, comprimit. †Heauton. Act. 1. Scen. 1. Ne metue; ne verere; crede, inquam, mihi; aut
 suado, aut consilio, aut re, juvero. †Novi feneratorum avarum apud meos sic curatum, qui
 se percussam amiserat. †Lib. 1. consil. 12. Incredibile dictu quantum juvent. †Nemo
 modi conditionis hominibus insultet, aut in illos sit severior; verum miseria potius indolescat, vicem
 expleret. lib. 2. cap. 16. †Cap. 7. Idem Piso Laurentius, cap. 8. †Quod timet nihil est, ubi
 et videt. †Unâ vice blandiantur, unâ vice lisdem terrorem incutiant. †Si vero fuerit ex
 suado audito, vel ex animi accidente, aut de amissione mercium, aut morte amici, introducuntur nova
 aia his, quæ ipsam ad gaudia moveant; de hoc semper niti debemus, &c. †Lib. 3. cap. 14.

†Castratio olim à veteribus usa in morbis desperatis, &c. †Lib. 1. cap. 5. Sic morbum morbo,
 erum clavo, retundimus, et malo nodo malum cuneum adhibemus. Novi ego qui ex subito hostium
 re, et inopinato timore, quartanam depulerat.

quartan ague, by the sudden coming of his enemies upon him. If believe *Pliny, whom Scaliger calls *mendaciorum patrem*, the father Q. Fabius Maximus, that renowned consul of Rome, in a battle for the king of the Allobroges at the river Isaurus, was so rid of a quart Valesius, in his controversies, holds this an excellent remedy, and, if creely used in this malady, better than any physick.

Sometimes again, by some † fained lye, strange newes, witty dev ficial invention, it is not amiss to deceive them. ‡ *As they hate th Alexander, that neglect or deride, so they will give ear to such as a them up. If they say they have swallowed frogs, or a snake means grant it, and tell them you can easily cure it: 'tis an thing.* Philodotus the physician cured a melancholy king, that the head was off, by putting a leaden cap thereon; the weight made ceive it, and freed him of his fond imagination. A woman, in Alexander, swallowed a serpent, as she thought: he gave her a conveyed a serpent, such as she conceived, into the bason; upon of it, she was amended. The pleasantest dotage that ever I m † Laurentius, was of a gentleman at Senes in Italy, who was afraid lest all the town should be drowned; the physicians caused the b rung backward, and told him the town was on fire; whereupon water, and was immediately cured. Another supposed his nose so he should dash it against the wall, if he stirred; his physician too peece of flesh, and holding it in his hand, pinched him by the nose him beleve that flesh was cut from it. Forestus (*obs. lib. 1*) had choly patient, who thought he was dead: † *he put a fellow in a d a dead man, by his beds side, and made him reare himself a little, the melancholy man asked the counterfeit, whether dead men ea meat? he told him yea; whereupon he did eat likewise, and w Lemnius (*lib. 2. cap. 6. de 4. complex.*) hath many such instan Jovianus Pontanus (*lib. 4. cap. 2. of Wisd.*) of the like: but among I find one most memorable, registred in the † French Chronicles, of cate of Paris before mentioned, who beleaved verily he was dead read a multitude of examples, of melancholy men cured by such inventions.*

SUBJECT. III.—Musick a remedy.

MANY and sundry are the means which philosophers and have prescribed to exhilarate a sorrowful heart, to divert those intent cares and meditations, which in this malady so much offend my judgement, none so present, none so powerfull, none so appo cup of strong drink, mirth, musick, and merry company. Eccius *Wine and musick rejoyce the heart.* † Rhasis (*cont. 9. Tract 15*) rus (*cap. 7*), Ælianus Montaltus (*c. 26*), Ficinus, Bened. Victor. F are almost immoderate in the commendation of it; a most forcible † Jacchinus calls it: Jason Pratensis, *a most admirable thing, and consideration, that can so mollifie the minde, and stay those te affections of it. Musica est mentis medicina mæstæ, a roaring-m melancholy, to rear and revive the languishing soul; † affecting*

* Lib. 7. cap. 50. In acie pugnans febre quartanâ liberatus est.

† Lib. 1. cap. 16. Aversantur eos qui eorum affectus rideant, confensum et vîperas comedisse se putant, concedere debemus, et spem de corâ facere.

‡ Cistam posuit ex medicorum consilio prope eum, in quem alium se moritum singentem in cistâ jacens, &c. † Serres, 1550. † In 9 Rhasis. Magnam vim habet musica.

Maniâ. Admiranda profecto res est, et digna expensione, quod sonorum concinnitas mensistatque procellosas ipsius affectiones. † Languens animus inde erigitur et reviviscit; afficit, sed et sonitu per arterias undique diffuso, spiritus tum vitales tum animales excitat, me agitem, &c.

but the very arteries, the vital and animal spirits, it erects the d makes it nimble. Lemnius, instit. cap. 44. This it will effect t dull, severe, and sorrowfull souls, ^a expell griefe with mirth; and, e any cloudes, dust, or dreggs of cares yet lurking in our thoughts, fully it wipes them all away, (Salisbur. polit. lib. 1. cap. 6); and is more, it will perform all this in an instant—^o chear up the e, expell austerity, bring in hilarity (Girald. Camb. cap. 12. fiber.) informe our manners, mitigate anger. Athenæus (Dip- lib. 14. cap. 10) calleth it an infinite treasure to such as are ith it. *Dulcisonum reficit tristia corda melos.* (Eobanus Hessus) er properties Cassiodorus (epist. 4.) reckons up of this our divine t only to expell the greatest griefs, but it doth extenuate fears and eareth cruelty, abateth heaviness; and, to such as are watchfull, quiet rest; it takes away spleen and hatred, bee it instrumentall, th strings, winde, ^q *quæ a spiritu, sine manuum dexteritate,* r, &c. it cures all irksomness and heaviness of the soul. ^r Labouring sing to their work, can tell as much; and so can souldiers when fight, whom terror of death cannot so much affright, as the sound , drum, fife, and such like musick, animates; *metus enim mortis,* rinus enformeth us, *musicâ depellitur.* It makes a childe quiet, song; and many times the sound of a trumpet on a sudden, bells carremans whistle, a boy singing some ballad tune early in the rs, revives, recreates a restless patient that cannot sleep in the

In a word, it is so powerfull a thing that it ravisheth the soul, suum, the queen of the senses, by sweet pleasure (which is an e); and corporall tunes pacifie our incorporeall soul: *sine ore minatum in animam exercet*, and carries it beyond it self, helps, extends it. Scaliger (exercit. 302) gives a reason of these effects, *he spirits about the heart take in that trembling and dancing air dy, are moved together, and stirred up with it*, or else the minde, ppose, harmonically composed, is roused up at the tunes of musick. ot onely men that are so affected, but almost all other creatures.

the tale of Hercules, Gallus, Orpheus, and Amphion, (*felices* id calls them) that could *saxa movere sono testudinis*, &c. make stones, as well as beasts, and other animals, dance after their dog and hare, wolf and lamb, (*Vicinumque lupo præbuit agna latus*) *raculus, stridula cornix, et Jovis aquila*, as Philostratus describes rages, stood all gaping upon Orpheus; and ^a trees, pulled up by ame to hear him; *et comitem quercum pinus amica trahit.*

ade fish follow him, which, as common experience evinceth, ^v are ted with musick. All singing birds are much pleased with it, nightingales, if we may beleeeve Calcagninus; and bees among ough they be flying away, when they hear any tingling sound, will de. ^w *Harts, hindes, horses, dogs, bears, are exceedingly de- h it*, Scal. exerc. 302. Elephants, Agrippa addes, lib. 2. cap. 24. ia in the midst of a lake there be certain floating ilands, (if ye it) that, after musick, will dance.

stata sua mentes severiores capit, &c.

^a Animos tristes subito exhilarat, nubilos austeritatem reponit, jucunditatem exponit, barbariemque facit deponere gentes, mores edian mitigat.

^r Clithara tristitiam jucundat, tumidos furores attenuat, cruentam reficit, languorem, &c. ^q Pet. Aretine. ^v Castillo, de aulic. lib. 1. fol. 27.

emp. 12. ^w Quod spiritus, qui in corde agitant, tremulum et subsaltantem recipiunt, et inde excitantur, à spiritu musculi moventur, &c.

^a Arbores radicibus avulsæ, &c. ^b Anthony, in descript. Cornwal, saith of whales, that they will come and shew themselves sound of a trumpet, fol. 35. 1. et fol. 154. 2. book.

^c De cervo, equo, cane, urso, idem sicut afficiuntur.

But to leave all declamatory speeches in praise ^a of divine music confine my self to my proper subject: besides that excellent power to expell many other diseases, it is a soveraigne remedy against and melancholy, and will drive away the devil himself. Canus, a fiddler in ^b Philostratus, when Apollonius was inquisitive to know could do with his pipe, told him, *that he would make a melancholy merry, and him that was merry much merrier than before, a lover amoured, a religious man more devout.* Ismenias the Theban, ^c Centaure, is said to have cured this and many other diseases by music as now they do those, saith ^d Bodine, that are troubled with *S. Vita* dance. ^e Timotheus the musician compelled Alexander to skip up and leave his dinner (like the tale of the frier and the boy); whom *A. civ. Dei, lib. 17. cap. 14.* so much commends for it. Who hath how David's harmony drove away the evill spirits from king Saul? (1) and Elisha, when he was much troubled by importunate kings, cal minstrel; *and, when he played, the hand of the Lord came upon him* (3). Censorinus (*de natali, cap. 12*) reportes how Asclepiades the helped many frantike persons by this means, *phreneticorum mentes turbatas.*—Jason Pratensis (*cap. de Mania*) hath many examples, he and Empedocles cured some desperately melancholy, and some mad our musick; which because it hath such excellent vertues, belike, brings in Phemius playing, and the Muses singing at the banquet of Aristotle, *Polit. l. 8. c. 5*; Plato 2, *de legibus*, highly approve it, a all politicians. The Greekes, Romanes, have graced musick, and one of the liberall sciences, though it be now become mercenary. commonwealths allow it: Cneius Manlius (as ^f Livius relates) *Ann. cond. 567*, brought first out of Asia to Rome singing wenches, jesters, and all kinde of musick to their feasts. Your princes, em and persons of any quality, maintain it in their courts: no man musick. ^g St. Thomas Moore, in his absolute Utopian common-wealthes musick as an appendix to every meal, and that throughout, to Epictetus calls *mensum mutam præsepe*, a table without musick *for the concert of musicians at a banquet is a carbuncle set in gold the signet of an emerald well trimmed with gold, so is the melody in a pleasant banquet.* Eccles. 32, v. 5, 6. ^h Lewes the eleventh, invited Edward the fourth to come to Paris, told him, that, as a part of his entertainment, he should hear sweet voices of children and Lydiantu nes, exquisite musick, he should have a, and the of Burbon to be his confessor; which he used as a most plausible as to a sensuall man indeed it is. ⁱ Lucian, in his book *de saltatione* ashamed to confess that he took infinite delight in singing, dancing womens company, and such like pleasures; *and if thou (saith he) hear them play and dance, I know thou wouldst be so well pleased the object, that thou wouldst dance for company thy self: with thou wilt bee taken with it:* So Scaliger ingenuously confesseth 274. ^j *I am beyond all measure affected with musick; I do lovingly behold them dance; I am mightily detained and allured*

^a Numen inest numeris.

^b Sæpe graves morbos modulatum carmen abegit, Et desperavit opem.

^c Lib. 5. cap. 7. Mœrentibus mœrorem adimam, lætantem vero seipso rem, amantem calidiorem, religiosum divino numine correptum, et ad Deos collaudans.

^d Natalis Comes, Myth. lib. 4. cap. 12.

^e Lib. 5. de rep. Curat musica furores.

^f Exallire è convivio. Cardan. subtil. lib. 13.

^g Lib. 9. cap. 1. ^h Iliad l.

ⁱ buclstriasque, et convivialia ludorum oblectamenta addita epulis, ex Asia invexit in urbem.

^j Ista libenter et magnâ cum voluptate spectare soleo. Et scio te illecebris huius et insuper tripudiorum: haud dubiè demulcere.

^k In musicis supra omnem fidem extor; choreas libentissime aspicio; pulchrarum seminarum venustate detineor: etiam habetis curis possum.

comeliness of fair women; I am well pleased to bee idle hem. And what young man is not? As it is acceptable and to most, so especially to a melancholy man; provided alwaies, his proceed not originally from it, that he bee not some light *inamorato*, phantastick, who capers in conceit all the day long, and thinks of e, but how to make jigs, sonnets, madrigals, in commendation of s. In such cases, musick is most pernicious, as a spur to a free make him run himself blinde, or break his wind; *incitamentum enim sica*; for musick enchants, as Menander holds; it will make such y persons mad; and the sound of those jigs and horn-pipes will moved out of the ears a week after. ¹Plato, for this reason, forbids d wine to all young men, because they are most part amorous, *ne tur igni*, lest one fire increase another. Many men are melancholy musick; but it is a pleasing melancholy that it causeth; and therech as are discontent, in wo, fear, sorrow, or dejected, it is a most medy; it expels cares, alters their grieved minds, and easeth in . Otherwise, saith ²Plutarch, *musica magis dementat quam vinum*: makes some men mad as a tygre; like Astolphos horn in Ariosto, or golden wand in Homer, that made some wake, others sleep, it hath cts; and ³Theophrastus right well prophesied, that diseases were d by musick, or mitigated.

ECT. IV.—*Mirth and merry company, fair objects, remedies.*

and merry company may not be separated from musick, both con- and necessarily required in this business. Mirth (saith ¹Vives) he blood, confirms health, causeth a fresh, pleasing, and fine rogues life, whets the wit, makes the body young, lively, and fit inner of employment. The merrier heart, the longer life: *a merry he life of the flesh* (Prov. 14. 40); *Gladness prolongs his dayes* (O. 22); and this is one of the three Salernitan doctors, D. Merry- diet, and D. Quiet, ²in which cure all diseases———*Mens hilaris, moderata diata*. ³Gomesius (*præfat. lib. 3. de sal. gen.*) is a great of honest mirth, by which (saith he) *we cure many passions of the our selves, and in our friends*: which ⁴Galateus assigns for a we love merry companions: and well they deserve it, being that (sinus holds) a merry companion is better than musick, and, as the comes *jucundus in viâ pro vehiculo*, as a wagon to him that is i the way. *Jucunda confabulatio, sales, joci*, pleasant discourse, reits, merry tales, *melliti verborum globuli*, (as Petronius, ⁵Pliny, us, ⁶Cælius, and many good authors plead) are that sole *nepenthes* Helenas boule, Venus girdle, so renowned of old, ⁷to expell grief to cause mirth and gladness of heart, if they be rightly understood, bly applied. In a word,

⁸Amor, voluptas, Venus, gaudium,
⁹Jocus, ludus, sermo suavis, suaviatio,

ie *nepenthes*. For these causes our physicians generally prescribe rincipal engine, to batter the walls of melancholy, a chief antidote,

¹Sympos. quæst. 5. Musica multos magis dementat quam vinum. ²Animi
asica curantur vel inferuntur. ³Lib. 3. de animâ. Letitia purgat sanguinem, valetu-
rat, colorem inducit florentem, nitidum, gratum. ⁴Spiritus temperat, colorem exel-
virtutem corroborat, juvenile corpus diu servat, vitam prorogat, ingenium acuit, et homi-
quibuslibet aptorem reddit. Schola Salern. ⁵Dum contumeliâ vacent, et festiva
nt, mediocres animi aggritudines sanare solent, &c. ⁶De mor. fol. 57. Amamus ideo
secti et jucundi. ⁷Regim. sanit. part. 2. Nota quod amicus bonus et dilectus suavis
nis jucundus superat omnem melodiam. ⁸Lib. 21. cap. 27. ⁹Comment. in 4
Lib. 25. c. 15. ¹⁰Homerum illud nepenthes, quod maiorem tollit, et eurythiam
rit. ¹¹Plaut. Bacch.

and a sufficient cure of it self. By all means (saith ¹ Mesue) to these men, in such things as are heard, seen, tasted, or in any way perceived; and let them have all enticements, and fair sight of excellent beauties, attires, ornaments, delightsome sights, to distract their minds from fear and sorrow, and such things as are so fixed and intent. ² Let them use hunting, sports, play, and company, as Rhasis prescribes, which will not let the mind have a cup of good drinke now and then, hear musick, and have sport with whom they are especially delighted, ³ merry tales or tales of singing, dancing, and whatsoever else may procure mirth: as saith Guianerius, suffer them to be alone. Benedictus Victorius in his Empericks, accompts it an especial remedy against melancholy, to hear and see singing, dancing, maskers, mummers, to converse with merry fellows, and fair maids. For the beauty of a woman's countenance, Ecclus. 36. 22. ⁴ Beauty alone is a sovereign remedy for fear, grief, and all melancholy fits; a charm, as Peter de la S. other writers affirme, a banquet it self; he gives instance in Menelaüs that was so often freed by Helenas fair face: and ⁵ he cites Epicurus as a chief patron of this tenent. To expell grief and displeasance, sweet smells, good diet, touch, taste, embracing, sports, playes, and, above the rest, exquisite beauties, quibus *moventur et animi*, are most powerfull means; *obvia forma*, a fair maid pass by, or to be in company with her. He for experience, and made good use of it in his own person, if Plutarch for he reckons up the names of some more elegant pieces, ⁶ Laërtia, Hedecia, Nicedia, that were frequently seen in Epicurus garden, familiar in his house. Neither did he try it himself alone; he gave credit to ⁷ Athenæus, he practised it upon others: For, when a sick patient was brought unto him to be cured, he laid him down, crowned him with a garland of sweet-smelling flowers, in a closet delicately set out; and, after a potion or two of good wine administred, he brought in a beautiful yong ⁸ wench that could lute, sing and dance, &c. Tully (3 Tusc.) scoffes at Epicurus prophane physick (as well he deserved); and yet Phavorinus highly approve of it. Most of our looser physicians, in some parties especially, allow of this; and all of them will have sad, and discontented person, make frequent use of honest sports and recreations, *et incitandos ad Venerem* (as ⁹ Rodericus *aspectu et contactu pulcherrimarum feminarum*; to be drawn into such sorts, whether they will or no; not to be an auditor only, or sometimes an actor himself. *Dulce est desipere in loco*; to sport now and then, is not amiss; there is a time for all things. A sober man would be merry by fits, sing, dance, and take his liquor too; a doret belies him; so would old Cato; ¹⁰ Tully by his own count

¹ De ægritud. capitis. Omni modo generet lætitiā in iis, de iis quæ audiuntur, videntur, aut gustantur, aut quocunque modo sentiri possunt, et aspectu formarum, tactu, et negotiatione jucundā, et blandientibus ludis, et promissis distraherentur aliquā quam timent et dolent. ² Utantur venationibus, ludis, jociis, amicorum sinu, animi turbati, vino, et cantu, et loci mutatione, et biberia, et gaudio, et quælibet. ³ Piso: fabulis et ludis querenda delectatio. His versetur qui maxime et chorea ad lætitiā prosunt. ⁴ Præcipue valet ad expellendam melancholiā ludis, et sonis, et habitare cum familiaribus, et præcipue cum puellis jucundis. ⁵ mentis. lib. de absolvendo luctu. ⁶ Corporum complexus, cantus, ludus, forme, &c. Epicuri frequentes. ⁷ Dynosop. lib. 10. Coronavit florido sero incendens odore collocavit, dulciculum potionem propinans pœtiam adduxit, &c. ⁸ Ut reclinatā suaviter. ⁹ Tom. 2. consult. 86. ¹⁰ Epist. fam. lib. 7. 22. epist. Heri domum, redieram.

Xenophon, in his *Sympos.* brings in Socrates as a principal actor ; merrier then himself ; and sometimes he would *ride a cock horse* children. — *equitare in arundine longâ* (though Alcibiades at him for it) ; and well he might ; for now and then (saith Plutarch) virtuous, honest, and gravest men will use feasts, jests, and toys, sauce to our meats. So did Scipio and Lælius,

se, a vulgo et scenâ, in secreta remorant | Nugari cum illo, et discincti ludere, donec
piadæ et mitis sapientia Læli, | *Decoqueretur olus, soliti—*

Valorous Scipio and gentle Lælius,
Removed from the scene and rout so clamorous,
Were wont to recreate themselves, their robes laid by,
Whilst supper by the cook was making ready.

el, in the 8 book of his Florentine history, gives this note of Cosmus the wisest and gravest man of his time in Italy, that he would *now play the most egregious fool in his carriage, and was so much given to players, and childish sports, to make himself merry, that he that would consider his gravity on the one part, his folly and lightness on the other, would surely say, there were two distinct persons in him.* Now, as he did well in it, though ¹Salisburyensis be of opinion that magistrates, and grave men, should not descend to lighter sports, *ne ludere videatur* ; but, as Themistocles, still keep a stern and contrivance. I commend Cosmus Medices, and Castrucius Castrucanus, from Italy never knew a worthier captain, another Alexander, if we do not deceive us in his life : *when a friend of his reprehended dancing beside his dignity* (belike at some cushion dance) he told him, *qui sapit interdiu, vix unquam noctu desipit* ; he that is wise in day dote a little in the night. Paulus Jovius relates as much of Decimus, that he was a grave, discreet, stay'd man, yet sometimes so, and too open in his sports. And 'tis not altogether unfit or missing the gravity of such a man, if that *decorum* of time, place, and circumstances, be observed, ^m*Misce stultitiam consilis brevem* : and, said in an epigram to his wife, I would have every man say to him-
to his friend,

A pleasant company, by chance
You for company would dance :
Refus'd, and said, your years require,
Be like, both manners and attire.
If needs you will be matron-like,
Be this, I will thee matron-like :
As my love may never lessen,
Church, house, bed, observe this lesson :
Such as solemn as a saint ;
And, thought, your due devotion taint :

Vaile, if you will, your head ; your soul reveal
To him that only wounded soules can heal.
Be in my house as busy as a bee,
Having a sting for every one but me ;
Buzzing in every corner, gath'ring hony :
Let nothing waste, that costs or yieldeth mony.
^a And, when thou seest my heart to mirth incline,
Thy tongue, wit, blood, warm with good cheere & wine :
Then of sweet sports let no occasion scape,
But be as wanton, toying, as an ape.

and ^pGreeks had their *Lubentiam Deam*, goddess of Pleasance, and demonians, instructed from Lycurgus, did *Deo Risui sacrificare*, after especially, and in times of peace ; which was used in Thessaly, as by that of ^qApuleius, who was made an instrument of their laughter *because laughter and merriment was to season their labours and life.* ^s*Risus enim Divûm atque hominum est æterna voluptas.* use jesters, players, and have those masters of revels in their courts. nans, at every supper, (for they had no solemn dinner) used musick, rs, jesters, &c. as ^tSuetonius relates of Tiberius, Dion of Commodus ; id the Greeks. Besides musick, in Xenophons *Sympos.* *Philippus*

fax. cap. 8. lib. 8. Interpositâ arundine cruribus suis, cum filiis ludens, ab Alcibiade risus hor. ¹ Hominibus facietis et ludis puerilibus ultra modum deditus, adeo ut sicut in eo tam quam levitatem considerare liberet, duas personas distinctas in eo esse diceret. ² De nugis. ³ cap. 4. Magistratus et viri graves a ludis levioribus arcendi. ⁴ Machiavel, vitâ ejus. Ab hœmoss, quod præter dignitatem tripudils operam daret, respondet, &c. ⁵ There is a time to weep, laugh, mourn, dance. Eccles. 3. 4. ⁶ Hor. ⁷ Sir John Harrington, Epigr. 50. to six flect usque die, Thaidâ nocte volo. ⁸ Lill. Giraldu, hist. ⁹ Deor. syntag. 1. ¹⁰ Tab. ¹¹ ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jh} ^{ji} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw}

ridendi artifex, Philip, a jester, was brought to make sport. in the eleventh book of his history, hath a pretty digression of customes, which howsoever some may misconster, I, for my pret to the best. "The whole nation, beyond all other more given to banqueting and feasts; for they prolong them many with dainty cheere, exquisite musick, and facetie jesters; they fall a dancing and courting their mistresses, till it be Volaterran gives the same testimony of this island, comme manner of entertainment, and good mirth; and me thinks he is no harm in it; long may they use it, and all such modest reports of a Persian king, that had 150 maids attending at singing, and dance by turns; and *Lil. Giraldus of an Egypt kept nine virgins still to wait upon him, and those of most and sweet voices, which afterwards gave occasion to the Gtation of the nine muses. The king of Æthiopia in Africk, mo princes, have done so, and do; those Sophies, Mogors, T themselves after supper amongst their queens and concubins *dioris oblectamenti caussâ* (*saith mine author) *coram saltare consueverant*; taking great pleasure to see and he dance. This and many such means, to exhilarate the he been still practised in all ages, as knowing there is no b preservation of mans life. What shall I say then, but to man,

* Utere conviviis non tristibus; utere amicis
Quos nuge et risus et joca salsa juvant.

[Feast often, and use friends
Whose jests and merriments

Use honest and chaste sports, scenical shews, playes, games; *numque chori, mixtaque puellæ*. And, as Marsilius Ficini epistle to Bernard Canisianus and some other of his friends, all good students; *Live merrily, O my friends, free from ity, anguish, grief of mind; live merrily; lætitiæ cœli "again and again I request you to be merry; if any th hearts, or vex your souls, neglect and contemn it; let this I enjoyn you, not as a divine alone, but as a physici this mirth, which is the life and quintessence of physici whatsoever is used and applyed to prolong the life of m and of no force. *Dum fata sinunt, vivite læti* (Seneca):

* Nec lusibus virentem,
Viduemus hanc juventam.

It was Tiresias the prophets counsel to *Menippus, that world over, even down to hell itself, to seek content, and h Menippus, to be merry. *Contemn the world (saith he) as is in it vanity and toys: this only covet all thy life long; over solicitous in any thing, but with a well composed and to enjoy thy self, and above all things to be merry.

Si, Mimnermus uti censet, sine amore jocisque
Nil est jucundum, vivas in amore jocisque.

Nothing better, (to conclude with Solomon Eccles. 3. 22.) should rejoyce in his affairs. 'Tis the same advice which c

* Universa gens supra mortales cæteros conviviorum studiosissima. Ea enim tas dapes, Interpositis musicis et jocularibus, in multas supius horas extrahunt choreis et amoribus fœminarum indulgent, &c. * Syntag. de Musis, * Atheni- dulis mulierum vocibus, cantuque symphoniarum palatium Persarum regis totum p lib. 18. * Eobanus Hessus, * Fracastorius, * Vivite ergo læti, O an vivite læti. * Iterum precor et obtestor, vivite læti; illud, quod cor urit, negligens animus quod ultra est oderit curare. Hor. * He was both sacerdos et me tam ut sacerdos, amici, mando vobis, quam ut medicus; nam absque hac unâ tam medicinæ omnes ad vitam producendam adhibitis moriuntur: vivite læti. * Lucian. Necyomantia. tom. 2. * Omnia mundana nugas æstima. Hoc sol ut, presentibus bene compositis, minime curiosus, aut ullâ in re sollicitus, quam hilarem traducas.

brings to his patient, as ^aCapivaccius to his: *avoid over much study* turbations of the minde, and, as much as in thee lies, live at hearts prosper Calenus to that melancholy cardinal Cæsius, ^b*amidst thy sedities and business, use jests and conceits, playes and toys, and per else may recreate thy mind.* Nothing better then mirth and company in this malady. ^c*It begins with sorrow* (saith Montanus): *be expelled with hilarity.*

Be the mischief; many men, knowing that merry company is the only against melancholy, will therefore neglect their business, and in extreme, spend all their dayes among good fellows in a tavern or an ale-house, and know not otherwise how to bestow their time but in drinking; in ale, in wine, in men-fishes, or water-snakes, ^d*qui bibunt solum ranarum more, sedentes*, like so many frogs in a puddle. 'Tis their sole exercise to drink; to sacrifice to Volupia, Rumina, Edulica, Potina, Mellona, is their religion. They wish for Philoxenus neck, Jupiters trinocinium, and the sun would stand still as in Joshuas time, to satisfy their lust, that *ut dies noctesque pergracari et bibere.* Flourishing wits, and men of parts, good fashion, and good worth, basely prostitute themselves to such company, to take tobacco and drink, to roare and sing scurrile in base places.

^a *Invenies aliquem cum percussore jacentem, Permixtum nautis, aut furibus, aut fugitivis:*

Thomas Erastus objects to Paracelsus, that he would lie drinking long with car-men and tapsters in a brothel-house, is too frequent with men of better note: like Timocreon of Rhodes, *multa et multa vorans*, &c. they drown their wits, seeth their brains in ale, their fortunes, lose their time, weaken their temperatures, contract diseases, rheumes, dropsies, calentures, tremor, get swoln juglars, pimpled faces, sore eyes, &c. heat their livers, alter their complexions, spoil their bodies, overthrow their bodies, (for drink drowns more then the sea and rivers that fall into it)—meer fungus and cask—confound their souls, reason, go from Scylla to Charybdis, and use that which is an undoing. ^e*Quid refert, morbo an ferro pereamve ruind?* The black prince went to set the exil'd king of Castile into his kingdom: there was a terrible battel fought betwixt the English and the Spanish; the Spanish fled; the English followed them to the river side, where *they used themselves to avoid their enemies, the rest were killed.* Now what difference is between drowning and killing? As good be me, still, as drunken beasts and beggars. Company, a sole comfort, only remedy to all kind of discontent, is their sole misery and cause of ruin. As Hermione lamented in Euripides, *malæ mulieres me fecerunt*, evil company marr'd her, may they justly complain, bad company have been their bane. For, ^f*malus malum vult, ut sit sui similis*; a bad kard in a company, one thief, one whoremaster, will, by his good example, make all the rest as bad as himself:

^g *et si Nocturnos jures te formidare vapores,*

at complexion you will, inclination, love or hate, be it good or bad, be it me amongst them, you must do as they do; yea, ^hthough it be to the prejudice of your health, you must drink *venenum pro vino.* And so,

ⁱ *Imo, epistol. 2. de Mania fol. 161. Studia literarum et animi perturbationes fugiat, et quandoque jucunde vivat.* ^j *Lib. de atrâ bile. Gravioribus curis ludos et facetias aliquando inter- que solent animum relaxare.*

^k *Conail. 30. Mala valetudo aucta et contracta est tristitia ex hilaratione animi remanens.* ^l *Athen. dipnosoph. lib. 1.* ^m *Juven. Sat. 8.*

ⁿ *Froissard. hist. lib. 1. Hispani, cum Anglorum vires ferre non possent, in fugam se dede- runt: precipites in fluvium se dederunt, ne in hostium manus venirent.* ^o *Ter.* ^p *Hor.*

Arion.

like grass-hoppers, whilst they sing over their cups all summer in winter; and, for a little vain merriment, shall find a sorrow in the end.

SECT. III. MEMB. I.

SUBJECT. I.—*A Consolatory Digression, containing the manner of Discontents.*

BECAUSE, in the precedent section, I have made mention of comfortable speeches, perswasion, how necessarily they are to a cure of a discontented or troubled mind, how present a remedy, and many times a sole sufficient cure of themselves; I have in this following section, a little to digress, (if at least it be to the subject) to collect and glean a few remedies, and comforts of our best orators, philosophers, divines, and fathers of the church to this purpose. I confess, many have copiously written of this, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenophon, Lucian, Boëthius—and some of late, Sadoletus, Cardan, Petrarch, Erasmus, besides Austin, Cyprian, Bernard, &c. that, as Hierome in like case said, *si nostrum areret ingenium posset fontibus irrigari*, if our barren wits were drenched and copiously irrigated from those well-springs; and I shall but do so, because these tracts are not so obvious and common, I will briefly insert some of their divine precepts, reducing their voluminous treatises to my small scale; for it were otherwise impossible to reduce vessels into so little a creek. And, although (as Cardan said in his consol.) **I know before hand, this tract of mine many will reject; they that are fortunate, happy, and in flourish, have no need of such consolatory speeches; they that are miserable, and in misery, think them unsufficient to ease their grieved minds,* yet I will go on; for this must needs do some good to the unhappy, to bring them to a moderation, and make them content with themselves, by seeing the unconstancy of humane felicity, or to such as are distressed, if they will but attend and consider, they cannot choose but give some content and comfort. *^b'Tis true, that no man can cure all diseases: some affections of the mind are altogether beyond yet these helps of art, physick, and philosophy, must needs be rejected.* Arrianus and Plotinus are stiffe in the contrary opinion, that they can do little good. Boëthius himself cannot comfort in some of his words, *reject such speeches, like bread of stones: Insana stultæ mentis solatio. Words adde no courage* (which *^cCatiline once said to his soldiers, that his solatio tains oration doth not make a coward a valiant man: and, he said to his friends, you are but miserable comforters all.* *^d'Tis true, that in that vulgar phrase, to use a company of obsolete sentences, and sayings: as ^ePlinius Secundus, being now sorrowful and in the solitude of his dear friend Cornelius Rufus a Roman senator, said to his fellow Tiro in like case, *adhibe solatia, sed nova aliqua, sed non quæ dierim nunquam, legerim nunquam: nam quæ audivi, quæ legi, dolore superantur*; either say something that I never read before, or else hold thy peace. Most men will here except, that*

* Lib. de lib. propriis. Hos libros scio multos spernere; nam felices his se non in solationem miseriam non sufficere. Et tamen felicibus moderationem, dum inconsolabilem docent, præstant: infelices, si omnia recte estimare velint, felices reddere potest. medicamentum omnes sanare potest; sunt affectus animi qui prorsus sunt insanabili opus sperni debet, aut medicinae, aut philosophiæ. ^e Sallust. Verba virtutem nec toris oratio facit è timido fortem. ^d Job, cap. 16. ^c Epist. 12. lib. 1.

any speeches, and known perswasions, in this behalf will be of small use; what can any man say that hath not been said? to what end are such rhetorical discourses? you may as soon remove mount Caucasus, as alter mens affections. Yet sure I think they cannot choose but do some good, and ease a little: though it be the same again, I will say it; and that hope, I will adventure. ¹ *Non meus hic sermo*, tis not my speech but of Seneca, Plutarch, Epictetus, Austin, Bernard, Christ, and his les. If I make nothing, as ² Montaigne said in like case, I will marvell; tis not my doctrine but my study; I hope I shall do no body wrong, and what I think, and deserve not blame in imparting my mind. If it be for thy ease, it may be for my own; so Tully, Cardan, and Boethius *de consol.* as well to help themselves, as others. Be it as it may, I say.

Discontents and grievances are either generall or particular; generall are plagues, dearths, famine, fires, inundations, unseasonable weather, epidemical diseases, which afflict whole kingdoms, territories, cities: or peculiar to private men, ³ as cares, crosses, losses, death of friends, poverty, want, sickness, orbites, injuries, abuses, &c. generally all discontent: ⁴ *homines cum fortuna sulo*: no condition free: *quisque suos patimur manes*. In the midst of our mirth and jollity, there is some grudging, some discontent; as ⁵ he saith, our whole life is a *glucupicron*, a bitter-sweet passion and gall mixt together; we are all miserable and discontent; who deny it? If all, and that it be a common calamity, an inevitable necessity distressed, then, as Cardan infers, ⁶ *who art thou, that hopest to go*

Why dost thou not grieve, thou art a mortall man, and not governor of the world?

Ferre, quam sortem patiuntur omnes,
Nemo recuset;

be common to all, why should one man be more disquieted then another? If thou alone wert distressed, it were indeed more irksome, and less endured: but, when the calamity is common, comfort thyself with this, that more fellows: *Solamen miseris socios habuisse doloris*: 'tis not thy case; and why shouldst thou be so impatient? ⁷ *I, but alas we are all miserable then others: what shall we do?* Besides private miseries, we are in perpetuall fear, and danger of common enemies; we have *Bellonas*, and pittifull out-cries, for *epithalamiums*; for pleasant musick, that full noise of ordnance, drums, and warlike trumpets, still sounding in our eares; instead of nuptiall torches, we have firing of towns and cities: *triumphs*, lamentations; for joy, teares. ⁸ So it is, and so it was, and so it will be. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom, so long as they live, with a reciprocall course, joyes and sorrows are annexed, and succeed one another. It is inevitable; it may not be avoided; and why shouldst thou be so much troubled? *Grave nihil est homini quod fertur*, as ⁹ Tully deems out of an old poet: that which is necessary, can-

¹ Lib. 2. Essays, cap. 6.

² *Allum paupertas, allum orbitas, hunc morbi, illum timor, horum insidiae, illum uxor, filii, distrahunt.* Cardan. ³ Boethius, l. 1. met. 5. ⁴ *Apud Sordid.* Nihil homini tam prospere datum divinitus, quin ei admixtum sit aliquid difficultatis; in omni quaque laetitia subest quadam querimonia, conjugatione quadam mellis et fellis.

⁵ *Si premantur, quis tu es, qui solus evadere cupis ab ea lege quae neminem praeterit?* Cur te non im-

⁶ *Puteanus, ep. 75. Neque cuiquam prestandum eo quod accidit universis.*

⁷ *Lorchan. Gallobelgicus, lib. 3. Anno 1598, de Belgis.*

⁸ *inquit; euge! quid agemus? ubi pro epithalamio Bellonae flagellum, pro musica harmonia tubarum et tubarum audias clangorem, pro tædis nuptialibus, villarum, pagorum, urbium videas;* ubi pro júbilo lamenta, pro risu fletus, aërem complent.

⁹ *Ita est profecto; et quisquis lere abiecit, huic saeculo parum aptus es; aut potius nostrorum omnium conditionem ignoras, reciproco quodam nexu læta tristibus, tristia lætis, invicem succedunt.*

¹⁰ *In Tusc. è vetere*

not be grievous. If it be so, then comfort thyself in this, *¶* *th wilt or no, it must be indured: make a vertue of necessity, self to undergo it.* *¶* *Si longa est levis est: si gravis est, brevis* long, 'tis light; if grievous, it cannot last; it will away; *¶* *die* and, if nought else, yet time will wear it out; custome will is a common medicine for all losses, injuries, griefes, and soever; *¶* *and, when they are once past, this commodity con it makes the rest of our life sweeter unto us; ¶* *atque ha juvabit: the privation and want of a thing many times make and delightsome then before it was.* We must not think, all, to escape here without some misfortunes,

¶ *Usque adeo nulla est sincera voluptas, Sollicitumque aliquid letis intervenit.*

Heaven and earth are much unlike: *¶* *those heavenly bodies carried in their orbes without any impediment or interrupting their course for innumerable ages, and make their conversions urged with many difficulties, and have divers hindrances, crossing, interrupting their endeavours and desires; and ¶* *free from this law of nature.* We must not therefore hope answer our expectation, to have a continuance of good success. *Fortuna nunquam perpetuo est bona.* And, as Minutius consul told that insulting Coriolanus, drunk with his good for that success thou hast hitherto had: *¶* *it never yet happy since the beginning of the world, nor ever will, to have all to his desire, or to whom fortune was never opposite and ad fell out to him as he foretold; and so to others, even to Augustus: though he were Jupiters almoner, Plutos treasure admiral, it could not secure him.* Such was Alcibiades for that great Gonsalvus, and most famous mens, that, as *¶* *Jo is almost fatall to great princes, through their own default cumvented with envy and malice, to lose their honours, and d* 'Tis so, still hath been, and ever will be:

¶ *nihil est ab omni Parte beatum:*

There's no perfection is so That some impurity doth

Whatsoever is under the moon is subject to corruption, as long as thou livest upon earth, look not for other. *¶* *Tho finde peaceable and chearfull dayes, quiet times, but rather calumnies: such is our fate.* And, as those errant planets orbes, have their severall motions, sometimes direct, static in *apogeo, perigeo*, orientall, occidentall, combust, ferall, astrologers will, have their fortitudes and debilities, by real and bad irradiations, conferred to each others site in the terms, houses, case, detriments, &c. so we rise and fall in and flow, in and out, reared and dejected, lead a troublesome many accidents and casualties of fortunes, variety of passions well from our selves as others.

Yea, but thou thinkest thou art more miserable then the

¶ Cardan. lib. 1. de consol. Est consolationis genus non leve, quod a necessitate feras, ferendum est tamen. *¶* Seneca. *¶* Omni dolori tempus est medicina; si injurias delet; omnis mali oblivionem adfert. *¶* Habet hoc quoque commodum, si rem vitam, cum abierit, relinquit. *¶* Virg. *¶* Ovid. *¶* Lorchan. Sui humana terrenis, longe disparia. Etenim beate mentes feruntur libere, et sine ul aetherisque orbes, cursus et conversiones suas jam saeculis innumera libus co verum homines magnis angustis. Neque hac naturae lege est quisquam mortalium sius Halicar. lib. 8. Non enim unquam contigit, nec post homines natos invenit ex animi sententia successerint, ita ut nulla in re fortuna sit ei adversata. *¶* Vi ducibus fatale sit clarissimis, aut culpa sua aut secus, circumventuri malitia et inv tate per contumeliam mori. *¶* In terris porum illum aetherem non invenies, et potius, procellas, calumnias. Lips. cent. misc. ep. 8.

happy in respect of thee; their miseries are but flea-bitings to thine; alone art unhappy; none so bad as thyself. Yet if, as Socrates said, *And the men in the world should come and bring their grievances together, body, minde, fortune, sores, ulcers, madness, epilepsies, agues, and all common calamities of beggary, want, servitude, imprisonment, and lay them in a heap to be equally divided, wouldst thou share alike, and take portion, or be as thou art?* Without question, thou wouldst be as thou art. If some Jupiter should say, to give us all content,

Non habes quod vultis; eris tu, qui modo miles, senator, tu, consultus modo, rusticus: hinc vos, hic illic, mutatis discedite partibus. Eia! non statis? Nolite.

Well, be't so then: you, master souldier, Shall be a merchant; you, sir lawyer, A country gentleman; go you to this, That side you; why stand ye? It's well as 'tis.

Every man knows his own, but not others defects and miseries; and 'tis nature of all men still to reflect upon themselves, their own misfortunes, to examine or consider other mens, not to confer themselves with others; recount their miseries, but not their good gifts, fortunes, benefits, which they have; to ruminate on their adversity, but not once to think on their prosperity, not what they have, but what they want; to look still on them that go before, but not on those infinite numbers that come after; *whereas any a man would think himself in heaven, a petty prince, if he had but least part of that fortune which thou so much repinest at, abhorrest, and boastest a most vile and wretched estate.* How many thousands want that which thou hast! how many myriades of poor slaves, captives, of such work day and night in cole-pits, tin-mines, with sore toil to maintain a bare living, of such as labour in body and minde, live in extreme anguish, and pain, all which thou art free from! *O fortunatos nimium, bona si sua norint!* Thou art most happy if thou couldst be content, and acknowledge thy happiness. *Rem carendo, non fruendo, cognoscimus;* when thou shalt after come to want that which thou now loathest, abhorrest, and art weary of, and tired with, when 'tis past, thou wilt say thou wert most happy; and, after a little misse, wish with all thine heart, thou hadst the same contentment, might'st lead but such a life; a world for such a life: the remembrance of it is pleasant. Be silent then: *rest satisfied; desine, intuensque in aliorum fortuna, solare mentem;* comfort thy self with other mens misfortunes; and, as the moldwarpe in *Æsop* told the fox, complaining for want of a tail, and the rest of his companions, *tacete, quando me oculis captum videtis;* do not complain of toies; but I am blinde; be quiet; I say to thee be thou satisfied. It is recorded of the hares, that with a generall consent they went down themselves, out of a feeling of their misery: but, when they saw a company of frogs more fearfull then they were, they began to take courage and comfort again. Confer thine estate with others.

*—similes aliorum respice casus;
Mitius ista feres.*

Be content, and rest satisfied; for thou art well in respect of others; be thankful for that thou hast, that God hath done for thee; he hath not made thee a monster; a beast, a base creature, as he might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. *Quidquid vult, nemo potest:* no man can have what he will: *illud potest nolle, quod non habet;* he may chuse whether he will desire that which he hath not. Thy life is false: make the best of it. *If we should all sleep at all times, (as Indymion is said to have done) who then were happier then his fellow?*

omnes homines sua mala suasque curas in unum cumulum conferrent, æquis divisuri portionibus,
a. *Hor. ser. lib. 1.* b. *Quod unusquisque propria mala novit, aliorum nesciat, in causâ est, ut se per alios miserum putet.* Cardan. lib. 3. de consol. Plutarch de consol. ad Apollonium. c. *Quam vultis putas qui se cælo proximos putarent, totidem regulos, si de fortunæ tuæ reliquis pars iis minima assignat.* Boeth. de consol. lib. 2. pros. 4. d. *Hesiod. Esto quod es; quod sunt alii, sine quælibet res. Quod non es, nolis; quod potes esse, velis.* e. *Æsopi fab.* f. *Seneca.* g. *Si dormirent semper homines, nullus alio fellicior esset.* Card. h. *Seneca, de ira.*

Our life is but short, a very dream; and, while we look about, ¹ *immortalis adest*, eternity is at hand. ² *Our life is a pilgrimage on earth which will passe with great alacrity.* If thou be in woe, sorrow, want, distresse, in or sicknesse, think of that of our apostle; *God chastiseth them whom he loveth. They that sowe in tears shall reap in joy,* Psal. 126. 6. *A furnace proveth the potters vessell, so doth temptation trie mens hearts.* Eccl. 25. 5. 'Tis for ³ thy good: *periisses, nisi periisses*: hadst thou not so visited, thou hadst been utterly undone. *As gold in the fire,* so we are tried in adversity. *Tribulatio datat*: and, which Camerarius hath well dowed in an embleme of a thresher and corn,

*Si tritura abest, paleis sunt absorta grana:
Non crux mundanis separat à paleis.*

*As threshing separates from straw the ore,
By crosses from the worlds chaffe are sown.*

'Tis the very same which ⁴ Chrysostome comments, *hom. 2. in 3. Mat.* *is not separated but by threshing, nor men from worldly impediments, by tribulation.* 'Tis that which ⁵ Cyprian ingeminates, *Ser. 4. de immortalitate*, that which ⁶ Hierom, which all the fathers inculcate; *so we are catechized to eternity.* 'Tis that which the proverb insinuates, *Nocendum documentum*: 'tis that which all the world rings into our ears. *Deus unicum habet sine peccato, nullum sine flagello*: God, saith ⁷ Austin, hath one son without sin, none without correction. ⁸ *An expert sea-man is tried in a tempest, a runner in a race, a captain in a battle, a valiant man in adversity.* *Christian in temptation and misery.* (Basil, *hom. 8.*) We are sent as so many souldiers into this world, to strive with it, the flesh, the devil; our life is a warfare; and who knows it not? ⁹ *Non est ad astra mollis è terris via*: therefore peradventure this world here is made troublesome unto us, thence Gregory notes, *we should not be delighted by the way, and forget where we are going.*

*He, nunc fortes, ubi celsa magni
Ducit exempli via: cur inertes*

*Terga nudatis? superata tellus
Sidera donat.*

Go on then merrily to heaven. If the way be troublesome, and you in many grievances, on the other side you have many pleasant sports, ob sweet smells, delightsome tastes, musick, meats, herbs, flowers, &c. to refresh your senses. Or put case thou art now forsaken of the world, dejected, temned; yet comfort thy self, as it was said to Agar in the wilderness, *He sees thee: he takes notice of thee*: there is a God above that can vindicate thy cause, that can relieve thee. And surely, ¹⁰ Seneca thinks, he takes light in seeing thee. *The gods are well pleased when they see great contending with adversity*, as we are to see men fight, or a man with a lion. But these are toys in respect: ¹¹ *behold*, saith he, *a spectacle worthy of a good man contented with his estate.* A tyrant is the best sacrifice to Jupiter, as the ancients held, and his best object a contented minde. thy part then, rest satisfied; *cast all thy care on him, thy burden on him, rely on him; trust in him; and he shall nourish thee, care for thee, thee thine hearts desire*: say with David, *God is our hope and strength, troubles ready to be found* (Psal. 46. 1.): *for they that trust in the Lord shall be as mount Sion, which cannot be removed* (Psal. 125. 1, 2.): *a mountain is about Jerusalem, so is the Lord about his people, from henceforth and for ever.*

¹ Plato, Axiocho. An ignoras vitam hanc peregrinationem, &c. quam sapientes cum gaudio persequuntur. Sic expedit. Medicus non dat quod patiens vult, sed quod ipse bonum scit. ² Præmentum dicitur nisi tritaturum, &c. ³ Non est pena damnantis, sed flagellum corrigentis. ⁴ Ad hanc eternam sic eruditur. ⁵ Confess. 6. ⁶ Naucierum tempestas, athletam stadium, ducentem pugnam narium calamitas, Christianum vero tentatio probat et examinat. ⁷ Sen. Herc. fur. ⁸ Ideo Deus per omnia iter, ne, dum delectantur in via, obliviscantur eorum que sunt in patria. ⁹ Boethius met. ult. ¹⁰ Boethius pro ult. Manet spectator cunctorum desuper præscius Deus, bonis præmia supplicia dispensans. ¹¹ Lib de provid. Voluptatem capiunt Dii, si quando magnos viros collas cum calamitate vident. ¹² Ecce spectaculum Deo dignum, vir fortis malâ fortunâ compositus. 3. 7. Psal. 55. 22.

MEMB. II.

mity of body, sicknesse, basenesse of birth, peculiar Discontents.

CUlar discontents and grievances are either of body, minde, or which, as they wound the soul of man, produce this melancholy, and eat inconveniences, by that antidote of good counsell and perswasion eased or expelled. Deformities and imperfections of our bodies, nesse, crookednesse, deafnesse, blindnesse, be they innate or accitorture many men; yet this may comfort them, that those imperof the body do not a whit blemish the soul, or hinder the operait, but rather help and much increase it. Thou art lame of body, l to the eye; yet this hinders not but that thou maist be a good, a right, honest man. * *Seldome*, saith Plutarch, *honesty and beauty gether*; and oftentimes, under a thread-bare coat, lies an excellent nding: *Sape sub attrita latitat sapientia veste*. * Cornelius that famous preacher in Italy, when he came first into the pulpit e, was so much contemned by reason of his outside, a little, lean, ejected, person, ³ they were all ready to leave the church; but, ey heard his voice, they did admire him; and happy was that could enjoy his company, or invite him first to his house. A silly look to, may have more wit, learning, honesty, then he that struts it *nullis jactans, &c. grandia gradiens*, and is admired in the worlds

Vilis saepe cadus nobile nectar habet: the best wine comes out ld vessell. How many deformed princes, kings, emperours, could up, philosophers, orators? Hannibal had one eye, Appius Claudus, a, blinde, Muleasses king of Tunis, John king of Bohemia, and the prophet. ² *The night hath his pleasure*; and, for the losse one sense, such men are commonly recompensed in the rest: they cellent memories, other good parts, musick, and many recreations; appines, great wisdom, as Tully well discourseth in his ³ *Tusculan as*. Homer was blinde; yet who (saith he) made more accurate, r better descriptions, with both his eyes? Democritus was blinde; Laertius writes of him, he saw more than all Greece besides; as concludes, *tum sane mentis oculus acute incipit cernere, quum corporis oculus deflorescit*: when our bodily eyes are at worst, genee eyes of our soul see best. Some philosophers and divines have themselves, and put out their eyes voluntarily, the better to contemAngelus Politianus had a tetter in his nose continually running, in company; yet no man so eloquent and pleasing in his works. was crooked, Socrates pur-blinde, long-legged, hairy; Democritus l, Seneca lean and harsh, ugly to behold; yet shew me so many ng wits, such divine spirits: Horace, a little blear-eyed contempti- w; yet who so sententious and wise? Marcilius Ficinus, Faber Stapu- couple of dwarfes; ^c Melancthon a short, hard-favoured man: *par- sed magnus erat, &c.* yet of incomparable parts all three. ^d Ignatola, the founder of the Jesuits, by reason of an hurt he received g at the siege of Pampelona, the chief town of Navarre in Spaine, wars, and lesse serviceable at court, upon that accident betook him- is beads, and by those means got more honour than ever he should ne with the use of his limbs, and propernes of person. ^e *Vulnus non*

ab eodem tunc honestas et forma habitant. ² Josephus Mussus, vita ejus. ³ Homunculo brevis, umbra hominis, &c. Ad stuporem ejus eruditionem et eloquentiam admirati sunt. ⁴ Nox voluptates. ⁵ Lib. 5. ad finem. Cæcus potest esse sapiens et beatus, &c. ⁶ In Convivio, Joachimus Camerarius, vit ejus. ⁷ Riber. vit. ejus. ⁸ Macrobius.

what's in them? *Quid nisi pondus iners, stolidæque*
what in Otus and Ephialtes (Neptunes sons in Homer) mine

— Qui, ut magnus Orion,
Cum pedes incedit, medii per maxima Nerei
Stagna viam findens, humero supereminet undas :

what in Maximinus, Ajax, Caligula, and the rest of those gre
or giganticall Anakims, heavie, vast, barbarous lubbers?

— si membra tibi dant grandia Parcae,
Mentis eges.

Their body (saith ^k Lemnius) *is a burden to them, and thei*
lively, nor they so erect and merry: Non est in magno cor
A little diamond is more worth then a rocky mountain: whic
der Aphrodisiæus positively conclude, *the lesser, the ^l wiser,*
was much contracted in such a body. Let Bodine (in his 5. c
plead the rest: the lesser they are, as in Asia, Greece, they
the finest wits. And for bodily stature, which some so mu
goodly presence, 'tis true, to say the best of them, great me
tall, *I grant, — caput inter nubila condunt;* but *belli pusill*
pretty: *Sed si bellus homo est Cotta, pusillus homo est.*
eases, trouble many, but without a cause. ^m *It may be 't*
of their souls: pars fati fuit: the flesh rebels against t
which hurts the one, must needs help the other. Sicknesse
of modesty, putteth us in minde of our mortality; and, v
the full career of worldly pomp and jollity, she pulleth us
maketh us know ourselves. ⁿ Pliny calls it the sum of pl
could but perform that in our health, which we promise in
Quum infirmi sumus, optimi sumus; for what sick man
expostulates with Rufus) was ever *lascivious, covetous, or*
envies no man, admires no man, flatters no man, despiseth
not after lyes and tales, &c. And, were it not for such
brances, men would have no moderation of themselves; they
then tigers, wolves, and lions: who should keep them in awe?
ters, parents, magistrates, judges, friends, enemies, fair o
cannot contain us; but a little sicknesse (as ^p Chrysostome obser
and amend us. And therefore, with good discretion, ^q Jovianus F

yoke, and bury your dearest friends, &c. are the sources of our life. If disease be continue and painfull to thee, it will not surely last: and *thine affliction, which is but for a moment, causeth unto us a far more plentiful and eternall weight of glory* (2 Cor. 4. 17): bear it with patience: *men endure much sorrow in childbed, and yet they will not contain; and those that are barren, wish for this pain: be courageous: there is as much joy to be shewed in thy bed, as in an army or at a sea-fight: but victuals vincet; thou shalt be rid at last.* In the mean time, let it take his ease; thy minde is not any way disabled. Bilibaldus Pirkimerus, senator Charles the fifth, ruled all Germany, lying most part of his days sick of the gout upon his bed. The more violent thy torture is, the lesse it will hurt thee: and, though it be severe and hideous for the time, comfort thy self, martyrs do, with honour and immortality. *That famous philosopher Epicurus, being in as miserable paine of stone and collick, as a man might be, solaced himself with a conceit of immortality; the joy of his soul overcame the rare inventions repelled the pain of his bodily torments.*

Want of birth is a great disparagement to some men, especially if they be wealthy, bear office, and come to promotion in a common-wealth: (as he observes) if their birth be not answerable to their calling, and their fellowes, they are much abashed and ashamed of themselves. Some of their own father and mother, deny brothers and sisters, with the rest of their kindred and friends, and will not suffer them to come near them, they are in their pomp, accounting it a scandal to their greatness, to be such beggarly beginnings. Simon, in Lucian, having now got a little money, changed his name from Simon to Simonides, for that there were so many beggars of his kin, and set the house on fire where he was born, lest anybody should point at it. Others buy titles, coats of armes, and by such means screw themselves into ancient families, falsifying pedegrees, and buying scutchions, and all because they would not seem to be base. The reason is, for that this gentility is so much admired by a company of outlandish and such honour attributed unto it, as amongst Germans, French, and Venetians, the gentry scorn the commonalty, and will not suffer to match with them; they depresse, and make them as so many asses, and heavy burdens. In our ordinary talk and fallings out, the most opprobrious and scurrile name we can fasten upon a man, or first give, is to call him a rogue, beggarly rascall, and the like: whereas, in my judgement, of all other grievances, to trouble men least. Of all vanities and superfluities, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demi-gods? Birth? *une vos generis tenuit fiducia vestri?* It is *non ens*, a meer flash, a smoke, a toy, a thing of nought. Consider the beginning, present estate, and ending of gentry; and then tell me what it is. *Oppression, flattery, cosening, usury, knavery, baudery, murther and tyranny, are the beginnings of many ancient families.* *One hath been a blood-sucker, a parri-killer, the death of many a silly soul in some unjust quarrels, seditions, made an orphan and poor widow; and for that he is made a lord or an earl, his posterity gentlemen for ever after.* Another hath been a bawd, a pimp, or to some great men, a parasite, a slave, *prostituted himself, his wife, his children, to some lascivious prince; and for that he is exalted.* Tiberius

nam mari quam prolio virtus, etiam lecto exhibetur: vincetur aut vincet; aut tu febrem relinques, te. Seneca. *Tullius, lib. 7. fam. ep. Vesicae morbo laborans, et urine mittende difficultate*

in incrementum caperet; repellebat haec omnia animi gaudium ob memoriam inventorum.

2. pr. 4. *Huius census exsuperat, sed est pudori degener sanguis.* *Gasper Ens. polit. thes.*

scandala emunt nobilitatem, alii illam lenocinio, alii veneficiis, alii parricidiis; multis proditio non

conestit; plerique adulatione, detractatione, calumniis, &c. Agrip. de vanit. scien. *Ex homi-*

bus orta nobilitas, et strenua carnificina. *Plures ob prostitutas filias, uxores, nobiles facti;*

venationes, rapinae, caedes, praestigia, &c.

preferred many to honours in his time, because they were famous and sturdy drinkers; many come into this parchment row (of flattery or cosening. Search your old families, and you shall find a multitude, (as *Aeneas Sylvius* observes) *qui sceleratum non habent* have not a wicked beginning; *aut qui vi et dolo eo fastigium* that plebeian in *Machiavel*, in a set oration, proved to his rise by knavery, force, foolery, villany, or such indirect means. *commonly noble that are wealthy; virtue and riches select a man: who then sees not the base beginning of nobility? usury another, treason a third, witchcraft a fourth, flattery a fifth, stealing, bearing false witness a sixth, adultery the seventh* a fool of himself to make his lord merry; another dandles and bestowes a little nag on him; a third marries a crackt piece of it please your good worship, your lordship, who was the first of the family? The poet answers, *Aut pastor fuit, aut illud* Are he or you the better gentleman? If he, then we have a good form. If you, what is it of which thou boastest so much? A good son. It may be, his heir, his reputed son, and yet indeed a poor man may be the true father of him; but we will not count of him, for married women are all honest; thou art his sons sons son, *intra quatuor maria, &c.* Thy great great great grand father was a citizen, and then in all likelihood a usurer, a lawyer, and the next a —; a country gentleman, and then he scraped together a little &c. and you are the heir of all his virtues, fortunes, and what is your gentry, but, as *Hierom* saith, *opes antiquæ, id est antiquæ opes* ancient wealth? that is the definition of gentility. The father of the devil, to make his son a gentleman. For the present he began (saith *Agrippa*) *with strong impiety, with tyranny* and so it is maintained: wealth began it (no matter how) and continueth and increaseth it. Those Roman knights were contented to dispend, *per annum*, so much. *c* In the kingdom of France, he that buyes such lands, buyes the honour, title, and with it; and they that can dispend so much amongst us, may bear office, to be knights, or fine for it, as one observes, *ad iudicant*; our nobles are measured by their means. And what is the end of honor? What maintaines our gentry, but wealth? *e Nobilitas* *jecta vilior algâ*: without means, gentry is naught worth; no more noble and base. *f Disputare de nobilitate generis, sine divitiis* nobilitate *stercoris*, saith *Nevisanus* the lawyer; to dispute of nobility, is (saving your reverence) to discuss the originall of filth. It is wealth alone that denominates, money which maintaineth it, for which every man may have it. And what is their contentment? *g sit to eat, drink, lie down to sleep, and rise to play*: where is their sufficiency? in a few coats of armes, eagles, lions, tygers, dogs, crosses, bends, fesses, &c. and such like badges commonly set up in their galleries, porches, windowes, or coaches, in tombs, churches, mens sleeves, &c. *h If he can ride on horse, play at cards and dice, swagger, drink, swee*

f Sat. Menip. *g* Cum enim hos dici nobiles videmus, qui divitiis abundant, sunt comites, quis non videt ortum nobilitatis degenerem? hunc usure ditant, ille hic beneficiis ditatus, ille adulationibus; hunc adulteria lucrum præbent, nonnulli conjugum questum faciunt, plerique ex natis, &c. Florent. hist. lib. 3. *h* Juven. à tyrannide incepta, &c. *i* Gaspar Ens. thesaur. polit. *k* Gresserus, Itine. Syl. nup. lib. 4. num. 111. *l* Exod. 32. *m* Omnium nobilium sufficientia in noverint, si alcarn, si corporis vires ingentibus poculis commonstrant, si naturæ robent, &c.

a grace, sing, dance, wear his clothes in fashion, court and please his
 ris, talk big fustian, ¹ insult, scorn, strut, condemn others, and use a little
 al and apish complement above the rest, he is a compleat, (*Egregiam*
audem) a well qualified gentleman: these are most of their employments,
 their greatest commendation. What is gentry, this parchment nobility
 but (as ² Agrippa defines it) a sanctuary of knavery and naughtines,
 for wickedness and execrable vices, of pride, fraud, contempt, boast-
 expression, dissimulation, lust, gluttony, malice, fornication, adultery,
 rance, impiety? A nobleman therefore, in some likelihood, (as he con-
 is) is an atheist, an oppressor, an epicure, a ³ gull, a disard, an illiterate
 an outside, a glowworm, a proud fool, an arrant usse, *ventris et inguinis*
capium, a slave to his lust and belly, *soldque libidine fortis*. And, as
 rans observed of his countrymen the Aquitanes in France, *sicut titulus*
fuere, sic et vitii; and Cabinet du Roy, their own writer distinctly
 he rest—the nobles of Berry are most part leachers, they of Touraine
 es, they of Narbone covetous, they of Guyenne coyners, they of Pro-
 atheists, they of Rhemes superstitious, they of Lions treacherous,
 armandy proud, of Picardy insolent, &c. we may generally conclude,
 reater men, the more vicious. In fine, as *Aeneas Sylvius* adds, ⁴ they
 most part miserable, sottish, and filthy fellows, like the walls of their
 es, fair without, foul within. What dost thou vaunt of now?
 hat dost thou gape and wonder at? admire him for his brave apparell,
 es, dogs, fine houses, manors, orchards, gardens, walks? Why, a fool
 be possessor of this as well as he; and he that accounts him a better
 a nobleman for having of it, he is a fool himself. Now go and brag
 y gentility. This is it, belike, which makes the "Turkes at this day
 nobility, and all those huffing bumbast titles, which so much elevate
 poles; except it be such as have got it at first, maintain it by some
 eminent quality, or excellent worth. And, for this cause, the Ragusan
 nonwealth, Switzers, and the united Provinces, in all their aristocrasies,
 monarchical monarchies, (if I may so call them) exclude all these degrees
 hereditary honours, and will admit of none to bear office, but such as are
 sed, like those Athenian Areopagites, wise, discreet, and well brought
 *The Chineses observe the same customes; no man amongst them
 be by birth; out of their philosophers and doctors they choose magis-
 es; their politick nobles are taken from such as be *moraliter nobiles*,
 nous noble; *nobilitas, ut olim, ab officio, non à naturâ*, as in Israel of
 and their office was to defend and govern their country in war and
 es, not to hawk, hunt, eat, drink, game alone, as too many do. Their
 ū, *Manderini, literati, licentiati*, and such as have raised themselves by
 worth, are their noblemen only, thought fit to govern a state; and why
 should any, that is otherwise of worth, be ashamed of his birth? why
 did not he be as much respected that leaves a noble posterity, as he that hath
 noble ancestors? nay why not more? for *plures solem orientem*, we adore
 sun rising most part; and how much better is it to say, *Ego meis ma-*
bus virtute praeluxi, to boast himself of his vertues, then of his birth?
 esbeius, sultan of Ægypt and Syria, was by his condition a slave, but,
 worth, valour, and manhood, second to no king, and for that cause (as
 ius writes) elected emperor of the Mameluches: that poor Spanish

¹Facile est, ut non sit superbus dives. Austin, ser. 24. ²Nobilitas nihil aliud nisi improbitas, furor,
 latrocinium, homicidium, luxus, venatio, violentia, &c. ³The fool took away my lord in the
 *Tutus apposite. ⁴De miser. curial. Miseri sunt, inepti sunt, turpes sunt; multi, ut parietes
 enarum, speciosi. ⁵Miraris aureas vestes, equos, canes, ordinem famulorum, lautas mensas,
 villas, prædia, piscinas, sylvas, &c. hæc omnia stultus assequi potest. Pandalus noster lenocinio
 latus est. *Aeneas Sylvius*. ⁶Bellonius, observ. lib. 2. ⁷Mat. Riccius, lib. 1. cap. 3. Ad
 tam temp. soli doctores aut licentiati adiscuntur, &c. ⁸Lib. 1. hist. Conditione servus, ceterum
 bello, et animi magnitudine maximorum regum nemini secundus: ob hæc à Mameluchis in regem
 s.

Pizarro, for his valour, made by Charles the fifth Marquis of Turke Bassas are all such. Pertinax, Philippus Arabs, N. Aurelius, &c. from common souldiers, became emperours; Pius secundus, Sixtus quintus, Johan. quintus, &c. popes. Socrates, Virgil, Horace, *libertino* parents, kings of Denmark fetch their pedigree, as some say, from the son of a bear. *E tenui casâ sæpe vir magnus exit*; it comes out of a poor cottage. Hercules, Romulus, Alexander (confession), Themistocles, Jugurtha, king Arthur, William the Conqueror, Demosthenes, P. Lombard, P. Comestor, Bartholomew the pope, &c. bastards; and almost in every kingdom, the nobles have bin at first princes bastards; their worthiest captains, scholars, bravest spirits in all our annals, have been bastards. Subtilities, gives a reason why they are most part better able to manage their hands and mind, and so, *per consequens*, more fortunate. Caesar, a poor childe, found in the fildes exposed to misery, became a great man; and Senes in Italy, a most compleat souldier and worthy statesman, compares him to Scipio or Alexander. *And 'tis a wonder to him that shall consider of it, that all those, or the great ones that have done the bravest exploits here upon earth, and the nobles of their time, have been still born in some abject of base and obscure abject parents.* A most memorable thing, lighter accompts it, *et non prætereundum, maximorum virorum ignoratos, matres impudicas fuisse.* I could recite a great many more: every kingdome, every province, will yeeld innumerable examples, why then should baseness of birth be objected to any man? Tully for being *Arpinas*, an upstart? or Agathocles, that Sicilian, a potters son? Iphicrates and Marius were meanly born. Was it better of any person for his nobility? as he said in *Macbeth*, *patre nati*, Adams sons, conceived all and born in sin, *nature all as one, all alike, if you see us naked; let us wade in our clothes, and what's the difference?* To speak truth, Schalichius, *I more esteem thy worth, learning, honesty, than honour thee more that thou art a writer, a doctor of divinity, the Hummes, baron of Skradine, or hast title to such and such.* *Thou art more fortunate and great* (so *Jovius* writes of the then duke of Florence) *for thy vertues, then for thy love, children, friends, fortunes, or great dutchy of Tuscan* &c. thee; and who doth not so indeed? *Abdalonymus* was made king of Syria, for his vertues, made king of Syria. He to be born of mean parentage, and to excell in worth, to which is preferred before that naturall nobility, by divines, *politicians*, to be learned, honest, discreet, well qualified in manner of imploiment, in country and common-wealth, vnder to be *degeneres Neoptolemi*, as many brave nobles are rich, otherwise idiots, illiterate, unfit for any manner of service.

¹ Olaus Magnus, lib. 18. Saxo Grammaticus. A quo rex Sueno et cætera. I. Seneca, de Contro. Philos. epist. ² Corpore sunt et animo fortiores spuri, mentiam, seminis crass. &c.

³ Vita Castrucii. Nec præter rationem miri considerare velit, omnes eos, vel saltem maximam partem, qui in hoc terrarum gressi sunt, atque inter cæteros ævi sui heroes excelluerunt, aut obscuro aut natos fuisse abjectis parentibus. Eorum ego catalogum infinitum recensere possum. ⁴ Flor. hist. l. 3. Quod si nudos nos conspici contingat, omnium una eademque nostras, nos eorum vestes induamus, nos, &c.

⁵ Ut merito dicam, quod Schalichium, scriptorem et doctorem, pluris facio quam comitem Hunnorum, et cyclopaediam tuam, et orbem disciplinarum, omnibus provinciis antefero. Ba cent. ultimam script. Brit.

⁶ Prefat. hist. lib. 1. Virtute tua major, quam tui, aut numerosa et decora proles felicitate beatior evadit. ⁷ Curtius. cap. 8. ⁸ Aeneas Silvius, lib. 2. cap. 29.

Cilia, upbraided John Huniades with the baseness of his birth: but he, *in te Ciliensis comitatus turpiter exstinguitur, in me gloriose Bistri-exoritur*: thine earldome is consumed with riot; mine begins with honour and renown. Thou hast had so many noble ancestors; what is that to *Vix ea nostra voco*:^b when thou art a disard thyself, *quid prodest Pongo stemmate ceneri?* &c. I conclude, hast thou a sound body, and soul, good bringing up? art thou vertuous, honest, learned, well qualified? are thy conditions good? thou art a true nobleman, perfectly although born of Thersites, *dum modo tu sis Æacidae similis, non natus, etus*, noble *κατ' ἰσοχὴν*,^c for neither sword, nor fire, nor water, nor *εξωθεν*, nor outward violence, nor the devil himself, can take thy good parts away. Be not ashamed of thy birth then; thou art a gentleman all the over, and shalt be honoured, when as he, strip him of his fine clothes, dress him of his wealth, is a fudge (which^e Polynices, in his banishment, true by experience, gentry was not esteemed) like a piece of coin in a country, that no man will take, and shall be contemned. Once though thou be a barbarian, born at Tontontec, a villain, a slave, a black negro, or a rude Virginian in Dasamonquepeuc, he a French monseur, a lord, a senior of Italy, I care not how descended, of what family, order, baron, count, prince, if thou be well qualified, and he not, but a late Neoptolemus, I tell thee in a word, thou art a man, and he is a beast. *so terre filius*, or upstart, insult at this which I have said, no worthy man take offence. I speak it not to detract from such as are well deservedly true, truly vertuous and noble: I do much respect and honour true gentry and nobility; I was born of worshipful parents my self, in an ancient family: in a younger brother, it concerns me not: or, had I been some great richly endowed, so minded as I am, I should not have been elevated at all, so esteemed of it, as of all other humane happiness, honours, &c. we have their period, are brittle and unconstant. As^f he said of that great river Danubius, it riseth from a small fountain, a little brook at first, some road, sometimes narrow, now slow, then swift, increased at last to an incredible greatness, by the confluence of 60 navigable rivers, it vanisheth in the sea, loseth its name, and is suddenly swallowed up of the Euxine sea; say of our greatest families, they were mean at first, augmented by riches, purchases, offices; they continue for some ages, with some little change of circumstances, fortunes, places, &c. by some prodigal son, for default, or for want of issue, they are defaced in an instant, and their memory is blotted out.

Such in the mean time I do attribute to gentility, that, if he be well descended of worshipful or noble parentage, he will express it in his conditions:

— nec enim feroces,
Progenerant aquilæ columbam.

Though the nobility of our times be much like our coins, more in number, but less in waight and goodness, with finer stamps, cuts, or ornaments of old; yet, if he retain those ancient characters of true gentry, be more affable, courteous, gently disposed, of fairer carriage, better bred, or a more magnanimous, heroically and generous spirit, then that *hominum*, those ordinary boores and peasants, *qui adeo improbi, s, et inculti plerumque sunt, ne dicam malitiosi, ut nemini ullum*

children be proud, haughty, foolish, they defile the nobility of their kindred. Eccl. 22. 8. *inaccessio nec furto eripi, nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui.*
^a Send them both to some strange place naked, ad ignotos, as Aristippus said, you shall see the
^b Bacon's Essayes. ^c Famillie splendor nihil opis attulit, &c. ^d Fluvius hic illustris, humanæ imago, quæ, parvis ducta sub initis, in immensum crescunt, et subito evanescent. ^e Exilis fluvius in admirandam magnitudinem excrescit, tandemque in mari Euxino evanescit. J. Stukius
^f r. Euxini.

humanitatis officium præsent, me ipsi Deo, si advenerit, as, * one of them, a rude, brutish, uncivil, wilde, a currish generation, cruel, vicious, incapable of discipline, and such as have scarce common sense it may be generally spoken of all, which ^b Lemnius the physician travel into England, the common people were silly, sullen, dogged, *sed mitior nobilitas, ad omne humanitatis officium paratissima*, the men were courteous and civil. If it so fall out (as often it doth) peasants are preferred by reason of their wealth, chance, error, &c. wise; yet, as the cat in the fable, when she was turned to a fair maid play with mice, a cur will be a cur, a clown will be a clown; he savor of the stock whence he came; and that innate rusticity can shaken off.

ⁱ Licet superbus ambulet pecuniâ,
Fortuna non mutat genus.

And though by their education, such men may be better qualified, refined, yet there be many symptomes, by which they may likely be an affected fantastical carriage, a tailor-like spruceness, a peculiar their proceedings; choicer then ordinary in his diet; and (as ⁱ He describes such a one to his Nepotian) *an upstart, born in a base condition scarce at first had coarse bread to fill his hungry guts, must now feed on shoes and made dishes, will have all variety of flesh and fish, the best &c.* A beggers brat will be commonly more scornful, imperious, insolent, then another man of his rank; *nothing so intolerable as a fool*, as ^k Tully found long since out of his experience. *Asperum humili, cum surgit in altum*: set a begger on horseback and he gallop, a gallop, &c.

^l deservit in omnes,
Dum se posse putat; nec bellua savior ulla est,
Quam servi rabies in libera colla furentis:

he forgets what he was, domineers, &c. and many such other symptoms, by which you may know him from a true gentleman. Many and obliquities are on both sides, noble, ignoble, *factis, natis*; yet callings, as some degenerate, some are well deserving, and most their honours. And, as Busbequius said of Solymán the magnifico *tanto dignus imperio*, worthy of that great empire; many, meanly are most worthy of their honour, *politice nobiles*, and well deserve of our nobility so born (which one said of Hephæstion, Ptolemæus, Antigonus, &c. and the rest of Alexanders followers, they were all be monarchs and generals of armies) deserve to be princes. And I forth of ^m Sesellius his mind, that they ought to be preferred (if can fore others, *as being nobly born, ingenuously brought up, and in infancy trained to all manner of civility*. For learning and a noble-man is more eminent; and, as a jewel set in gold is more precious much to be respected, such a man deserves better than others, and an honour to his family as his noble family to him. In a word, men are an ornament to their order: many poor mens sons are single endowed, most eminent, and well deserving for their worth, wisdom, vertue, valour, integrity; excellent members and pillars of a commonwealth. And therefore, to conclude that which I first intended, to be base meanly born, is no such disparagement. *Et sic demonstratur, quod monstrandum.*

* Sabinus, in 6. Ovid. Met. fab. 4.

^b Lib. 1. de 4. Complexionibus.

ⁱ Hor. ep. Od.

2. ep. 15. Natus sordido tuguriolo et paupere domo, qui vix millo rugientem ventrem, &c.

fortunato insipiente intolerabilius.

^k Claud. 1. 9. in Eutrop.

^m Lib. 1. de Rep. Gal.

commodiore utuntur conditione, et, honestiore loco nati, jam inde à parvulis ad morum civitatis sunt, et assuefacti.

MEMB. III.

Against Poverty and Want, with such other Adversities.

of the greatest miseries that can befall a man, in the worlds esteem, poverty or want, which makes men steal, bear false witness, swear, forswear, kill, murder and rebel, which breaketh sleep, and causeth death it self. *τίνας βαρύτερόν ἐστι φορτίον* no burden (saith ⁿ Menander) so intolerable poverty; it makes men desperate, it erects and dejects: *census honores, amicitias*; money makes, but poverty mars, &c. and all this in the worlds esteem; yet, if considered aright, it is a great blessing in it self, an happy and yields no such cause of discontent, or that men should therefore esteem themselves vile, hated of God, forsaken, miserable, unfortunate. Christ was poor, born in a manger, and had not a house to hide his head in, ^o lest any man should make poverty a judgement of God, or an odious

And, as he was himself, so he informed his apostles and disciples, they were poor, prophets poor, apostles poor (Act 3. *Silver and gold have I not, neither sorrowing*, (saith Paul) *and yet always rejoicing*; as having nothing, yet possessing all things, 1 Cor. 6. 10. Your great philosophers have been commonly poor, not only Christians, but many others. Crates Thebanus was accounted for a god in Athens; ^p a noble man by birth, many servants he had, great attendance, much wealth, many manors, fine apparel; but when he saw this, that all the wealth of the world was but brittle, uncertain, and no whit availing to live well, he flung his burden into the sea, and sold his estate. Those Curii and Fabricii will be ever renowned for contempt of those sopperies, wherewith the world is so much affected. Amongst kings and queens, I could reckon up many kings and queens, that have forsaken their crowns and fortunes, and wilfully abdicated themselves from these so much desired toys, ^q many that have refused honours, titles, and all this vain and unhappiness, which others so ambitiously seek, and carefully study to pass and attain. Riches, I deny not, are Gods good gifts, and blessings, and *honor est in honorante*, honours are from God; both rewards of merit and fit to be sought after, sued for, and may well be possessed: yet not a great happiness in having, or misery in wanting of them. *Dantur bonis*, saith Austin, *ne quis mala aestimet*; *malis autem, ne quis nimis bonis*; good men have wealth that we should not think it evil; and bad men, they should not rely on, or hold it so good. As the rain falls on both the just and the unjust, so are riches given to good and bad, *sed bonis in bonum*, but they are not only to the godly. But ^r conferre both estates, for natural parts they are unlike; and a beggars child, as ^s Cardan well observes, *is no whit unlike to a princes, most part better*: and for those accidents of fortune, it equally appear there is no such odds, no such extraordinary happiness in riches, or misery in the other. He is rich, wealthy, fat; what gets he by it? Idleness, lust, ambition, cares, fears, suspicion, trouble, anger, emulation and many filthy diseases of body and minde. He hath indeed variety of pleasures, better fare, sweet wine, pleasant sawce, dainty musick, gay clothes, bravely out, &c. and all that which Micillus admired in ^t Lucian: but when he hath the gout, dropsies, apoplexies, palsies, stone, pox, rhumes,

^m in paupertate gravior onus.

cap. 2. ver. 18. Lucie.

ⁿ Inter proceres Thebanos numeratus, lectum habuit genus, frequens

in domo amplas, &c. Apuleius, Florid. l. 4.

^p P. Blesensis, ep. 72. et 232. Oblatos respul

ex opere in elens motus ambiciosos: rogatus non iui, &c. ^q Sudat pauper foras in opere, dives

in otio; hic os aperit oscitatione, ille ructatione; gravior ille fastidio, quam hic inedia, cruciatur.

^r In Hipperchen. Natura equa est, puerosque videmus mendicorum nullâ ex parte regum

similes, plerumque saniores. ^s Gallo, Tom. 2.

catarrhes, crudities, oppilations, * melancholy, &c. Lust enters ambition. According to * Chrysostome, the sequel of riches is intemperance, arrogance, fury, and all irrational courses.

— turpi frugant sæcula luxu

Divitie molles :

with their variety of dishes, many such maladies of body and mind which the poor man knows not of. As Saturn, in * Lucian, unsatisfied commonalty, (which, because of their neglected Saturn in Rome, made a grievous complaint and exclamation against rich they were much mistaken in supposing such happiness in riches: the best (said he): but you know not their several gripings and dis they are like painted walls, fair without, rotten within, diseased, filthy full of intemperances effects: * and who can reckon half? if you their fears, cares, anguish of mind and vexation, to which they are you would hereafter renounce all riches.

** O si patiantur pectora divitum,
Quantum intra sublimis agit
Fœtus metus! Divitia, Curo
Pulchre formæ, nullius inula est.*

*O that their breasts were but compass
How full of fear within, how furious!
The narrow seas are not so bottomless*

Yea, but he hath the world at wil that is rich, the good things of the earth *est de magno tollere acervo*; he is a happy man, * adored like prince; every man seeks to him, applauds, honours, admires him. honours indeed, abundance of all things: but (as I said), withal, * *anger, faction, emulation, fears, cares, suspicion enter with his wealth* intemperance he hath aches, crudities, gowts, and, as fruits of his idleness, lust, surfeiting and drunkenness, all manner of diseases, *angustiar improbitas*: the wealthier, the more dishonest. * *He is, hatred, envy, peril and treason, fear of death, of degradation, &c.* *statio et proxima præcipitio*; and the higher he climbs, the greater

*— celsæ gravioræ casu
Decidunt turres, firmitque summos
Fulgura montes,*

the lightning commonly sets on fire the highest towers; * in the more place he is, the more subject to fall.

*Rumpitur innumera arbor æstivæ pomis;
Et subito simul præcipitantur opes.*

As a tree, that is heavy laden with fruit, breaks her own boughs, own greatness they ruin themselves: which Joachim Camerarius gantly expressed in his 13. Embleme, cent. 1. *Inopem se copia fecit* means is their misery: though they do apply themselves to the tin dissemble, colloque and flatter their leiges, obey, second his will and as much as may be, yet too frequently they miscarry: they fat then so many hogs, as * Æneas Sylvius observes, that, when they are full may be devoured by their princes, as Seneca by Nero was served, Tiberius, and Haman by Ahasuerus. I resolve with Gregory, *potestas est tempestas mentis; et quo dignitas altior, casus gravior*; honour pest; the higher they are elevated, the more grievously depressed. rest of his prerogatives which wealth affords, as he hath more, his ex the greater. *When goods increase, they are increased that eat the what good cometh to the owners, but the beholding thereof with Eccles. 4. 10.*

* Et e contubernio fœdi atque oblii ventris mors tandem educit. Seneca, ep. 103.
sequela, luxus, intemperies, arrogantia, superbia, furor injustus, omnique irrationabilis motus
Sai 6. * Saturni. Epist. * Vos quidem divites putatis felices; sed nescitis eos
* Et quanta pars hoc eorum que istos discruciant? si nescitis metus et curas, quibus obno
fugendas vobis divitias existimaretis. * Seneca, in Herc. Otæco. * Et Dile simile
tatio facit. * Flamma simul libidinis ingreditur; ira, furor, et superbia, divitiarum se
* Oculum oculis, odio, insidiis expositus, semper sollicitus, fortune ludibrium. * Hi
* Quid me felicem toties jactatis, amici? Qui cecidit, statim non fuit ille loco. Boeth.
impinguati fuerint, devertentur.

¹ *Millia frumenti tua triverit area centum,
Non tunc hinc capiet venter plus quam meus.*

ess Salomon calls it, and reserved to them for an evil, 12. verse. *all be rich fall into many fears and temptations, into many noisome lusts, which drown men in perdition.* 1 Tim. 6. 9. *gold hath destroyed many*, Ecclus. 8. 2. *divitiæ sæculi sunt laquei diabolus* Bernard; worldly wealth is the devils bait; and as the moon, fuller of light is still farther from the sun, the more wealth they have the further they are commonly from God. (If I had said this of my self, I should have pulled me a pieces; but hear who saith, and who seconds it) therefore St. James bids them *weep and howle for the miseries that are come upon them; their gold shall rust and canker, and eat their flesh* James 5. 1, 2, 3. I may then boldly conclude with ¹Theodoret, *in divitiis affluentem, &c. as often as you shall see a man in worldly wealth, Qui gemmis bibit, et Sarrano dormit in ostro, and so forth, I beseech you call him not happy, but esteem him unfortunate, for he hath many occasions offered to live unjustly: on the other hand, the poor man is not miserable, if he be good, but therefore happy, that his desires are taken from him.*

*mentem multa vocaveris
miserum. Rectius occupat
sati, qui Deorum
bonis sapienter utitur,
nillet pauperiem pati,
ne flagitium timet.*

He is not happy that is rich,
And hath the world at will,
But he that wisely can Gods gifts
Possess, and use them still;
That suffers, and with patience
Abides hard poverty,
And chuseth rather for to dye,
Than do such villany.

Now consists his happiness? what privileges hath he more then other men? or rather what miseries, what cares and discontents hath he not other men?

*ne, neque consularis
tor miseros tumultus
as laqueata circum
plantans.*

Nor treasures nor maiors officers remove
The miserable tumults of the mind,
Or cares that lie about, or flye above [bind.
Their high-roofed houses, with huge beams com-

wealth can vindicate him; let him have Jobs inventory, *sint tibi omnia licet, non hos Pactolus, aureas undas agens, eripiet unquam*: Cræsus or rich Crassus cannot now command health, or get good luck. ¹ *His worship*, as Apuleius describes him, *in all his great provision, is forbidden to eat, or else hath no appetite*, he can take no rest, sore grieved with some chronick disease con-full dyet and ease, or troubled in mind) *when as, in the mean household are merry, and the poorest servant that he keeps doth feast.* 'Tis *bracteata felicitas*, as ^m Seneca terms it, tin-foyl'd *felix felicitas*, an unhappy kind of happiness, if it be happiness in gold, guard, clattering of harness, and fortifications against outward enemies, cannot free him from inward fears and cares.

*hominum, curæque sequaces,
ditus armorum, aut ferrea tela;
reges, regumque potentes,
fulgorem reverentur ab auro.*

Indeed men still attending cares and fears,
Nor armours clashing, nor fierce weapons feare:
With kings converse they boldly, and kings peers,
Fearing no flashings that from gold appeare.

many servants he hath, and so many enemies he suspects; for he entertains ambition; his pleasures are no pleasures; and, that notwithstanding, he cannot be private or enjoy himself as other men do; his servitude. ² A country man may travel from kingdome to kingdome, from province to province, city to city, and glut his eyes with delightful sights, hunt, and use those ordinary disports, without any notice

p. 6. de curat. Græc. affect. cap. de providentiâ. Quotiescunque divitis affluentem hominemque pessimum, ne, quæso, hunc beatissimum putemus, sed infelicem censeamus, &c.
¹ Hor. lib. 2. ² Florid. lib. 4. Dives ille cibo interdicitur, et in omni copiâ suâ, cum interea totum ejus servitium hilare sit, atque epuletur. ^m Epist. 115. ⁿ Hor. Bæc mulo, vel, si libet, usque Tarentum.

Darius, put to flight by Alexander, drank puddle water to quench his thirst; and it was pleasanter, he swore, than any wine or mead.
 ¶ Epictetus argues, will cause a dislike: sweet will be sour, and the temperate Epicurus sometimes voluntarily fast. But they are accustomed to the same dishes, (which are nastily dressed by their cooks) that, after their obscenities, never wash their bawdy hands; and their flesh, compounded, made dishes, or whatsoever else, are the more the nectar itself grows loathsome to them; they are weary of their palaces; they are to them but as so many prisons. A poor man eats in a wooden dish, and eats his meat in wooden spoons, wooden vessels, and such homely stuff: the other in gold, silver, and precious stones; but with what success? *in auro bibitur venenum*; in the one, security in the other. A poor man is able to write his own mind, to do his own business himself; *locuples mittit parasitum*; a rich man employs a parasite, and as the maior is by the town-clerk, or by Mr. recorder, when he cannot do his own business. *Nonius the senator hath a purple coat as stiffe with jewels as a Persian king, an union in his eare worth 100^l weight of gold; he hath whole boars and sheep served up to her table at once; he is dissolved, 40000 sesterces in value; but to what end?

* Num, tibi cum fauces urit sitis, aurea quæris
 Pocula?

Doth a man that is dry desire to drink in gold? doth not a cloake keep him as well, and keep him as warm, as all their silks, sattins, and tissues? Is not home-spun cloth as great a preserver from cold, as a coat of Tartar lambs wooll died in grain, or a gown of Nero, saith *Sueton, never put on one garment twice; and that one to put on: what's the difference? one's sick, the other is well; the whole tenor of their lives; and that which is the consummation of all, death it self makes the greatest difference. One, like a hawk, the dunghill all his daies, but is served up at last to his lords table as a falcon, is fed with partridge and pigeons, and carried on his back; but, when he dyes, is flung to the muckhil, and there lies. The other lives, like Dives, jovially here on earth, *temulentus divitiis*, makes it; and boasts himself in the multitude of his riches (Psal.

...dly consci-

...curse: his

...scurril libels

...*Dei sacra-*

...more atten-

...be dissolved,

...to convey his

...memory be-

...much for their

...wisdom. In

...f to lose it.

...overint,

...

...es, which a poor

...nowledged in the

...*si sua nórint!*

...of it, make use,

...when a foolish king

...ress of philosophy,

...ency, and an upright

...the fathers, philoso-

...they accompt of it as

...*acelus*, damn'd villany

...why? * *If fortune*

...father have not left me

...brother, basely born,

...

...before to be blamed? *an eagle,*

...and why should a man? 'Tis

...mine. Good Sir, I am a servant,

...poor friend; a servant, and yet

...better of it, your fellow servant.

...yet, in Gods sight, peradventure thy

...dearer unto him. *Etiam servi Dñs*

...in Macrobius; the meanest servant is

...an Epicure, I am a good Christian: thou

...omus, favour, wealth, honour, Claudius his

...Parthenius, a favourite, a golden slave;

...thy roofs with gold, thy wals with statues,

...what of all this? *calcas opes*, &c. what's

...breath under that glorious heaven, that

...lightness of stars, that cleer light of sun

...birds, beasts, fishes, herbs, all that

...that art and *opulentia* can give. I am

...*culmen liberos texit, sub marmore et*

...*Amaltheæ cornu*, plenty, pleasure,

...and poor; but a word overshot, a blow in

...*Descendant reges, et siccâ morte tyranni.* * God

...ave, Psal. 49. 15. * Contempl. Idiot, cap. 37. Divitia-

...timoris, amissio magni doloris. * Botthius, de consol.

...philosophiæ magistra, ad cœlum via. * Bonæ mentis soror

...pia mater, cultu simplex, habitu secunda, consilio benesuada.

...paupertas: quod latro eripit, aut pater non reliquit, cur mihi

...aquilæ, non, &c. * Tully. * Epist. 74. Servus,

...nalis; servus sum, at humilis amicus; immo conservus, si cogi-

choler, a game at tables, a loss at sea, a sudden fire, the princes little sickness, &c. may make us equal in an instant : howsoever take triumph and insult a while ; *cinis æquat*, as ⁱ Alphonsus said ; death willize us all at last. I live sparingly, in the mean time, am clad homhardly ; is this a reproach ? am I the worse for it ? am I contemptible am I to be reprehended ? A learned man in ^j Nevisanus, was taken sitting amongst gentlemen ; but he replied, *my nobility is about yours declines to the taile* ; and they were silent. Let them mock, revile ; 'tis not thy scorn, but his that made thee so : *he that mocketh reproacheth him that made him* (Prov. 11. 5) ; and he that rejoices in affliction, shall not be unpunished. For the rest, the poorer thou happier thou art ; *ditior est, at non melior*, saith ^k Epictetus ; he not better, then thou art, not so free from lust, envy, hatred, ambit

Beatus ille, qui, procul negotiis,
Paterna rura bobus exercet suis.

Happy he, in that he is ^l freed from the tumults of the world, he honours, gapes after no preferment, flatters not, envies not, tempers but lives privately, and well contented in his estate ;

Nec spes corde avidas, nec curam pascit inanem,
Scurus quo fata cadant.

He is not troubled with state matters, whether kingdoms thrive succession or election ; whether monarchies should be mixt, temporal or solute ; the house of Ottomons and Austria is all one to him ; he enquires after colonies or new discoveries ; whether Peter were at Rome, or whether the donation be of force ; what comets or new stars signifie, whether the world stand or move, there be a new world in the moon, or infinite worlds ; he is not touched with fear of invasions, factions, or emulations ;

^m Felix ille animi, Divisque similis Ipsi,
Quem non mordaci resplendens Gloria fuco
Solicitat, non fastosi mala gaudia luxus,
Sed tacitos sinit ire dies, et paupere cultu
Exigit innocue tranquilla silentia vitæ.

An happy soule, and like to God his
Whom not vain glory macerates or
Or wicked joyes of that proud swell
ⁿ But leads a still, poor and content

^o A secure, quiet, blissful state he hath, if he could acknowledge here is the misery, that he will not take notice of it ; he repines at riches, at wealth, brave hangings, dainty fare : as Simonides objecteth to Hercules, he hath all the pleasures of the world ; ^p *in lectis eburneis dormit, vinum bibit, optimis unguentis delibuitur* ; he knows not the affliction of stretching himself on ivory beds, and singing to the sound of the viol ; it troubles him that he hath not the like ; there is a difference, (he compares) between lappolly and pheasants, to tumble i'th' straw and lye in a ditch betwixt wine and water, a cottage and a pallace. He hates nature (that characterizeth him) that she hath made him lower than a god, and with the gods that any man goes before him ; and although he hath much, yet (as ^r Seneca followes it) he thinks it an injury that he has more, and is so far from giving thanks for his tribuneship, that he complains that he is not prætor ; neither doth that please him, except he may be prætor. Why is he not a prince, why not a monarch, why not an emperor should one man have so much more then his fellows, one have all nothing ? Why should one man be a slave or a drudge to another ? Why should one man be feint, another starve, one live at ease, another labour, without any

ⁱ Panormitan. rebus gentis Alph. ^j Lib. 4. num. 218. Quidam deprehensus quod seder illum, mea nobilitas, ait, est circa caput, vestra declinat ad caudam. ^k Tanto beator es, quam Non amoribus inservit, non appetit honores : et, qualitercunque relictas, satis habet, homini mentit ; invidet nemini, neminem despicit, neminem miratur, sermonibus malignis non attendit Plinius. ^l Politianus, in Rustico. ^m Gyges, regno Lydiæ infatus, sciscitatum misit Apollini mortaliū se felicius esset ? Aglaum, Arcadum pauperrimum, Apollo prestulit, qui terminos quam excesserat, rure suo contentus. Val. lib. 1. c. 7. ⁿ Hor. Hæc est Vita solutorum tione, gravique. ^o Amos. 6. ^p Præfat. lib. 7. Odit naturam, quod infra Deos sit ; irascitur quis illi antecedit. ^q De ira, cap. 21. lib. 3. Etsi multum acceperit, injuriam putat plura non non agit pro tribunatu gratias, sed queritur quod non sit ad præturam perductus ; neque hæc consulatus.

Greece, of old the seat of civility, mother of sciences and hu-
 w forlorn, the nurse of barbarism, a den of theeves. Germany then,
 is, was incult and horrid, now full of magnificent cities: Athens,
 arthage, (how flourishing cities!) now buried in their own ruines;
ferarum, aprorum, et bestiarum lustra, like so many wildernesses,
 le of wild beasts. Venice, a poor fisher-town; Paris, London,
 ges in Cæsars time, now most noble emporiums. Valois, Planta-

Scaliger, how fortunate families! how likely to continue! now
 guished and rooted out. He stands aloft to day, full of favour,
 our, and prosperity, in the top of Fortunes wheele; to morrow in
 re then nothing; his son's a begger. Thou art a poor servile
 x *populi*, a very slave; thy son may come to be a prince, with Maxi-
 thocles, &c. a senator, a generall of an army; thou standest bare
 , workest for him, drudgest for him and his, takest an almes of him:
 little, and his next heire peradventure shall consume all with riot;
 d, thou exalted, and he shall beg of thee. Thou shalt be his most
 patron, he thy devout servant: his posterity shall run, ride, and do
 thine: as it was with ^o Frisgobald and Cromwel, it may be for thee.
 your countrey gentlemen, and settle in their seats: after two or
 nts, they consume all in riot; it returnes to the city again.

^{Novus incola venit :} Nec me, nec quemquam, statuit. Nos expulit ille ;
^{telluris heram natura neque illum,} Illum aut nequities, aut vafri inscitia juris.
 uyes out his poor client; after a while his client's posterity buy out
 s; so things go round, ebbe and flow.

Nunc ager Umbrent sub nomine, nuper Ofelli
 Dictus, erat nulli proprius, sed cedit in usum
 Nunc mihi, nunc aliis.

id then, *ager cujus, quot habes, dominos?* so say I of land, houses,
 and mony, mine to day, his anon, whose to morrow? In fine (as
 el observes) *vertue and prosperity beget rest; rest, idleness; idle-*
riot, destruction: from which we come again to good lawes; good
nder vertuous actions; vertue, glorie and prosperity; and 'tis no
*then (as *Gucciardine adds) for a flourishing man, city, or state,*
ruine, nor infelicitie to be subject to the law of nature. Ergo
alcanda, sitienda caelestia; therefore (I say) scorn this transitory
 up to heaven; think not what others are, but what thou art:
e locatus es in re; and what thou shalt be, what thou mayst be.

and very good counsell of him in the ³ poet, *O my sonne, mediocritie agrees best with men; too much is pernicious.*

*Divitiæ grandes homini sunt vivere parce,
Æquo animo:*

thou canst be content, thou hast abundance; *nihil est, nihil deest*; little, thou wantest nothing. 'Tis all one to be hanged in a chain in a rope; to be filled with dainties or courser meat.

*bene, si lateri, pedibusque tuis, nil
sterunt regales ardere majus.*

*If belly, sides, and feet, be well at ease,
A princes treasure can thee no more please.*

in a fair, seeing so many things bought and sold, such a multitude convented to that purpose, exclaimed forthwith, *O ye gods! what things doe not I want!* 'Tis thy want alone that keeps thee in body and minde; and that which thou persecutest and abhorrest, plague, is thy physician ¹ and chiefest friend, which makes thee a , an healthfull, a sound, a vertuous, an honest, and happy man. Virtue came from heaven (as the poet faines) rich men kicked her and men abhorr'd her, courtiers scoffed at her, citizens hated her, she was thrust out of doors in every place, she came at last to Poverty, where she had found good entertainment. Poverty and all together.

*— O vitæ tuta facultas
Pauperis, angustique lares! o munera nondum
Intellecta Deûm!*

art thou if thou couldst be content! *Godlinesse is great gain, if be content with that which he hath* (1 Tim. 6. 6): and all true is in a mean estate. I have little wealth, as he said *sed quas gnas facit, a kingdom in conceit:*

*— Nil amplius opto,
Malâ nate, nisi ut propria hæc mihi munera faxis;*

ugh and desire no more.

*Di bene fecerunt, inopis me quodque pusilli
Fecerunt animi:*

ell, and to my content. *Vestem et fortunam concinnam potius m probo:* let my fortune and my garments be both alike, fit for , which ² Sebastian Foscarinus, sometime duke of Venice, caused aven on his tomb in St. Markes church, *Hear, O ye Venetians, and you which is the best thing in the world: to contemne it—I will on my heart; it shall be my whole studie to contemne it.* Let them h (*Stercora stercus amet,*) so that I may have security; *bene qui e vixit;* though I live obscure, ³ yet I live clean and honest; and he lofty oke is blown down, the silly reed may stand. Let them , for that's their misery; let them take honour, so that I may have e. *Duc me, O Jupiter, et tu fatum,* ⁴ &c. Lead me, O God, ou wilt; I am ready to follow; command, I will obey. I do not heir wealth, titles, offices;

*Stet, quicunque volet potens
Aulæ culmine lubrico:
Me dulcis saturet quales:*

e quiet and at ease. *Erimus fortasse,* (as he comforted himself) *non erunt:* when they are dead and gone, and all their pomp va- r memory may flourish:

*— dant perennes
Stemmata non peritura Musæ.*

¹ Menalip. O fili, mediocres divitiæ hominibus conveniunt, nimia vero moles pernicioſa. O noctes cœneque Deûm. ² Per mille fraudes doctosque dolos ejicitur; apud socian jusque cultores divertens, in eorum sinu et tutelâ deliciatur. ³ Lucan. ⁴ Lip. mis-
⁵ Hor. Sat. 6. lib. 2. ⁶ Hor. Sat. 4. ⁷ Apulejus. ⁸ Chytreus, in Europæ deſi-
cives Veneti, quod est optimum in rebus humanis, res humanas contemnere. ⁹ Vah! vivere, bet, as Demæ said, Adelp. Act. 4.—Quam multis non ego! quam multa non desidero! ut ampli, ille in nundinis. ¹⁰ Epictetus, 77. cap. Quo sum destinatus, et sequar alacriter.
62. ¹¹ Marullus.

Let him be my lord, patron, baron, earl, and possesse so many goodly 'tis well for me *that I have a poor house, and a little wood, and a well

His me consolator, victurum suavius, ac si
Quæstor avus, pater atque meus, patruusque fuissent.

I live (I thank God) as merrily as he, and triumph as much in this estate, as if my father and uncle had been lord treasurer, or my lord. He feeds of many dishes, I of one: *qui Christum curat, non multum de pretiosis cibis stercus conficiat*: what care I of what stuff crements be made? *He that lives according to nature, cannot and he that exceeds, can never have enough: totus non sufficit orbis*; world cannot give him content. *A small thing that the righteous better than the riches of the ungodly* (Psal. 37. 19); *and better morsell with quietnesse, then abundance with strife* (Prov. 17. 7).

Be content then; enjoy thyself, and, as *Chrysostome adviseth*, *be gory for what thou hast not, but give God hearty thanks for what received.*

*Si dat oluscula
Mensa minuscula
Pace referta,*

*Ne pete grandia,
Lautaque prandia,
Lite repleta.*

But what wantest thou? (to expostulate the matter) or what hast better than a rich man? *Health, competent wealth, children, security, friends, libertie, diet, apparell, and what not?* or at least maist means being so obvious, easie, and well known; for, as he incu himself,

*Vitam quæ faciunt beatorem,
Jucundissime Martialis, hæc sunt;*

*Res, non parva labore, sed relictis
Lis nunquam, &c.*

I say again, thou hast, or at least maist have it, if thou wilt thy self, which I am sure he wants, a merry heart. *Passing by a village in ritorie of Millan, saith S^t Austin, I saw a poor begger that had got his belly full of meat, jesting and merry. I sighed, and said to some friends that were then with me, what a deal of trouble, madness, grief, do we sustain and exaggerate unto our selves, to get that security which this poor begger hath prevented us of, and which we perchance shall never have? For that which he hath now attained with the but some small pieces of silver, a temporall happinesse, and present heart cannot compass with all my careful windings, and running in and out surely the begger was very merry; but I was heavy: he was secure was timorous. And if any man should ask me now, whether I had merry, or still so solicitous and sad, I should say, merry. If he should again, whether I had rather be as I am, or as this begger was, I should choose to be as I am, tortured still with cares and fears; but out of peace and not out of truth.* That which S^t Austin said of himself here in this I must say to thee: thou discontented wretch, thou covetous niggard churl, thou ambitious and swelling toad, 'tis not want, but peevishness is the cause of thy woes: settle thine affection: thou hast enough.

*Denique sit finis querendi, quoque habes plus,
Pauperiem metuas minus, et finire laborem
Incipias; parto, quod avebas, utere.*

* Hoc erat in votis, modus agri non ita parvus, Hortus ubi, et tecto vicinus jugis æque flum sylva, &c. Hor. Sat. 6. lib. 2. Ser. [†] Hieronym. [‡] Seneca, consil. ad Albinum, c. 11. net se intra naturæ limites, pauperatē non sentit; qui excedit, eum in opibus pauper. [§] Hom. 12. Pro his quæ accepisti, gratias age; noli indignari pro his quæ non accepisti. Chytreus, deliciis Europ. Gustoni in ædibus Hubianis in cornaculo e regione mensæ. habet melius pauper quam dives? vitam, valetudinem, cibum, somnum, libertatem, &c. Card. l. 10. epig. 47. Read it out thyself in the author. [¶] Confess. lib. 6. Transiens per vicum quodiolanensem, animadverti pauperem quendam mendicum, jam credo saturum, jocantem atque ingenui, et locutus sum cum amicis qui mecum erant, &c. [‡] Et certe ille letabatur, ego curus ille, ego trepidus. Et si percontaretur me quispiam, an exultare mallet, an metuere, exultare: et si rursus interrogaret, an ego talis essem, an qualis nunc sum, me ipsum coneligere; sed perversitate, non veritate. [§] Hor.

an end of scraping, purchasing this manor, this field, that house, for
and that child; thou hast enough for thy self and them;

^b Quod petis, hic est,
Est Uhubris, animus si te non deficit æquus:

at hand, at home already, which thou so earnestly seekest. But

^c O! si angulus ille
Proximus accedat, qui nunc denormat agellum!

that I had but that one nook of ground, that field there, that pasture!
venam argenti fors qua mihi monstret—O! that I could but finde
of money now, to purchase, &c. to build me a new house, to marry my
ster, place my son, &c. ^d O! if I might but live a while longer, to see
things settled, some two or three year; I would pay my debts, make all
 reckonings even; but they are come and past, and thou hast more busi-
 then before. O madness! to think to settle that in thine old age, when
 hast more, which in thy youth thou canst not now compose, having but
 le. ^e Pyrrhus would first conquer Africk, and then Asia, *et tum suaviter*
and then live merrily, and take his ease; but, when Cineas the orator
im he might do that already, *id jam posse fieri*, rested satisfied, condemn-
s own folly. *Si parva licet componere magnis*, thou maist do the like,
erefore be composed in thy fortune. Thou hast enough; he that is wet
ath, can be no more wet, if he be flung into Tiber, or into the ocean
; and if thou hadst all the world, or a solid masse of gold as big as the
e, thou canst not have more then enough: enjoy thyself at length, and
which thou hast; the minde is all; be content; thou art not poor, but
and so much the richer, as ^f Censorinus well writ to Cerellius, *quanto*
ora optas, non quo plura possides, in wishing less, not having more. I
een, *non adice opes, sed minue cupiditates* ('tis ^g Epicurus advice); adde
re wealth, but diminish thy desires; and, as ^h Chrysostome well seconds
vis ditari, contemne divitias, that's true plenty, not to have, but not
at riches; *non habere, sed non indigere, vera abundantia*; 'tis more
to contemne, then to possesse; *et nihil egere, est Deorum*. How many
dumb, halt, lame, blinde, miserable persons could I reckon up, that
oor, and withall distressed, in imprisonment, banishment, gally-slaves,
annered to the mines, quarries, to gives, in dungeons, perpetuall thral-
then all which thou art richer, thou art more happy, to whom thou
le to give an almes, a lord, in respect, a petty prince: "be contented
I say; repine and mutter no more; *for thou art not poor in deed,*
opinion.

but this is very good counsell, and rightly applied to such as have
d will not use it, that have a competency, that are able to work and
eir living by the sweat of their browes, by their trade, that have some-
yet: he that hath birds, may catch birds; but what shall we do that are
by nature, impotent, and unable to help our selves, meer beggers, that
ish and pine away, that have no means at all, no hope of means, no
of delivery, or of better successe? as those old Britans complained to
lords and masters the Romans, oppressed by the Picts, *mare ad bar-*
bari ad mare; the barbarians drove them to the sea, the sea drove
back to the barbarians: our present misery compels us to cry out and
to make our moan to rich men; they turn us back with a scornful
er to our misfortune again, and will take no pity of us; they commonly
ooke their poor friends in adversity; if they chance to meet them, they

p. lib. 1. ⁱ O! si nunc morerer, inquit, quanta et qualia mihi imperfecta manerent: sed

as decem vel octo supervixero, omnia redigam ad libellam; ab omni debito creditoque me

Prætereunt Interim menses decem et octo, et cum illis anni, et adhuc restant plura quam

ad igitur speras, o insane, finem, quem rebus tuis non inveneras in juventute, in senectute im-

? O dementiam! quum ob curas et negotia tuo judicio sis infelix, quid putas futurum, quum

veritas? Cardan. lib. 8. cap. 40. de rer. var. ^j Plutarch. ^k Lib. de natali. cap. 1.

obitum, ser. 17. ^l Hom. 12. in 2 Cor. 6. ^m Non in paupertate, sed in paupere (Seneca):

sed opinione, laboras.

voluntarily forget and will take no notice of them; they will not, they help us. Instead of comfort, they threaten us, miscall, scoffe at us, vate our misery, give us bad language; or, if they do give good word that to relieve us? According to that of Thales, *facile est alios miseri* cannot give good counsell? 'tis cheap; it costs them nothing. It is matter, when ones belly is full, to declame against feasting: *Qui pleno laudat jejunia ventre. Doth the wilde asse braye when he he or loweth the oxe when he hath fodder?* (Job, 6, 5). ^a *Neque en Romano quidquam potest esse lætius*: no man living so jocond, as the people of Rome when they had plenty; but when they came to be hunger-starved, neither shame, nor lawes, nor armes, nor magist keep them in obedience. ^b Seneca pleadeth hard for poverty; and lazie philosophers: but in the mean time he was rich; they had wit to maintain themselves; but doth any poor man extoll it? Then (saith ^c Bernard) *that approve of a mean estate, but on that come never want themselves; and some again are meek so long as they do what they list; but, if occasion be offered, how far are they from patience?* I would to God (as he said) *no man should commend poverty that is poor*, or he that so much admires it, would relieve, help, or e

^a Nunc, si nos audis, atque es divinus, Apollo,
Dic mihi, qui nummos non habet, unde petat:

Now if thou hear'st us, and art a god,
Tell him that wants, to get means if

But no man hears us: we are most miserably dejected, the skur world. ^d *Vix habet in nobis jam nova plaga locum*, We can get no comfort, no succour; ^e *Et nihil inveni quod mihi ferret opem*. We all means, yet finde no remedy: no man living can express the bitterness of our souls, but we that endure it; we are distressed, torture of body and mind, in another hell: and what shall we do? ^f Crassus, the Roman consul, warred against the Parthians, after a battell fought, he fled away in the night, and left four thousand men and wounded in his tents, to the furie of the enemy; which when men perceived, *clamoribus et ululatus omnia complerunt*, they mentable moan, and roared down right, as lowd as Homers Mars when hurt, which the noise of 10000 men could not drown, and all for sent death. But our estate is farre more tragicall and miserable, to be deplored; and far greater cause have we to lament: the de world persecute us; all good fortune hath forsaken us; we are left of beggery, cold, hunger, thirst, nastiness, sickness, irksomness, to torment, labour and pain, to derision and contempt, bitter enemies worse then any death: death alone we desire, death we seek, yet cannot and what shall we do? *Quod male fers, assuesce, feres bene*—thyself to it, and it will be tolerable at last. Yea, but I may not. *In me consumpsit vires fortuna nocendo*; I am in the extremitie adversitie: and, as a shadow leaves the bodie when the sun is now left and lost, and quite forsaken of the world. *Qui jacet in habet unde cadat*: comfort thy self with this yet, thou art at the before it be long, it will either overcome thee, or thou it. If it cannot endure; *aut solvetur, aut solvet*. Let the devil himself, plagues of Egypt, come upon thee at once, *Ne tu cede malis, sed dentior ito*: be of good courage; misery is vertues whetstone.

—^g *serpens, sitis, ardor, arena,*
Dulcia virtuti,

as Cato told his souldiers marching in the desarts of Libya; t

^a *Voluptas, in Aureliano. Sed si populus famelicus inedia labore, nec arma, leges, pudes coherere valent.* ^b One of the richest men in Rome. ^c *Serm. Quidam sunt, qui volunt, ita ut nihil illis desit; sic commendant, ut nullam patiantur inopiam; sunt et alii, qui dicitur et agitur ad eorum arbitrium, &c.* ^d *Nemo pauperatem commendaret, nisi pauper nius, Catalac.* ^e *Ovid.* ^f *Ovid.* ^g *Plutarch. vit. Crass.* ^h *Lucan. lib. 9.*

eds, serpents, were pleasant to a valiant man; honourable enterprises are accompanied with dangers and dammages, as experience evinceth: they make the rest of thy life relish the better. But put case they continue; thou art not so poor as thou wast born; and, as some hold, much better to be grieved than envied. But be it so thou hast lost all, poor thou art, dejected, pain of body, grief of mind, thine enemies insult over thee, thou art as bad Job; yet tell me (saith Chrysostome) *was Job or the devil the greater querour? surely Job.* The ^vdevil had his goods: he sate on the muckhil, ^vkept his good name; he lost his children, health, friends; but he kept his ^vdeceacy: he lost his mony; but he kept his confidence in God, which was ^vher then any treasure. Do thou then as Job did, triumph as Job did, and be not molested as every fool is. *Sed quâ ratione potero?* How shall it be done? Chrysostome answers, *facile, si cœlum cogitaveris*, with that facility, if thou shalt but meditate on heaven. ^vHanna wept sore, and, enabled in mind, could not eat: but, *why weepest thou*, said Elkanah her husband, and *why eatest thou not? why is thine heart troubled? am not I dear to thee then ten sons?* and she was quiet. Thou art here vexed ^vin the world; but say to thy self, *Why art thou troubled, O my soule?* Is not it better to thee then all temporalities, and momentary pleasures of the world? be then pacified. And though thou beest now peradventure in extreme want, ^vit may be it is for thy further good, to try thy patience, as it was with Job, and exercise thee in this life: trust in God, and rely upon him, and thou shalt be ^vcrowned in the end. What's this life to eternity? The world is forsaken thee; thy friends and fortunes all are gone: yet know this, that the very hairs of thine head are numbered, that God is a spectator of all thy miseries; he sees thy wrongs, woes, and wants: ^v'tis his good will and pleasure it should be so; and he knows better what is for thy good than thou thyself. His providence is over all, at all times; he hath set a guard of angels over us, and keeps us as the apple of his eye (Ps. 17. 8). Some both exalt, prefer, blesse with worldly riches, honours, offices, and preferments, as so many glistening stars he makes to shine above the rest: some cloth miraculously protect from thieves, incursions, sword, fire, and all violent mischances: and, as the ^vpoet fains of that Lycian Pandarus, Lycaons when he shot at Menelaüs the Græcian with a strong arm and deadly blow, Pallas, as a good mother keeps flies from her child's face asleep, turned the shaft, and made it hit on the buckle of his girdle; so some he sollicitly defends, others he exposeth to danger, poverty, sickness, want, misery, chastiseth and corrects, as to him seems best, in his deep, unsearchable and secret judgement, and all for our good. The tyrant took the city; (saith Chrysostome) *God did not hinder it; led them away captives, so God would have it; he bound them, God yielded to it: flung them into the mire, God permitted it: heat the oven hotter, it was granted: and when the tyrant had done his worst, God shewed his power, and the childrens silence: he freed them: so can he thee, and can help ^vin an instant, when seems to him good.* ^vRejoice not against me, O my enemy: for though I fall, I shall rise: when I sit in darkness, the Lord shall lighten me. Remember all those martyrs, what they have endured, the utmost that humane rage and fury could invent, with what ^vpatience they have born, with

An quum super fimo sedit Job, an cum omnia abstulit diabolus, &c. pecuniis privatus fiduciam Deo habuit, omni thesauro pretiosior. ^v Hæc viventes sponte philosophemini, nec insipientum affectibus agitur. ^v 1 Sam. 1. 8. ^v James 1. 2. My brethren, count it an exceeding joy, when you fall into divers temptations. ^v Afflictio dat intellectum. Quos Deus diligit, castigat. Deus optimum quemque aut letitudine aut luctu afficit. Seneca. ^v Quam sordet mihi terra, quam cœlum intueor! ^v Se^v providentiâ, cap. 2. Dile ita visum; Dile melius norunt quid sit in commodum meum. ^v Hom. ^v Hom. 9. Voluit urbem tyrannus evertere, &c. Deus non prohibuit; voluit captivos ducere, pedibus; voluit ligare, concessit, &c. ^v Paul. 113. De terrâ inopem, de stercore erigit pauperem. ^v Micah, 8. 7. ^v Preme, preme; ego cum Pindaro, ἀβάντιστος ἐμὶ ὡς φέλλος ὑπὲρ ἄλμα' inermis sum, sicut suber super maris septum Lipsius.

what willingness embraced it. *Though he kill me, saith Job, I will love him.* *Justus*^b *inexpugnabilis*, as Chrysostome holds, a just man is impregnable and not to be overcome. The gout may hurt his hands, lameness his feet, convulsions may torture his joynts, but not *rectam mentem*: his soule is

^a nempe pecus, rem,
Lectos, argentum tollas licet; in manica et
Compedibus saevo teneas custode

^j *Take away his mony; his treasure is in heaven: banish him his treasure: he is an inhabitant of that heavenly Jerusalem: cast him into banishment: his conscience is free: kill his body, it shall rise again: he fights with a man that contends with an upright man: he will not be moved.*

^k si fractus illabatur orbis,
Impavidum ferient ruinae:

though heaven it self should fall on his head, he will not be offended: it is impenetrable, as an anvil hard, as constant as Job. ** Ipse Deus atque vobis, me solvet, opinor.* Be thou such a one; let thy misery be thy strength: it will, what it can, with patience endure it; thou mayst be restored. *Terris proscriptus, ad caelum propera; ab hominibus deus Deum fuge.* The poor shall not alwayes be forgotten; the patient of the meek shall not perish for ever (Psal. 10. 18. ver. 9.) *The Lord be a refuge of the oppressed, and a defence in the time of trouble.*

^l Servus Epictetus, mutilati corporis; Irus
Pauper: at hac inter carus erat Superis.

^m Lame was Epictetus, and poor Irus
Yet to them both God was propitious

Lodovicus Vertomannus, the famous traveller, indured much misery, surely, saith Scaliger, he was *vir Deo carus*, in that he did escape dangers; God especially protected him, he was dear unto him. *in egestate, tribulatione, convulle deplorationis, &c.* Thou art now in misery, in poverty, in agony, in temptation: rest, eternity, happiness, immortality shall be thy reward, as Chrysostome pleads, *if thou trust in God and keep thine innocency.* Non, si male nunc, et olim, sic eris: a good houre may come upon a sudden; ⁿ expect a little.

Yea, but this expectation is it which tortures me in the mean time *expectans, praesentibus angor*; whilst the grass grow, the horse is dead. ^o Despair not, but hope well.

^p Spera, Batte: tibi melius lux crastina ducet;
Dum speras, spera—

Cheer up, I say, be not dismayd. *Spes alit agricolas: he that sows, shall reap in joy* (Psal. 126. 7).

^q Si fortune me tourmente,
Esperance me contente:

hope refresheth, as much as misery depresseth; hard beginnings be times prosperous events; and that may happen at last, which never happens. *A desire accomplished delights the soul*, Prov. 13. 19.

^r Grata superveniet, quae non sperabitur, hora.

^s Which makes m^e enjoye my joys long wish'd at last,
Welcöme that houre shall come when hope is past:

a louring morning may turne to a faire afternoone, ** Nube solet pulchra ire dies.* The hope that is defer'd, is the fainting of the heart: *when the desire cometh, it is a tree of life* (Prov. 13. 12.): ** suavissimum voti compos fieri.* Many men are both wretched and miserable at first, afterwards most happy; and oftentimes it so falls out, as ^t Machiav

^a Hic ure, hic seca, ut in aeternum parcas. Austin. Dilectus fructus iratis: superat et crescit: cium ignis, Fabricium paupertas, Regulum tormenta, Socratem venenum superare non potuit. epist. 18. lib. 1. ^b Hom. 5. Aufere pecunias? at habet in coelis: patria deiciet? at in exilium mittet: vincula injiciet? at habet solutam conscientiam: corpus interficiet? at iterum cum umbra pugnabit, qui cum justo pugnabit. ^c Leonides. ^d Modo in pressura, in tentatione postea bonum tuum requies, aeternitas, immortalitas. ^e Dabit Deus his quoque finem. ^f Nemo desperet meliora lapsus. ^g Theocritus. ^h Hor. ⁱ Ovid. ^j Thales, lib. 7. Flor. hist. Omnium felicissimus, et locupletissimus, &c. incarceratus saepe adolescentiam perhabuit, solitudinis et discriminis plenam, &c.

smus Medices, that fortunate and renowned citizen of Europe, *that all with was full of perplexity, danger, and misery, till forty yeares were and then upon a sudden the sun of his honour brake out, as through a*

Hunniades was fetched out of prison, and Henry the third of Portugall a poor monastery, to be crowned kings. *Multa cadunt inter calicem aque labra*: beyond all hope and expectation many things fall out; and how what may happen? *Nondum omnium dierum soles occiderunt*, as pus said: all the sunnes are not yet set; a day may come to make amends

Though my father and mother forsake me, yet the Lord will gather me (Psal. 27. 10). *Waite patiently on the Lord, and hope in him* (Psal.

Bee strong, hope and trust in the Lord; and he will comfort thee, hee thee thine hearts desire (Psal. 27. vers. 14.) *Sperate, et vosmet rebus secundis*. Fret not thy self because thou art poor, contemned, or not

for the present as thou wouldest be, not respected as thou oughtest to birth, place, worth; or that which is a double corrosive, thou hast been honourable and rich, art now distressed and poor, a scorn of men, a

to the world, irksome to thy self and others; thou has lost all. *Miserum esse felicem*, and, as Boëthius calls it, *infelicissimum genus infortunii*:

de Timon halfe mad with melancholy, to think of his former fortunes and misfortunes; this alone makes many miserable wretches discontent.

ss it is a great misery to have been happy, the quintessence of infelicity: been honourable and rich, but yet easily to be endured: "security suc-

and to a judicious man a far better estate. The loss of thy goods and is no loss; " *thou hast lost them; they would otherwise have lost thee*.

money be gone, " *thou art so much the lighter*; and, as Saint Hierome des Rusticus the monke, to forsake all and follow Christ, *gold and silver*

heavy metals for him to carry that seeks heaven.

si nos in mare proximum
nas, et lapides, aurum et inutile,

Summi materiam mali,
Mittamus, scelerum si bene pœnitet.

he philosopher lost all his goods by shipwrack: " he made light of it:

had done him a good turne: *opes à me, animum auferre non potest*:

a take away my means, but not my minde. He set her at defiance

ter; for she could not rob him that had naught to lose: for he was

contemn more then they could possess or desire. Alexander sent an

d talents of gold to Phocion of Athens for a present, because he heard

a good man: but Phocion returned his talents back again, with a

te me in posterum virum bonum esse, to be a good man still; let me

am: *Non mi aurum posco, nec mi pretium*— That Theban Crates

of his own accord his money into the sea; *abite, nummi: ego vos mer-*

te mergar a vobis; I had rather drown you, then you should drown me.

toicks and Epicures thus contemn wealth, and shall not we that are

ans? It was *mascula vox et præclara*, a generous speech of Cotta in

st, *Many miseries have happened unto me at home, and in the wars*

of which, by the help of God, some I have endured, some I have

d, and by mine own valour overcome: courage was never wanting to

signes, nor industry to my intents: prosperity or adversity could never

my disposition. A wise mans minde, as Seneca holds, "is like the state

world above the moon, ever serene. Come then what can come, befall

may befall, infractum invictumque " animum opponas:

er successit securitas, quæ simul cum divitiis cohabitare nescit. Camden. " Pecuniam perdi-

transis illa te perderet manens. Seneca. " Expeditior es ob pecuniarum jacturam. Fortuna

re, non animum potest. Seneca. " Hor. " Jubeat me posthac fortuna expeditius philo-

" In frag. Quiritis, multa mihi pericula domi, militiæ multa adversa fuere, quorum alia to-

a Deorum auxilio repuli et virtute mea: nunquam animus negotio defuit, nec decretis labor; nulla

respera nec adversæ ingenium mutabant. " Qualis mundi status supra lunam, semper sere-

" Bona mens nullum tristoris fortune recipit incursum. Val. lib. 4. c. 1. " Qui nil potest. sperare,

nil.

Rebus angustis animosus atque
Fortis appare. (Hor. Od. 11. lib. 2.)

Hope and patience are two soveraign remedies for all, the surest reposest
softest cushions to lean on in adversity;

^d Durum : sed levius fit patientiâ,
Quidquid corrigere est nefas.

If it cannot be helped, or amended, * make the best of it ; ^e necessitat
accommodat, sapit ; he is wise that suits himself to the time. As at
at tables, so do by all such inevitable accidents.

^f Ita vita est hominum, quasi cum ludas tesseris,
Si illud, quod maxime opus est jactu, non cadit,
Illud quod cecidit forte, id arte ut corrigas :

if thou canst not fling what thou wouldest, play thy cast as well
canst. Every thing, saith ^h Epictetus, hath two handles, the one to
by, the other not : 'tis in our choice to take and leave whether we
which Simplicius, his commentator, hath illustrated by many exa
and 'tis in our own power, as they say, to make or mar our selves.
forme thy self then to thy present fortune, and cut thy coat according
cloth : ⁱ ut quimus, (quod aiunt) quando, quod volumus, non licet :
tentent with thy lot, state, and calling, whatsoever it is ; and rest
satisfied with thy present condition in this life :

Eto quod es : quod sunt alii, sine quemlibet esse :
Quod non es, nolis ; quod potes esse, vells.

Be as thou art ; and as they are, so
Others be still ; what is and may be.

And as he that is ^j invited to a feast, eats what is set before him, a
for no other, enjoy that thou hast, and aske no more of God than
thinks fit to bestow upon thee. *Non cuius contingit adire Corinthi*
may not be all gentlemen, all Catos, or Lælii (as Tully telleth us), all
able, illustrious and serene, all rich : but, because mortall men wa
things, ^k therefore (saith Theodoret) hath God diversly distributed
wealth to one, skill to another, that rich men might encourage and
men a work, poor men might learn severall trades to the common
a peece of arras is composed of severall parcels, some wrought of sil
of gold, silver, crewell of divers colours, all to serve for the exornati
whole ; musick is made of divers discords and keyes, a totall summe
small numbers ; so is a common-wealth of severall unequal trades
ings. ^l If all should be Cræsi and Darii, all idle, all in fortunes eq
should till the land ? as ^m Menenius Agrippa well satisfied the tru
rout of Rome, in his elegant apologue of the belly and the rest of t
bers. Who should build houses, make our several stuffs for raimen
should all be starved for company (as Poverty declared at large i
phanes Plutus), and sue at last to be as we were at first. And the
hath appointed this inequality of states, orders, and degrees, a subor
as in all other things. The earth yields nourishment to vegetals,
creatures feed on vegetals ; both are substitutes to reasonable souls ;
are subject amongst themselves, and all to higher powers : so God wo
it. All things then being rightly examined and duely considered
ought, there is no such cause of so general discontent ; tis not in th
it self, but in our minde, as we moderate our passions and esteem o
Nihil aliud necessarium, ut sis miser, (saith ⁿ Cardan) *quam ut te*
credas : let thy fortune be what it will, 'tis thy minde alone that ma
poor or rich, miserable or happy. *Vidi ego* (saith divine Seneca)

^d Hor. * Æquam memento rebus in arduis servare mentem. lib. 2. od. 3. ^e Epict. e. 11.
Adel. act. 4. sc. 7. ^f Unaquæque res duas habet ansas, alteram quæ teneri, alteram quæ
manu nostrâ quam volumus accipere. ^g Ter. And. act. 4. sc. 6. ^h Epictetus. Invitatus ad
quæ apponuntur comedis, non queris ultra ; in mundo multa rogitas quæ Dii negant. ⁱ Cap.
dentis. Mortales cum sint rerum omnium indigi, ideo Deus aliis divitias, aliis paupertatem
qui opibus pollent, materiam subministrant ; qui vero inopes, exercitatas artibus manus admodum
sint omnes æquales, necesse est ut omnes fame pereant ; quis aratro terram sulcavit ? quis se
ceret ? quis plantas sereret ? quis vinum exprimeret ? ^m Liv. l. 1. ⁿ Lib. 3. de cons.

niet amēnd māstos, et mediā solitudine occupatos : non locus, sed animus, ad tranquillitatem : I have seen men miserably dejected in a pleasant place, and some again, well occupied and at good ease, in a solitary desert : the mind, not the place, causeth tranquillity, and that gives true content. I yet add a word or two for a corollary. Many rich men, I dare boldly say, that lye on down beds, with delicacies pampered every day, in their furnished houses, live at less hearts ease, with more anguish, more bodily and through their intemperance more bitter hours, than many a prisoner ly-slave, ° (*Mæcenas in plumbæ æque vigilat ac Regulus in dolio*) those starved Hollanders, whom ¶ Bartison their captain left in Nova Zembla, 1696, or those ¶ eight miserable Englishmen, that were lately left behind, in a stove in Greenland in 77 deg. of lat. 1630, so pitifully forsaken, forced to shift for themselves in a vast dark and desert place, to strive to ruggle with hunger, cold, desperation, and death it self. 'Tis a patient quiet minde (I say it again and again) gives true peace and content. So, in other things, they are (as old ¶ Chremes told us) as we use them.

Parentes, patriam, amicos, genus, cognatos, divitias—
Hæc perinde sunt, ac illius animus qui ea possidet ;
Qui uti scit, ei bona ; qui utitur non recte, mala.

us, friends, fortunes, country, birth, alliance, &c. ebbe and flow with success ; please or displease, as we accept and construe them, or apply to our selves. *Faber quisque fortunæ suæ* ; and in some sort I may say, prosperity and adversity are in our own hands. *Nemo læditur nisi se* ; and, which Seneca confirms out of his judgement and experience, *mans minde is stronger then fortune, and leads him to what side he cause to himself each one is, of his good or bad life.* But will we, or make the worst of it, and suppose a man in the greatest extremity, fortune which some indefinitely prefer before prosperity ; of two extremes the best. *Luxuriant animi rebus plerumque secundis* : men in ¶ prosperity forget God and themselves ; they are besotted with their wealth, as with henbane : " miserable, if fortune forsake them ; but more miserable, to tarry and overwhelm them : for, when they come to be in great place, they that were most temperate, sober, and discreet in their private fortunes as Nero, Otho, Vitellius, Heliogabalus (*optimi imperatores, nisi imminuit*) degenerate on a sudden into brute beasts, so prodigious in lust, tyrannicall oppressors, &c. they cannot moderate themselves, they are monsters, odious, harpies, what not ? *cum triumphos, opes, honores sunt, ad voluptatem et otium deinceps se convertunt* : 'twas ¶ Cato they cannot contain. For that cause belike,

Eutrapelus, cuiusque nocere volebat,
Da dabat pretiosa : beatus enim jam,
His tunicis, sumet nova consilia et spes ;
In lucem ; scorto postponet honestum

Eutrapelus, when he would hurt a knave,
Gave him gay clothes & wealth, to make him brave :
Because, now rich, he would quite change his
minde,
Keep whores, fly out, set honesty behinde.

On the other side, in adversity many mutter and repine, despair, &c. both confess,

— ut calceus olim,
Si pede major erit, subvertet ; si minor, uret :

Too too big or too little, one pincheth, the other sets the foot awry ; *sed* is *minimum*. If adversity hath killed his thousand, prosperity hath his ten thousand : therefore adversity is to be preferred ; *hæc frango, illa solatio : illa fallit, hæc instruit* : the one deceives, the other instructs : the one miserably happy, the other happily miserable : and therefore any philosophers have voluntarily sought adversity, and so much com-

¶ Vide Isaacum Pontanum, descript. Amsterdam. lib. 2. c. 22. ¶ Vide Ed. Pelham's book
¶ Heantontim. act. 1. sc. 2. ¶ Epist. 98. Omni fortunæ valentior, ipse animus in utram-
que res suas ducit, beatæque ac miseræ vitæ sibi causa est. ¶ Fortuna, quem nimium fovet, stult-
us. Pub. Minus. ¶ Seneca, de beat. vit. cap. 14. Miseri, si deserantur ab eâ ; miserrimos, si
¶ Plutarch. vit. ejus. ¶ Hor. epist. 1. l. ep. 18. ¶ Hor. ¶ Boeth. 2.

mend it in their precepts. Demetrius, in Seneca, esteemed it a g^licity, that in his life time he had no misfortune; *miseram, cui nihil accidisset adversi*. Adversity then is not so heavily to be taken; and not, in such cases, so much to macerate ourselves: there is no such o^uerty and riches. To conclude in *Hieronis words, *I will ask our ma that build with marble, and bestow a whole manor on a thred, what betwixt them and Paul the ermite, that bare old man: they drink he in his hand: he is poor, and goes to heaven; they are rich, and*

MEMB. IV.

Against Servitude, Loss of Liberty, Imprisonment, Banish

SERVITUDE, loss of liberty, imprisonment, are no such miseries held to be: we are slaves and servants, the best of us all: as we d^o our masters, so do our masters their superiours: gentlemen serve nobles are subordinate to kings: *Omne sub regno graviore regnu* themselves are Gods servants: *Reges in ipsos imperium est Juv* subject to their own lawes, and as the kings of China endure more imprisonment, to maintain their state and greatness, they never co Alexander was a slave to fear, Cæsar of pride, Vespasian to his n^u *enim refert, rerum sis servus an hominum*) Heliogabalus to his gu the rest. Lovers are slaves to their mistresses, rich men to their tiers generally to lust and ambition, and all slaves to our affection gelus well discourseth in *Macrobius, and ^bSeneca the philoso *duam servitute, extremam et ineluctabilem*, he calls it; a contin to be so captivated by vices: and who is free? Why then dost t *Satis est potens, Hierom saith, qui servire non cogitur*. Thou burdens; thou art no prisoner, no drudge; and thousands want those pleasures which thou hast. Thou art not sick; and what w have? But *nitimur in vetitum*, we must all eat of the forbidden f we enjoined to go to such and such places, we would not willingly being barred of our liberty, this alone torments our wandering so may not go. A citizen of ours, saith ^cCardan, was 60 years of a never been forth of the wals of the city Millan: the prince he commanded him not to stir out: being now forbidden that which he had neglected, he earnestly desired; and, being denied, *dolor mortem obiit*, he dyed for grief.

What I have said of servitude, I say again of imprisonment, we soners. ^dWhat is our life but a prison? We are all imprisoned. The world itself to some men is a prison, our narrow seas are so ma and, when they have compassed the globe of the earth, they wo see what is done in the moon. In ^eMuscovy and many other nor all over Scandia, they are imprisoned half the year in stoves; th peep out for cold. At ^fAden in Arabia, they are penned in all da that other extreme of heat, and keep their markets in the night. ship but a prison? and so many cities are but as so many hives o hills: but that which thou abhorrest, many seek: women keep ir and most part of summer, to preserve their beauties; some for lov Demosthenes shaved his beard, because he would cut off all occasi abroad: how many monks and friers, ancliorites, abandon the wo

* Epist. lib. 3. tit. Paul. Eremit. Libet eos nunc interrogare qui domus marmoribus v
sile villarum ponunt pretia, huc senl modo quid unquam defuit? Vos gemmâ bibitis, ille c
nature satisfact: ille pauper Paradisum capit, vos avaros Gehenna suscipiet. * Sat
libidinali servit, alius ambitioni, omnes spel, omnes timori. ^b Nat. lib. 3. ^c Consol. l. 5.
quid est vita nisi carcer animi? ^d Herbastein. ^e Vertomannus, navig. l. 2. c. 4. Com
ale noctu horâ secundâ, ob nimios qui serviunt interdū restus, exercent.



in urbe, piscis in arido. Art in prison? Make right use of it, and mortify thyself. * Where may a man contemplate better than in solitariness, or more than in quietness? Many worthy men have been imprisoned all their lives; and it hath been occasion of great honour and glory to them, much good by their excellent meditation. ^b Ptolomæus, king of Egypt, in viribus attenuatis, infirmâ valetudine laboraret, miro discendi studio æcius, &c. now being taken with a grievous infirmity of body that he could stir abroad, became Stratos scholler, fell hard to his book, and gave himself wholly to contemplation; and upon that occasion (as mine author adds) *cherrimum regie opulentie monumentum*, &c. to his great honour built a renowned library at Alexandria, wherein were 40000 volumes. Severinus ælius never writ so elegantly as in prison, Paul so devoutly, for most of his stiles were dictated in his bands. Joseph, saith ^c Austin, *got more credit in prison, then when he distributed corn, and was lord of Pharaohs house.* driving many a lewd riotous fellow home, many wandring rogues it settles, it would otherwise have been like raving tygers, ruined themselves and others. Banishment is no grievance at all. *Omne solum forti patria*, &c. *et patria ubicunque bene est*: that's a mans country where he is well at ease. Many a fel for pleasure to that city, saith Seneca, to which thou art banished: what a part of the citizens are strangers born in other places? ^d *Incohibus patria*; 'tis their country that are born in it; and they would think themselves banished to go to the place which thou leavest, and from which thou art so loth to depart. 'Tis no disparagement to be a stranger, or so come to be an exile. ^e *The rain is a stranger to the earth, rivers to the sea, Jupiter in Egypt, the sun to us all. The soul is an alien to the body, a kite to the ayre, a swallow in an house, and Ganymede in heaven, an elephant in Rome, a phœnix in India*; and such things commonly please us, which are most strange, and come farthest off. Those old Hebrews termed the whole world Gentiles; the Greeks held all barbarians but themselves; our modern Italians account of us as dull transalpines by way of reach; they scorn thee and thy country which thou so much admirest. 'Tis a childish humour to hone after home, to be discontent at that which others like; to prefer, as base Islanders and Norwegians do, their own ragged island to Italy or Greece, the gardens of the world. There is a base nation in the north, saith ^f Pliny, called Chauci, that live amongst rocks and sands by the seaside, feed on fish, drink water: and yet these base people account themselves slaves in respect, when they come to Rome. *Ita est profecto* (as he eludes); *multis fortuna parcat in pœnam*: so it is, Fortune favours some live at home, to their further punishment; 'tis want of judgement. All places are distant from heaven alike; the sun shines happily as warm in one as in another; and to a wise man there is no difference of climes: friends are every where to him that behaves himself well; and a prophet is not esteemed in his own country. Alexander, Cæsar, Trajan, Adrian, were so many d-leapers, now in the east, now in the west, little at home; and Polus ætus, Lod. Vertomannus, Pinzonus, Cadamustus, Columbus, Americus Vesputius, Vascus Gama, Drake, Candish, Oliver Anort, Schouten, got all their tour by voluntary expeditions. But you say, such mens travel is voluntary; are compelled, and, as malefactors, must depart: yet know this of ^g Plato be true, *ultori Deo summa cura peregrinus est*: God hath an especial care for strangers; and, when he wants friends and allies, he shall deserve better and

^a *Ubi seior contemplatio quam in solitudine? ubi studium solidius quam in quiete?* ^b Alex. ab Alex. ^c *der. lib. 1. cap. 2.* ^d In Ps. 76. Non ita laudatur Joseph cum frumenta distribueret, ac quum carum habitaret. ^e Boethius. ^f Philostratus, in deliciis. ^g *Peregrini sunt imbres in terrâ, et fluvii in Ægypto; sol apud omnes; hospes anima in corpore, luscina in aëre, hirundo in domo, pœneides corio, &c.* ^h Lib. 16. cap. 1. Nullam frugem habent; potus ex imbre: et hæ gentes, si vinunt, &c. ⁱ Lib. 5. de legibus. Cumque cognatis careat et amicis, majorem apud Deos et apud homines misericordiam meretur.

find more favour with God and men. Besides the pleasure of peregrinating variety of objects will make amends; and so many nobles, Tully, Aristotle, Themistocles, Theseus, Codrus, &c. as have been banished, will give sufficient credit unto it. Read Pet. Alcionius his two books of this subject.

MEMB. V.

Against sorrow for Death of Friends or otherwise, vain Fear, &c.

DEATH and departure of friends are things generally grievous: *"mors quæ in humanâ vitâ contingunt, luctus atque mors sunt acerbissima*; the austere and bitter accidents that can happen to a man in this life, in *secedere*, to part for ever, to forsake the world and all our friends; *ultimum terribilium*, the last and the greatest terrour, most irksome, troublesome unto us. *"Homo toties moritur, quoties amittit suos*. though we hope for a better life, eternall happiness, after these painful miserable daies, yet we cannot compose our selves willingly to dye; the remembrance of it is most grievous unto us, especially to such who are nate and rich: they start at the name of death, as an horse at a rotten nail. Say what you can of that other world, with *Metezuma* that Indian poet *bonum est esse hic*, they had rather be here. Nay many generous spirits, grave staid men otherwise, are so tender in this, that, at the loss of a friend, they will cry out, roare, and tear their haire, lamenting some more after, houlung, *O hone*, as those Irish women, and *Ἰῆρες*, at their graves commit many undecent actions, and almost go besides themselves. My father, my sweet husband, mine only brothers dead! to whom shall I make moan? *O me miserum! Quis dabit in lacrymas fontem?* &c. What shall

** Sed totum hoc studium luctu fraterna mihi mors
Abstulit; he! misero frater adempte mihi!*

My brothers death my study hath undone
Woe's me! alas! my brother he is gone!

Mezentius would not live after his son:

** Nunc vivo, nec adhuc homines lucemque relinquo!
Sed linquam—*

And Pompeys wife cryed out at the news of her husbands death, *Turpe post te solo non posse dolore, violenta luctu et nescia tolerandi*, as *Agrippina*, not able to moderate her passions. So, when she heard her son was slain, she abruptly broke off her work, changed countenance, colour, tore her hair, and fell a roaring down right:

*—subitus miseræ calor ossa reliquit;
Excussi manibus radii, revolutaque pensa:*

*Evolat infelix, et femineo ululatu,
Scissa comam—*

Another would needs run upon the sword's point after *Euryalus* departed:

** Figite me, si qua est pietas, in me omnia tela
Conjicite, o Rutuli!*

O let me dye! some good man or other make an end of me! How did *Antenor* take on for *Patroclus* departure? A black cloud of sorrows overshadowed saith *Homer*. *Jacob* rent his clothes, put sack-cloth about his loines, sorrowed for his son a long season, and could not be comforted, but would needs go into the grave unto his son (*Gen. 37. 37*). Many years after, the remembrance of such friends, of such accidents, is most grievous unto us, to see or hear though it concern not our selves, but others. *Scaliger* saith of himself, that he never read *Socrates* death, in *Platos Phædon*, but he wept: *"Austin* shed tears when he read the destruction of *Troy*. But, howsoever this passion of sorrow violent, bitter, and seiseth familiarly on wise, valiant, discreet men, yet it surely be withstood, it may be diverted. For, what is there in this life, that should be so dear unto us? or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one another

** Cardan. de consol. lib. 2. * Seneca. * Benzo. * Summo mane ululatum oritur, postea
cutientes, &c. miserabile spectaculum exhibentes. Ortelius, in Græciâ. * Catullus.
* Lucan. * 3 Annal. * Virg. Æn. 9. * Confess. l. 1.*

feasting, hawking, hunting, brooks, woods, hills, musick, dancing, is but vanity and losse of time, as I have sufficiently declared.

*Imus, dum sarta, unguenta, puellas, | Whilst we drink, prank our selves, with wenches
epist non intellecta senectus. | Old age upon's at unawares doth sally. [dally,*

ists spend that small modicum they have, to get gold, and never we lose and neglect eternity, for a little momentary pleasure, which enjoy, nor shall ever attain to in this life. We abhor death, pain, all; and yet we will do nothing of that which should vindicate us rather voluntarily thrust our selves upon it. ² *The lascivious pre-hore before his life, or good estate; an angry man, his revenge; a his gut; ambitious, honours; covetous, wealth; a thief, his booty; his spoyle; we abhor diseases, and yet we pull them upon us.* We better or freer from cares then when we sleep; and yet, which we so id and lament, death is but a perpetuall sleep; and why should it (Irus argues) so much affright us? *When we are, death is not; but h is, then we are not:* our life is tedious and troublesome unto him best; ³ *'tis a misery to be born, a pain to live, a trouble to die;* res an end of our miseries; and yet we cannot consider of it. A little ocrates drank his potion of *cicuta*, he bid the citizens of Athens farewell, and concluded his speech with this short sentence: *My e come to be gone, I to my death, you to live on; but which of these od alone knows.* For there is no pleasure here, but sorrow is annexed tance follows it. ⁴ *If I feed liberally, I am likely sick or surfeit; paringly, my hunger and thirst is not allayed: I am well neither fasting; if I live honest, I burn in lust; if I take my pleasure, I tire my self, and do injury to my body and soul.* ⁵ *Of so small a quantth, how much sorrow! after so little pleasure, how great misery!* waies troublesome to me, to rise and go to bed, to eat and provide cares and contentions attend me all day long, fears and suspicions I am discontented; and why should I desire so much to live? But an ath will make an end of all our woes and miseries; *Omnibus una meis tela malis.* Why shouldst thou not then say, with old Simeon, since o well affected, *Lord, now let thy servant depart in peace;* or, with esire to be dissolved, and to be with Christ? *Beata mors, quæ ad itam aditum aperit;* 'tis a blessed houre that leads us to a * blessed blessed are they that dye in the Lord. But life is sweet; and death terrible in it self as the concomitants of it, a loathsome disease, pain, &c. and many times the manner of it, to be hanged, to be broken wheel, to be burned alive. ⁶ *Servetus the heretick, that suffered in when he was brought to the stake, and saw the executioner come in his hand, homo, viso igne, tam horrendum exclamavit, ut univer-lum perterre fecerit,* roared so loud, that he terrified the people. An k would have scorned this. It troubles some to be unburied, or so:

⁷ *non te optima mater patriove onerabit membra sepulcro: aere feris, et gurgite mersum piscesque impacti vulnera lambent:*

*Thy gentle parents shall not bury thee,
Amongst thine ancestors entomb'd to be;
But feral fowle thy carcass shall devour,
Or drowned corps hungry fish maws shall scour.*

ates told Crito, it concerns me not what is done with me when I am *reilis jactura sepulcri:* I care not, so long as I feel it not: let them head on the pike of Tenariffa, and my quarters in the foure parts of l, — *pascam licet in cruce corvos:* let wolves or bears devour

² *Amator scortum vitæ præponit, iracundus vindictam, parasitus gulam, ambitiosus honores, miles rapinam, fur prædam; morbos odimus et accersimus.* Card. ³ Seneca. Quum mors non adest; cum vero mors adest, tum nos non sumus. ⁴ Bernard. c. 3. med. Nasci vere pœna, angustia mori. ⁵ Plato, Apol. Socratis. Sed jam hora est hinc abire, &c. satietatem, gravitas me offendit; parcus edi, non est expletum desiderium; veneras delicias morbus, lassitudo, &c. ⁶ Bern. c. 3. med. De tantillâ lætitiâ, quanta tristitia; post tantum, quam gravis miseria! ⁷ Est enim mors piorum felix transitus de labore ad refrigerium, donec ad præmium. ⁸ Vaticanus, vitâ ejus. ⁹ Luc.

me: — *cælo tegitur qui non habet urnam*; the canopy of heaven him that hath no tomb. So likewise for our friends, why should their parture so much trouble us? They are better, as we hope; and for what dost thou lament, as those do, whom Paul taxed in his time, (1 *Thess.*) *that have no hope*? 'Tis fit there should be some solemnity.

^b Sed sepellire decet defunctum, pectore forti,
Constantes, unumque diem fletu indulgentes.

Jobs friends said not a word to him the first seven daies, but let some discontent take their course, themselves sitting sad and silent by him. Jupiter himself wept for Sarpedon, what else did the poet insinuate, if some sorrow is good?

^c Quis matrem, nisi mentis inops, in funere nati
Flere vetet?

who can blame a tender mother, if she weep for her children? But Plutarch holds, 'tis not in our power not to lament: *indolentia nos contingit*: it takes away mercy and pity, not to be sad; 'tis a natural passion, to be desperately sad, immoderate grievers, to let them tyrannize there's *indolentiæ ars*, a medium to be kept: we do not (saith ^a) forbid men to grieve, but to grieve overmuch. *I forbid not a man to be angry; but I ask for what cause he is so? Not to be sad, but to be sad? not to fear, but wherefore is he afraid?* I require a moderate well as a just reason. ^b The Romans, and most civil commonwealths set a time to such solemnities: they must not mourn after a certain or if in a family a child be born, a daughter, or a son married, an honour be conferred, a brother be redeemed from his bands, a friend his enemies, or the like, they must lament no more. And 'tis fit it be so; to what end is all their funeral pomp, complaints, and tears? Socrates was dying, his friends Apollodorus and Crito, with some others weeping by him; which he perceiving, asked them what they meant that very cause, he put all the women out of the room; upon which of his, they were abashed, and ceased from their tears. Lodovicus tesius, a rich lawyer of Padua (as Bernardinus Scardeonius relates) mandated by his last will, and a great mulct if otherwise to his heir, funeral should be kept for him, no man should lament; but, as at a wedding musick and minstrels to be provided; and, instead of black mourners, order ^c that twelve virgins clad in green should carry him to the church. His will and testament was accordingly performed, and he buried in the church. Tully was much grieved for his daughter Tulliola at first, until such time that he had confirmed his mind with some philosophical precepts: *then he began to triumph over fortune and grief, as her reception into heaven, to be much more joyed then before he was in*

^a est quædam flere voluptas:
Expletur lacrymis, egeriturque dolor:

yet, after a dayes mourning or two, comfort thy self for thy loss (Eccles. 38. 17). ¹ *Non decet defunctum ignavo questu prosequi* Germanicus advice of old, that we should not dwell too long upon passions, to be desperately sad, immoderate grievers, to let them tyrannize there's *indolentiæ ars*, a medium to be kept: we do not (saith ^a) forbid men to grieve, but to grieve overmuch. *I forbid not a man to be angry; but I ask for what cause he is so? Not to be sad, but to be sad? not to fear, but wherefore is he afraid?* I require a moderate well as a just reason. ^b The Romans, and most civil commonwealths set a time to such solemnities: they must not mourn after a certain or if in a family a child be born, a daughter, or a son married, an honour be conferred, a brother be redeemed from his bands, a friend his enemies, or the like, they must lament no more. And 'tis fit it be so; to what end is all their funeral pomp, complaints, and tears? Socrates was dying, his friends Apollodorus and Crito, with some others weeping by him; which he perceiving, asked them what they meant that very cause, he put all the women out of the room; upon which of his, they were abashed, and ceased from their tears. Lodovicus tesius, a rich lawyer of Padua (as Bernardinus Scardeonius relates) mandated by his last will, and a great mulct if otherwise to his heir, funeral should be kept for him, no man should lament; but, as at a wedding musick and minstrels to be provided; and, instead of black mourners, order ^c that twelve virgins clad in green should carry him to the church. His will and testament was accordingly performed, and he buried in the church. Tully was much grieved for his daughter Tulliola at first, until such time that he had confirmed his mind with some philosophical precepts: *then he began to triumph over fortune and grief, as her reception into heaven, to be much more joyed then before he was in*

^a Il. 9. Homer. ^b Ovid. 4. Trist. ^c Tacitus, lib. 4. ^d Lib. 9. cap. 9. de civitate Dei. ^e quæro cum irascatur, sed cur; non utrum sit tristis, sed unde; non utrum timeat, sed quid timeat. ^f tus, verbo Minuitur. ^g Luctui dies indicabatur, cum liberi nascantur, cum frater abiret, angustia ut captivus domum redeat, puella desponsetur. ^h Ob hanc causam mulieres ablegarunt, ne talia. ⁱ Nos, hæc audientes, erubescimus, et destitimus à lacrymis. ^j Lib. 1. class. 8. de claris viris Patavinis. ^k Innuptæ puellæ amictus viridibus pannis, &c. ^l Lib. de consol. ^m Principia præcepta confirmatus adversus omnem fortunæ vim, et te consecratâ in columque receptâ, tantâ affectu sum ac voluptate, quantum animo capere possum, ac exsultare plane mihi videor, victorque de omni et fortunâ triumphare.

loss. If an heathen man could so fortifie himself from philosophy, shall a Christian from divinity? Why doest thou so macerate thy self? An inevitable chance, the first statute in *Magna Charta*, an everlasting parliament, all must die.

^a Constat æternâ positumque lege est,
Ut constet genitum nihil.

not be revoked: we are all mortal; and these all-commanding gods and
die like men:

^b Involvit humile pariter et celsum caput,
Æquatque summis infima.

the condition of humane estate! Sylvius exclaims: ^c Ladislaus, king of Poland, 18 yeeres of youth, in the flower of his age, so potent, rich, fortunate, and happy, in the midst of all his friends, amongst so many ^d physicians, now ready to be ^e married, in 36 houres sickned and died. We can be gone sooner or later all, and, as Calliopius in the comedy took care of his spectators and auditors, *Vos valete et plaudite*.—Calliopius said, must we bid the world farewell, (*Exit Calliopius*) and, having now our parts, for ever be gone. Tombs and monuments have the like fate. *Data sunt ipsis quoque fata sepulcris*; kingdoms, provinces, towns, cities, have their periods, and are consumed. In those flourishing times of Troy, Mycenæ was the fairest city in Greece; *Græciæ cunctæ imperitabat*; alas! and that ^f Assyrian Nineve, are quite overthrown. The like hath that Egyptian and Bœotian Thebes, Delos, *commune Græciæ consilium*, the common council-house of Greece; ^g and Babylon, the greatest city that ever the sun shone upon, hath now nothing but walls and ruins left. ^h *Quid Pandionia restant, nisi nomen, Athenæ?* Thus Scævola complained in his times. And where is Troy it self now, Persopolis, Carthage, Cyzicum, Sparta, Argos, and all those Grecian cities? Syracuse and Agrigentum, the fairest towns in Sicily, which had sometimes 700000 inhabitants, are now decayed: the names of Hieron, Empedocles, &c. of those great numbers of people, only left. One Anacharsis is remembered amongst the Scythians; the world it self must have an end, and every part of it. *ita igitur urbes sunt mortales*, as Peter ⁱ Gillius concludes of Constantinople. *hæc sane, quamdiu erunt homines, futura mihi videtur immortalis*; but not so: nor site, nor strength, nor sea, nor land, can vindicate a city; but it all must vanish at last. And, as to a traveller, great mountains seem so far off, at last are not discerned at all; cities, men, monuments decay:—*nec solidis prodest sua machina terris*: the names are only left, at length forgotten, and are involved in perpetual night.

Returning out of Asia, when I sailed from Ægina toward Megara, I was (saith Servius Sulpitius, in a consolatory epistle of his to Tully) to view the country round about. Ægina was behind me, Megara before, Piræus to the right hand, Corinth on the left, what flourishing towns heretofore, prostrate and overwhelmed before mine eyes! I began to think with myself, Alas! why are we men so much disquieted with the departure of a friend, whose life is much shorter, ^j when so many goodly cities lye buried in ruins? Remember, O Servius, thou art a man; and with that I was much comforted, and corrected myself. Correct then likewise, and comfort thy self with this, that we must necessarily dye, and all dye, that we shall rise again, as the poet held, *jucundiorque multo congressus noster futurus, quam insuavis et longus digressus*, our second meeting shall be much more pleasant, then our first departure was grievous.

^a *ignem uri natum, arista secari, sic homines mori.* ^b Boeth. lib. 2, met. 3. ^c Boeth. ^d Nic. Bressag. fol. 47. ^e Twenty then present. ^f To Magdalen, the daughter of Charles the seventh of France. ^g Obvunt noctesque diesque, &c. ^h Assyriorum regia funditus deleta. ⁱ Omnium, quot unquam aspectu, urbium maxima. ^j Ovid. ^k Arcad. lib. 8. ^l Prefat. Topogr. Constantinop. ^m Tull. lib. 3. ⁿ Quam tot oppidorum cadavera ante oculos projecta jacent.

I, but he was my most dear and loving friend, my sole friend:

¹ Quis desiderio sit pudor aut modus
Tam cari capitis?

And who can blame my woe? Thou mayst be ashamed, I say with ²S to confess it, in such a ³tempest as this to have but one anchor; go to other: and, for his part, thou dost him great injury to desire his long ⁴Wilt thou have him crazed and sickly still, like a tired traveller comes weary to his inn, begin his journey afresh, or to be freed from miseries? Thou hadst more need rejoice that he is gone. Another case of a most sweet wife, a young wife, (*Nondum sustulerat flavum Procrinem*) such a wife as no mortal man ever had, so good a wife: but now dead and gone, *Lethæoque jacet condita sarcophago*. I reply to Seneca's words, if such a woman at least ever was to be had, ⁵he did so find or make her; if he found her, he may as happily find another made her, as Critobulus in Xenophon did by his, he may as good as form another; *Et bona tam sequitur, quam bona prima fuit*: he may despair, so long as the same master is to be had. But was she good? It has been so tried peradventure as that Ephesian widow in Petronius, by swaggering souldier, she might not have held out. Many a man would been willingly rid of his: before thou wast bound; now thou art free, 'tis but a folly to love thy fetters, though they be of gold. Come to this place, you shall have an aged father sighing for a sonne, a pretty

⁶ Impube pectus, quale vel impia
Molliret Thracum pectora—

⁷ He now lyes alone,
Would make an impious Thracian son

or some fine daughter that dyed young, ⁸*Nondum experta novi gaudii tui*—or forlorn son for his deceased father. But why? *Prior exist intravit*; he came first, and he must go first. *Tu frustra pius, et aliter*. What? wouldst thou have the laws of nature altered, and him always? Julius Cæsar, Augustus, Alcibiades, Galen, Aristotle, his fathers young. And why on the other side shouldst thou so heavily mourn the death of thy little son?

⁹ Num, quia nec fato, meritâ nec morte, peribat,
Sed miser ante diem—

he died before his time perhaps, not yet come to the solstice of his life was he not mortal? Hear that divine ¹⁰Epictetus: *If thou covest thy friends, children, should live alwayes, thou art a fool*. He was a fine indeed, *dignus Apollineis lacrymis*, a sweet, a loving, a fair, a witty, a great hope, another Eteoneus, whom Pindarus the poet, and Aristotle the rhetorician, so much lament; but who can tell whether he would have been an honest man? He might have proved a thief, a rogue, a spendthrift, a disobedient son, vexed and galled thee more then all the world besides might have wrangled with thee and disagreed, or with his brothers, as Iphigenia and Polynices, and broke thy heart: he is now gone to eternity, as Ganymede in the ¹¹flower of his youth, *as if he had risen*, saith Pliny ¹²from the midst of a feast before he was drunk; *the longer he had lived the worse he would have been*, and *quo vita longior*, (Ambrose thinks) *culpa merosior*, more sinful, more to answer he would have had. If he was so good thou mayst be glad he is gone; if good, be glad thou hadst such a son; art thou sure he was good? It may be he was an hypocrite, as many are, and, howsoever he spake thee fair, peradventure he prayed, amongst the

¹ Hor. lib. 1. Od. 24. ² De remed. fortult. ³ Erubescit, tantâ tempestate quod ad summum stabas. ⁴ Vis agrum, et morbidum, sitibundum? gaudere potius quod his malis liberatus sis. bonam aut invenisti, aut sic fecisti; si inveneris, aliam habere te posse ex hoc intelligamus. ⁵ si non speres; salvus est artifex. ⁶ Stulti est compedes, licet aureas, amare. ⁷ Hor. ⁸ lib. 1. ⁹ Virg. 4. Æn. ¹⁰ Cap. 19. Si id studes ut uxor, amici, liberi perpetuo vivant, stultus es. quos diligit, juvenes rapit. Menan. ¹¹ Consol. ad Apol. Apollonius filius tuus in flore donatus, ad aeternitatem digressus, tanquam de convivio abiens, priusquam in errorem aliquem de temeritate quales in longâ senectâ accidere solent.

Icaro-Menippus heard at Jupiters whispering place in Lucian, for his death, because he now kept him short, he was to inherit much goods, many fair manors after his decease. Or put case he was very good, sup-
 the best, may not thy dead son expostulate with thee, as he did in the
 * Lucian, *Why dost thou lament my death, or call me miserable that*
much more happy then thy self? what misfortune is befallen me? Is it
case I am not bald, crooked, old, rotten, as thou art? What have I lost?
of your good cheer, gay cloths, musick, singing, dancing, kissing, merry
things, thalami lubentias, &c. is that it? Is it not much better not to hun-
at all then to eat: not to thirst then to drink to satisfy thirst: not to be
then to put on cloths to drive away cold? You had more need rejoyce
I am freed from diseases, agues, cares, anxieties, livor, love, covetousness,
red, envy, malice, that I fear no more thieves, tyrants, enemies, as you do.
cinerem et manes credis curare sepultos? Do they concern us all, think
when we are once dead? Console not others then overmuch; wish not or
thine own death. "Summum nec metuas diem, nec optes; 'tis to no purpose.
et vite arumnis facillaque lubensque, I left this irksome life with all mine heart,
et peiora ipsa morte dehinc videam: Lest worse then death should happen to my part.

Mineral Brundusinus caused this epitaph in Rome to be inscribed on his
 to shew his willingness to dye, and taxe those that were so loth to depart.
 up and howl no more then; 'tis to small purpose: and, as Tully adviseth
 the like case, *non quos amisimus, sed quantum lugere par sit, cogitemus:*
 what we do, not whom we have lost. So David did, 2 Sam. 22. *While*
child was yet alive, I fasted and wept; but, being now dead, why should
we? Can I bring him again? I shall go to him; but he cannot return to
 He that doth otherwise is an intemperate, a weak, a silly, and undiscree-
 Though Aristotle deny any part of intemperance to be conversant about
 now, I am of * Senecas mind—he that is wise is temperate; and he that is
 perate is constant, free from passion; and he that is such a one, is without
 now, as all wise men should be. The *Thracians wept still when a child was
 a, feasted and made mirth when any man was buried: and so should we ra-
 be glad for such as die well, that they are so happily freed from the miseries of
 life. When Eteoneus, that noble young Greek, was so generally lamented
 his friends, Pindarus the poet faines some god saying, *Silete, homines; non*
a miser est, &c. be quiet, good folks; this young man is not so miserable
you think; he is neither gone to Styx nor Acheron, sed gloriosus et senii ex-
Aeros, he lives for ever in the Elysian fields; he now enjoyes that happinesse
which your great kings so earnestly seek, and wears that garland for which ye
stand. If our present weakness is such, we cannot moderate our passions in
behalf, we must divert them by all means, by doing something else, think-
of another subject. The Italians, most part, sleep away care and grief, if
unseasonably seise upon them; Danes, Dutchmen, Polanders, and Bohe-
ans drink it down; our countrymen go to playes. Doe something or other;
it not transpose thee; or, by 3 premeditation, make such accidents fami-
lar, as Ulysses, that wept for his dog, but not for his wife, quod paratus esset
quo obfirmato (Plut. de anim. tranq.): accustome thyself, and harden before
and, by seeing other mens calamities, and applying them to thy present estate:
*parvisum, est levius, quod fuit ante, malum. I will conclude with * Epictetus,*
Thou lovest a pot, remember 'tis but a pot thou lovest; and thou wilt not

Tom. 1. Tract. de luctu. Quod me mortuum miserum vocas, qui te sum multo felicior? aut quid acerbi-
 tas contigisse? an quia non sum calvus, senex, ut tu, facile rugosus, incurvus, &c. O demens!
 visetur in vita boni? nimirum amicitias, cornas, &c. Longe melius non esurire quam edere; non
 2. Gaude potius quod morbos et febres effugerim, angorem animi, &c. Ejulatus quid prodest?
 3. larymæ, &c. 1. Virgil. 2. Mart. 3. Chytrea, delicia Europæ. * Epist. 85.
 Indas, de mor. gen. 7. Premeditatione faciem reddere quemque casum. Plutarchus, consolatione
 Apolloniam. Assuefacere nos casibus debemus. Tull. lib. 3. Tusculan. quæst. * Cap. 8. Si
 tua diligas, memento te ollam diligere: non perturbaberis ea contracta: si filium aut uxorem, memento
 minem & te diligere, &c.

be troubled when 'tis broken : if thou lovest a son or wife, remember thou mortall ; and thou wilt not be so impatient. And for false fears and all fortune inconveniences, mischances, calamities, to resist and prepare selves not to faint, is best : * *Stultum est timere quod vitari non potest* : a folly to fear that which cannot be avoided, or to be discouraged at a

* Nam quisquis trepidus pavet vel optat,
Abjicit clypeum, locoque motus.
Necesse est, quæ valent trahi, catenam :

for he that so faints or fears, and yeelds to his passion, flings away his weapons, makes a cord to bind himself, and puls a beam upon his own

MEMB. VI.

Against Envie, Livor, Emulation, Hatred, Ambition, Self-love,
all other Affections.

AGAINST those other passions and affections, there is no better way then (as mariners, when they go to sea, provide all things necessary for a tempest) to furnish our selves with philosophical and divine precepts and mens examples : * *Periculum ex aliis facere, sibi quod ex usu siet* : to lance our hearts with love, charity, meekness, patience, and count those irregular motions of envie, livor, spleen, hatred, with their opposites, as we bend a crooked staffe another way ; to oppose * *sufferant bonum, patience to reproach*, bounty to covetousness, fortitude to pusillanimity, meekness to anger, humility to pride ; to examine our selves, for what we are so much disquieted, on what ground, what occasion, is it just or unjust, and then either to pacifie our selves by reason, to divert by some other contrary passion, or premeditation. † *Meditari secum oportet quo pacto adversam ærumnam ferat, pericula, damna, exsilia : peregre rediens semper gilet aut filii peccatum, aut uxoris mortem, aut morbum filia ; eo esse hæc ; fieri posse ; ut ne quid animo sit novum* : to make them even all kinde of calamities, that, when they happen, they may be lesse strange unto us (in secundis meditare, quo pacto feras adversa), or to contrive judgement to avoid the effect, or disannull the cause, as they do trouble with tooth-ach, pull them quite out.

* Ut vivat castor, sibi testes amputat ipse :
Tu quoque, si qua nocent, abjice, tutus eris.

The beaver bites off 's stones to save the
Do thou the like with that thou art oppo-

Or, as they that play at wasters, exercise themselves by a few cudgels to avoid an enemies blows, let us arm our selves against all such violent passions, which may invade our minds. A little experience and practice inure us to it; *vetula vulpes*, as the proverb saith, *laqueo haud capitur* : an old fox is not so easily taken in a snare ; an old souldier in the war thinks, should not be disquieted, but ready to receive all fortunes, and, with that resolute captain, come what may come, to make a

— non ulla laborum,
O virgo, nova mi facies, inopinave, surgit :
Omnia percepti, atque animo mecum ante peregi,

No labour comes at unawares to me ;
For I have long before cast what may

— non hoc primum mea pectora vulnus
Senserunt ; graviora tuli —

The commonwealth of Venice, in their armory, have this inscription, *is that citie which in time of peace thinks of war*, a fit motto for every private house : happy is the man that provides for a future assault many times we complain, repine and mutter without a cause ; we give way to our passions, we may resist, and will not. Socrates was bad by nature, and (as he confessed to Zopyrus the physiognomer, accusing him of it) fit

* Seneca. † Boeth. lib. 1. pros. 4. * Qui invidiam ferre non potest, ferre contemnit.
† Ter. Heautont. * Epictetus, c. 14. Si labor objectus fuerit tolerantius, conviciatus patientius
ita consueveris, vitis non obtemperabis. † Ter. Phor. * Alcibiades. Embli. * Virg. En.
Chytrens, delictis Europæ. Felix civitas, quæ tempore pacis de bello cogitat.

lascivious : but, as he was Socrates, he did correct and amend himself
 a art malicious, envious, covetous, impatient, no doubt, and lascivious; yet
 you art a Christian, correct and moderate thyself. 'Tis something, I con-
 sider, and able to move any man, to see himself contemned, obscure, neglected,
 raced, undervalued, ^j left behind : some cannot endure it, no not constant
 men, a man discreet otherwise, yet too weak and passionate in this, as his
 is expresse—^k *collegas olim, quos ego sine fremitu non intueor, nuper*
et filios, nunc Mæcenates et Agrippas habeo, . . . summo jam monte potitos.
 he was much to blame for it : to a wise staid man, this is nothing ; we can-
 all be honoured and rich, all Cæsars ; if we will be content, our present
 is good, and, in some mens opinion, to be preferred. Let them go on,
 wealth, offices, titles, honours, preferments, and what they will themselves,
 flattery, fraud, imposture, simony, and indirect means, as too many do, by
 my flattery, and parasiticall insinuation, by impudence, and time-serving :
 let them climb up to advancement in despite of vertue ; let them go before,
 let me on every side ; ^l *me non offendunt, modo non in oculos incurrant,*
 he said, correcting his former error) they do not offend me, so long as
 I run not into mine eyes. I am inglorious and poor, *compositâ paupertate,*
 I live secure and quiet : they are dignified, have great means, pompe and
 ; they are glorious ; but what have they with it ? ^m *envie, trouble,*
 they, *as much labour to maintain their place with credit, as to get it*
 it. I am contented with my fortunes, *spectator è longinquo,* and love-
rum procul è terrâ spectare furem : he is ambitious, and not satisfied
 his : but what ⁿ gets he by it ? to have all his life laid open, his reproaches
 not one of a thousand, but he hath done more worthy of dispraise and
 censure, then commendation ; no better means to help this then to be
 it. Let them run, ride, strive as so many fishes for a crum, scrape,
 catch, snatch, cozen, colloque, temporize, and fleire, take all amongst
 wealth, honour, ^o and get what they can ; it offends me not :

^p me mea tellus
 Lare secreto tutoque tegat,

well pleased with my fortunes :—^q *Vivo et regno simul ista relinquens.*
 he learned, in what state soever I am, therewith to be contented (Philip.
 1.) : come what can come, I am prepared : *Nave ferar magnâ an parvâ,*
unus et idem : I am the same. I was once so mad to bussell abroad,
 seek about for preferment, tyre my self, and trouble all my friends ; *sed*
labor tantus profecit ; nam dum alios amicorum mors advocat, aliis
tus sum, his invisus ; alii large promittunt ; intercedunt illi mecum so-
ci ; hi vanâ spe lactant ; dum alios ambio, hos capto, illis innotesco, ætas
anni defluunt, amici fatigantur, ego deseror, et jam, mundi tæsus,
inæque satur infidelitatis, acquiesco. And so I say still ; although I
 not deny, but that I have had some ^r bountifull patrons, and noble
 factors, *ne sim interim ingratus,* and I do thankfully acknowledge it,
 have received some kindness, (*quod Deus illis beneficium rependat*)
pro voicis, fortasse pro meritis, more peradventure then I deserve,
 not to my desire, more of them then I did expect, yet not of others
 by desert ; neither am I ambitious or covetous, all this while, or a Suf-
 to myself ; what I have said, without prejudice or alteration shall
 stand. And now, as a mired horse that struggles at first with all his might
 main to get out, but, when he sees no remedy, that his beating will not

^s *crasset extremum scabies ; mihi turpe relinqui est.* Hor.

^t Lipsius, epist. quest. lib. 1. ep. 7.

^u *lib. 1. epist. 7.*

^v *Gloria comitem habet invidiam ; pari onere premitur retinendo ac acqui-*

^w *Quid aliud ambitiosus sibi parat, quam ut probra ejus pateant ? nemo vivens qui non habet in*

^x *stra vituperatione quam laude digna ; his malis non melius occurritur, quam si bene latueris.* ^y Et

^z *Fama per urbes garrula laudet.* ^{aa} Sen. Her. Fur. ^{ab} Hor. ^{ac} The right honourable lady Frances

^{ad} *Countess Dowager of Exeter. The Lord Berkley.*

serve, lies still, I have laboured in vain, rest satisfied, and, if I may that of * Prudentius,

Inveni portum. Spes et Fortuna, valet!
Nil mihi vobiscum: ludite nunc alios.

My haven's found: Fortune and Hope
Mock others now: for I have done with

MEMB. VII.

Against Repulse, Abuses, Injuries, Contempts, Disgraces, Cautious Slanders, Scoffes, &c.

I MAY not yet conclude, or think to appease passions, or quiet the till such time as I have likewise removed some other of their more and ordinary causes, which produce so grievous tortures and dis To divert all I cannot hope; to point alone at some few of the ch that which I aime at.

Repulse. Repulse and disgrace are two main causes of discontent to an understanding man, not so hardly to be taken. Caesar has been denied; and when two stand equall in fortune, birth, and qualities alike, one of necessitie must lose. Why shouldst thou be grievously? It hath been a familiar thing for thee thy self to dem If every man might have what he would, we should all be deified, em kings, princes; if whatsoever vain hope suggests, unsatiable appetit our preposterous judgement thinks fit were granted, we should have chaos in an instant, a meer confusion. It is some satisfaction to him repelled, that dignities, honours, offices, are not alwayes given by worth, but for love, affinitie, friendship, affection, "great mens letta commonly they are bought and sold." *Honours in court are best according to mens vertues and good conditions* (as an old courtier o but, as every man hath means, or more potent friends, so he is p With us in France (* for so their own countrey man relates) most matter is carried by favour and grace; he that can get a great his mediatur, runnes away with all the preferment. *Indigniss rumque præfertur, Vatinius Catoni, illaudatus laudatissimo:*

servi dominantur: aselli
Ornantur phaleris; dephalerantur equi.

An illiterate fool sits in a mans seat; and the common people hold his grave, and wise. *One professeth* (* Cardan well notes) *for a crownes; but he deserves not ten; when as he that deserves a thousand get ten. Salarium non dat multis salem.* As good horses draw as coaches; and oftentimes, which Machiavel seconds, *principes qui ob insignem virtutem principatu digni sunt*; he that is most worth employment; he that hath skill to be a pilot wants a ship; and he to govern a common-wealth, a world it self, a king in conceit, wants exercise his worth, hath not a poor office to manage. And yet all he is a better man that is fit to reign, *etsi careat regno*, though kingdome, *then he that hath one, and knows not how to rule it* serves not alwayes his keeper, but oftentimes the keeper the lion. * Polydore Virgil hath it, *multi reges, ut pupilli, ob inscitiam non reguntur*. Hieron of Syracuse was a brave king, but wanted a Perseus of Macedon had nothing of a king but the bare name and

* Distichon ejus in militem Christianum, à Græco. Engraven on the tomb of Fr. Puccius in Rome. Chytreus, in deliciis. * Prædaretur, in 300 Lacedæmoniorum numerum non electi tulari se dicens civitatem habere 300 cives se meliores. * Kissing goes by favour. * A miser curial. Dantur honores in curiis, non secundum honores et virtutes; sed ut quibusque potentior, eo magis honoratur. * Sessellius, lib. 2. de repub. Gallorum. Favore apud eos et que res agitur; et qui commodum aliquem nacti sunt intercessorem, aditum fere habent ad tutas. * Imperitus periti munus occupat, et sic apud vulgus habetur. Ille profectus nil cum nec decem mereatur; alius è diverso mille dignus, vix decem consequi potest. * Epit put. Zeubeeo Bondemontio, et Cosmo Rucelalo. * Quam is qui regnat, et regnandi * Lib. 22. hist.

could not govern it : so great places are often ill bestowed, worthy persons expected. Many times too the servants have more means than the masters in they serve; which ^b Epictetus counts an eye-sore and inconvenient. who can help it? It is an ordinary thing in these dayes to see a base impudent, illiterate, unworthy, insufficient, to be preferred before his betters, because he can put himself forward, because he looks big, can busle in the d, hath a fair outside, can temporize, colloque, insinuate, or hath good store hands and mony; whereas a more discreet, modest, and better deserving shall lie hid or have a repulse. 'Twas so of old, and ever will be, and ^c Tiresias advised Ulysses in the ^c poet, *Accipe, quâ ratione queas ditescere*, &c. is still in use; lie, flatter and dissemble: if not, as he concludes, *pauper eris*, then go like a beggar, as thou art. Erasmus, Melancthon, Budæus, Cardan, liv'd and died poor. Gesner was a silly old man, *de innixus*, amongst all those huffing cardinals, swelling bishops, that ruled in his time, and rode on foot-clothes. It is not honesty, learning, wisdom, that prefers men, (*the race is not to the swift, nor the battle to the strong*) but, as the wise man said, ^d *chance*, and sometimes a ridiculous one: ^e *casus plerumque ridiculus multos elevavit*. 'Tis fortunes doings, they say, which made Brutus now dying exclaim, *O misera virtus! ergo quæquam verba eras! atqui ego te tanquam rem exercebam: sed tu servie fortunæ*. Beleeve it hereafter, O my friends! Vertue serves fortune. be not discouraged (O my well deserving spirits) with this which I have said: ly be otherwise; though seldom, I confesse, yet sometimes it is. But, for farther content, Ile tell you a ^f tale. In Moronio pia, or Moronio felix, we not whether, nor how long since, nor in what cathedrall church, a fat and fell void. The carcasce scarce cold, many sutors were up in an instant. first had rich friends, a good purse; and he was resolved to out-bid any before he would lose it; every man supposed he should carry it. The second was my Lord Bishops chaplain (in whose gift it was); and he thought it we to have it. The third was nobly born; and he meant to get it by his parents, patrons, and allies. The fourth stood upon his worth; he had found out strange mysteries in chymistry, and other rare inventions, he would detect to the publike good. The fifth was a painfull preacher; he was commended by the whole parish where he dwelt; he had all their as to his certificate. The sixth was the prebendaries son lately deceased; either died in debt (for it, as they say), left a wife and many poor children. seventh stood upon fair promises, which to him and his noble friends had formerly made for the next place in his Lordship's gift. The eighth ended great losses, and what he had suffered for the church, what pains had taken at home and abroad; and besides he brought noble mens letters. The ninth had married a kinswoman, and he sent his wife to sue for it. The tenth was a forrain doctor, a late convert, and wanted means. eleventh would exchange for another; he did not like the formers site, he not agree with his neighbours and fellows upon any termes; he would have one. The twelfth and last was (a suitor in conceit) a right honest, civil, and man, an excellent scholar, and such a one as lived private in the university; but he had neither means nor mony to compass it; besides he did all such courses: he could not speak for himself, neither had he any means to sollicite his cause, and therefore made no suit, could not expect, nor did he hope for, or look after it. The good bishop, amongst a jury of petitioners, thus perplexed, and not yet resolved what to do, or on whom bestow it, at the last, of his own accord, meer motion, and bountifull re, gave it freely to university student, altogether unknown to him

^a *solerti incompletiones sunt iis quibus ministratur.* ^b Hor. lib. 2. Sat. 5. ^c Solomon, Eccles. 9. 11. ^d *Mendp.* ^e *Tale quid est apud Valent.* ^f *Andream, Apolog. manip. 5. apol. 39.*

but by fame; and, to be brief, the academical scholar had the present him for a present. The newes was no sooner published abroad, but students rejoyced, and were much cheered up with it, though some not beleve it; others, as men amazed, said it was a miracle; amongst the rest thanked God for it, and said, *Nunc juvat tandem esse, et Deo integro corde servire.* You have heard my tale; but, but a tale, a meer fiction; 'twas never so, never like to be; and rest. Well, be it so then, they have wealth and honour, fortune ferment; every man (there's no remedy) must scramble as he may, as he can; yet Cardan comforted himself with this, *the star would make him immortall*, and that ^b after his decease his books found in ladies studies. ¹ *Dignum laude virum Musa vetat mori.*

But why shouldst thou take thy neglect, thy canvas, so to heart? thou art not fit; but, as a ¹ child that puts on his fathers shoes, hat, brestplate, breeches, or holds his spear, but is neither able to wield nor wear the other; so wouldst thou doe by such an office, place, or man thou art unfit; and what is dignity to an unworthy man, but (as ¹ holds) a gold ring in a swines snout? Thou art a brute. Like a (so ¹ Plutarch compares such men) in a tragedy, (*diadema fert, at oditur*) thou wouldst play a kings part, but actest a clowne, speakest like ^m *Magna petis, Phæthron, et quæ non viribus istis, &c.* As James the sons of Zebedy, did ask they knew not what; *nescis, temerari* thou dost, as another Suffenus, overween thy self; thou art wise in conceit, but in other mens more mature judgement altogether unfit for such a businesse. Or be it thou art more deserving then any of thy in his providence hath reserved thee for some other fortunes: *sic Superbi* Thou art humble, as thou art: it may be, hadst thou been prefe wouldst have forgotten God and thy self, insulted over others, contrary friends, ^a been a block, a tyrant, or a demi-god; *sequiturque superbia* ^o *therefore*, saith Chrysostome, *good men do not alwayes finde grace as lest they should be puffed up with turgent titles, grow insolent and*

Injuries, abuses, are very offensive, and so much the more in think, *veterem ferendo, invitant novam*, by taking one, they provoke but it is an erroneous opinion: for, if that were true, there would of abusing each other; *lis litem generat*; 'tis much better with patience bear, or quietly to put it up. If an asse kick me, saith Socrates strike him again? and, when ^p his wife Xantippe stroke and mis to some friends that would have had him strike her again, he re he would not make them sport, or that they should stand by and *Socrates! eia, Xantippe!* as we do when dogs fight, animate them by clapping of hands. Many men spend themselves, their good fortunes, upon small quarrels, and sometimes at other mens peace with much vexation of spirit and anguish of minde; all which, with advice, or mediation of friends, might have been happily composed patience had taken place. Patience, in such cases, is a most sovereign to put up, conceal, or dissemble it, to ^q forget and forgive, ^r *not a seventy times seven; as often as he repeates, forgive him; Luk. 17.* Saviour enjoys us, stricken, to turn the other side; as our ^s Ap swades us, to recompence no man evill, but, *as much as is possible peace with all men: not to avenge ourselves, and we shall heap burn upon our adversaries head.* For, if you put up wrong, (as Ch

¹ Stella Fomahant immortalitatem dabit. ² Lib. de lib. propriis. ³ Hor. ⁴ Qui ind aut galeam, &c. ⁵ Lib. 4. de guber. Del. Quid est dignitas indigno, nisi circulus aeneus in ⁶ In Lyandro. ⁷ Ovid. Met. ⁸ Magistratus virum indicat. ⁹ Ideo boni viri aliquando accipiunt, ne in superbiam eleventur ventositate jactantiae, ne altitudo muneris negligenti ¹⁰ Eilan. ¹¹ Injuriarum remedium est obliuio. ¹² Mat. 18. 22. Mat. 5. 39. ¹³ Rom. 12. 17.

Comments) you get the victorie; he that loseth his mony, loseth not the content in this our philosophy. If he contend with thee, submit thy self unto him; yeeld to him. *Durum et durum non faciunt murum*, as the diverb of refractory spirits will never agree; the onely means to overcome, is to be patient; *obsequio vinces*. Euclide (in Plutarch), when his brother had angred him, swore he would be revenged; but he gently replied, *Let me not live, if I do not make thee to love me again*; upon which meek answer he was pacified.

Flectitur obsequio curvatus ab arbore ramus:
Example, si vires experire tuas.

A branch, if easily bended, yeelds to thee:
 Pul hard, it breaks: the difference you see.

The noble family of the Columni in Rome, when they were expelled the city that furious Alexander the sixth, gave the bending branch therefore as an ensigne, with this motto, *Flecti potest, frangi non potest*, to signifie that he might break them by force, but so never make them stoop; for they fled, in the midst of their hard usage, to the kingdome of Naples, and were honourably entertained by Frederick the king, according to their calling. Gentle in this case might have done much more; and, let thine adversary be ever so perverse, it may be by that means thou mayst win him; *favore et clementia etiam immanis animus mansuescit*; soft words pacifie wrath, and the fiercest spirits are so soonest overcome: *a generous lion will not hurt what that lies prostrate, nor an elephant an innocuous creature, but is inquisit infestis*, a terroure and scourge alone to such as are stubborn, and make resistance. It was the symbole of Emanuel Philibert, duke of Savoy; and he was not mistaken in it; for

Quisquis est major, magis est placabilis ira;
Et faciles motus mens generosa capit.

A greater man is soonest pacified,
 A noble spirit quickly satisfied.

As reported by *Gualter Mapes* an old historiographer of ours, (who lived 100 years since) that king Edward senior, and Leolin prince of Wales, being in interview neer Aust upon Severn in Glocestershire, and the prince sent to, refused to come to the king, he would needs goe over to him: which Leolin receiving, *went up to the armes in water, and imbracing his boat, would be carried him out upon his shoulders, adding that his humility and wisdom had triumphed over his pride and folly*; and thereupon was reconciled to him, and did his homage. If thou canst not so win him, put it up; if thou beest a true Christian, a good divine, an imitator of Christ, *(for he was killed and put it up, whipped and sought no revenge)* thou wilt pray for thy enemies, *and blesse them that persecute thee*; be patient, meek, humble, &c. An honest man will not offer thee injury; *probus non vult*; if he were a cunning knave, 'tis his fashion so to do; where is least heart, is most tongue; *quo quisque stultior, eo magis insolescit*, the more sottish he is, still the more violent. *Do not answer a fool according to his folly*. If he be thy superior, *bear it by all means*; grieve not at it; let him take his course.

Mytus et Melitus may kill me, they cannot hurt me—as that generousocrates made answer in like case. *Mens immota manet*: though the body be torn in pieces by wild horses, broken on the wheel, pinched with fiery tongs, the soul cannot be distracted. 'Tis an ordinary thing for great men to vilifie and insult, oppress, injure, tyrannise, to take what liberty they list; and who can speak against? *Miserum est ab eo laedi, à quo non possis queri*, a miserable thing 'tis to be injured of him, from whom is no appeal: *and not to write against him that can proscribe and punish a man at his pleasure,*

toleras injuriam, victor evadis, qui enim pecunias privatus est, non est privatus victoria in hac philosophia. *Disperiam, nisi te ultus fuero: disperiam, nisi ut me deinceps ames effecero.* *Joach. Suerina, Embl. 21. cent. 1.* *Hellodorus.* *Repsa reperi nihil esse homini melius facili et clementia.* *Ter. Adelph.* *Ovid.* *Camden, in Glouc.* *Usque ad pectus inthronum est aquam, et cymbam amplectens, sapientissime rex, ait, tua humilitas meam vicit superbiam, et quiescit triumphavit ineptiam; collum ascende quod contra te fatuus erexi, intrabis terram, quam hodie mihi tuam benignitas, &c.* *Chrysostome.* *Contumelias affectus est, et eas pertulit; opprobriis, et ultus est: verbis cecus, nec vicem reddidit.* *Rom. 12. 14.* *Pro.* *Contend not with a greater man.* *Pro.* *Occidere possunt.* *Non facile aut tutum in eum scribere, qui potest occidere.*

which Asinius Pollio was ware of, when Octavianus provoked him. To I confesse, to be so injured; one of Chilos three difficult things—³ *counsell, spend his time well, put up injuries*; but be thou patient, and revenge unto the Lord. ¹ *Vengeance is mine, and I will repay, saith the Lord*, the Lord (saith ² David) *will avenge the afflicted, and judge the No man* (as ³ Plato farther addes) *can so severely punish his adversaries God will such as oppresse miserable men.*

¹ Iterum ille rem judicatam judicet,
Majoreque multa multat.

If there be any religion, any God, and that God be just, it shall thou beleevest the one, beleve the other: *erit, erit*, it shall be so. comes after, *sero sed serio*: stay but a little; and thou shalt see God judgement overtake him.

² Raro antecedentem scelestum
Deseruit pede pœna claudo.

Thou shalt perceive that verified of Samuel to Agag, 1 Sam. 15. 33: *th hath made many women childlesse; so shall thy mother be childlesse, other women.* It shall be done to them as they have done to others. radinus, that brave Suevian prince, came with a well prepared army. kingdom of Naples, was taken prisoner by king Charles, and put to the flower of his youth: a little after (*ultionem Conradini mortis*, Pan Collinutius, *Hist. Neap. lib. 5.* calls it,) king Charles his own sonne, nobles, was so taken prisoner, and beheaded in like sort. Not in this in all other offences, *quo quisque peccat, in eo punietur*, ² they shall be in the same kinde, in the same part, like nature; eye, with or in the ear with or in the head, persecution with persecution, lust with effects of them march on with ensignes displayed, let drums beat on, trumpet *taratantara*, let them sack cities, take the spoil of countries, murder deflower virgins, destroy, burn, persecute, and tyrannize; they shall rewarded at last in the same measure, they and theirs, and that to the

³ Ad generum Cereris sine cœde et sanguine pauci
Descendunt reges et sicca morte tyranni.

Few tyrants in their beds do die,
But stab'd or malm'd to hell they

Oftentimes too a base contemptible fellow is the instrument of Gods punishment, to torture, and vex them, as an ichneumon doth a crocodile shall be recompenced according to the works of their hands, as Ham hanged on the gallows he provided for Mordochy; *they shall have a heart, and be destroyed from under the heaven, Thre. 3. 64.* Only be thou patient: *vincit, qui patitur*: and in the end thou crowned. Yea but 'tis a hard matter to do this; flesh and blood abide it: *'Tis grave! grave!* No (Chrysostome replies) *non est o homo; 'tis not so grievous; neither had God commanded it, it been so difficult.* But how shall it be done? *Easily*, as he follow thou shalt look to heaven, behold the beauty of it, and what God has *promised to them that put up injuries.* But, if thou resist and go about *repellere*, as the custome of the world is, to right thy self, or have just cause of offence, 'tis no injury then, but a condign punishment hast deserved as much; *à te principium; in te recidit crimen, quod à te peccasti; quiesce*, as Ambrose expostulates with Cain, *lib. 3. de Abel*. ¹ Dionysius of Syracuse, in his exile, was made stand without dore; *proferendum; fortasse nos tale quid fecimus, quum in honore esset* wisely put it up, and laid the fault where it was, on his own pride and

¹ Arcana tacere, otium recte collocare, injuriam posse ferre, difficillimum, ² Rom. 12.
³ 12. ⁴ Nullus tam severe inimicum suum ulcisci potest, quam Deus solet miserorum.
⁵ Arcturus, in Plaut. ⁶ Hor. 3. od. 2. ⁷ Wisd. 11. 6. ⁸ Juvenal. ⁹ Apud Christum
qui patitur, sed qui facit injuriam, miser est. Leo. ser. ¹⁰ Neque præcepisset Deus, si gratia
¹¹ Valer. lib. 4. cap. 5. sed quâ ratione potero? facile, si cœlum suspexeris, et ejus pulchritudinem, et quod pollicetur

in his prosperity he had formerly shewed others. 'Tis ^aTullies axiome *non ea molestissime homines non debent, quæ ipsorum culpâ contracta*; self do, self have, as the saying is; they may thank themselves: for that doth wrong must look to be wronged again; *habet et musca splenem, formicæ sua bilis inest*; the least fly hath a spleen, and a little bee a sting. 'An asse overwhelmed a thisselwarps nest; the little bird pecked and gaul'd back in revenge; and the humble bee in the fable flung down the golden eggs out of Jupiters lap. Brasidas (in Plutarch) put his hand into a wasps nest, and hurt her young ones; she bit him by the finger: *"I see" (saith he) there is no creature so contemptible, that will not be revenged. Lex talionis,* and the nature of all things so to do. If thou wilt live quietly thyself, do no wrong to others; if any be done thee, put it up, with patience endure it. For *"this is thankworthy, saith our Apostle, if a man, with a conscience towards God, endure grief, and suffer wrong undeserved; what praise is it, if, when ye be buffeted for your faults, ye take it patiently? but if, when you do well, ye suffer wrong, and take it patiently, here is thanks with God: for hereunto verily we are called. Qui mala sibi fert, ipse sibi testis est per impatientiam quod bonus non est: he that cannot bear injuries witnesseth against himself that he is no good man, as Gregory holds. 'Tis the nature of wicked men to do injuries, as it is the property of honest men patiently to bear them. Improbitas nullo flectitur saculo.* The wolf in the ^bemblem sucked the goat (so the shepheard would have it): but he kept nevertheless a wolfs nature: a knave will be a knave. Jery is, on the other side, a good mans foot-boy, his *fidus Achates*, and, a lackey, follows him wheresoever he goes. Besides, *misera est fortuna, qui caret inimico*, he is in a miserable estate, that wants enemies: 'it is a thing not to be avoided, and therefore with more patience to be endured. Cato Censorius, that upright Cato, of whom Paterculus gives that honourable testimony, *bene fecit, quod aliter facere non potuit*, was ^c50 times endited and accused by his fellow citizens; and, as ^dAmmianus well hath it, *quis et innocens, si clam vel palam accusasse sufficiat?* if it be sufficient to accuse a man openly or in privat, who shall be free? If there were no other respect then that of Christianity, religion, and the like, to induce men to be long suffering and patient, yet me thinks the nature of injury it self is sufficient to keep them quiet: the tumults, uproars, miseries, discontents, anguish, losse, dangers, that attend upon it, might restrain the calamities of contention: for, as it is with ordinary gamesters, the gains go to the box, and falls it out to such as contend; the lawyers get all; and therefore, if they would consider of it, *aliena pericula cautos*, other mens misfortunes in this kind, and common experience, might detain them. 'The more they contend, the more they are involved in a labyrinth of woes; and the catastrophe is to consume one another, like the elephant and dragons conflict in ^eItaly; the dragon got under the elephants belly, and sucked his blood so long, till he fell down dead upon the dragon, and killed him with the fall; both were ruin'd. 'Tis an hydras head, contention; the more they strive, the more they may; and—as Praxiteles did by his glass, when he saw a curvy face in it, brake it in pieces; but, for that one, he saw many more as bad in a moment—for one injury done they provoke another *cum fenore*, and twenty enemies for one. *Noli irritare crabrones*; oppose not thyself to a multitude: but, if thou hast received a wrong, wisely consider of it; and,

^a Ep. ad Q. frat. ^b Camerarius, emb. 75. cen. 2. ^c Pape! inquit; nullum animal tam pusillum
tunc non cupiat ulcisci. ^d Quod tibi fieri non vie, alteri ne feceris. ^e 1 Pet. 2. ^f Siquidem malorum
regnum est inferre damna, et bonorum pedissequa est injuria. ^g Alciat emb. ^h Naturam expellas
non adest, neque recurret. ⁱ By many indignities, we come to dignities. ^j Tibi subiecto quæ sunt aliis,
utrum, curvicia, &c. et in his in te admissis non excaudesces. Epictetus. ^k Plutarch. Quinquages
alios dies dicta ab inimicis. ^l Lib. 18. ^m Hoc scio pro certo, quod, si cum stercore certo, Vinco seu
terre, semper ego maculor. ⁿ Lib. 8. cap. 2.

rest : yet, should every man have his desert, thou wouldest peradventure be in comparison ; *vexat censura columbas* ; poor souls are punished ; the ones do twenty thousand times worse, and are not so much as spoken of.

rete accipitri tenditur, neque in illo, [tor.] The net's not laid for kites or birds of prey ;
male faciunt nobis : illis, qui nil faciunt, tendi. But for the harmless still our gins we lay.

not dismayed then ; *humanum est errare* ; we are all sinners, daily and daily subject to temptations ; the best of us is an hypocrite, a grievous offender in God's sight, Noah, Lot, David, Peter, &c. how many mortal sins do we commit ! Shall I say, be penitent, ask forgiveness, and make amends by the end of thy life, for that foul offence thou hast committed ? recover thy credit by some noble exploit, as Themistocles did ; for he was a most deboshed and idle youth ; *sed juvenis maculas præclaris factis delevit*, but made the world wondrous by brave exploits : at last become a new man, and seek to be reformed. That runs away in a battle, as Demosthenes said, may fight again ; and he that hath a fall may stand as upright as ever he did before : *Nemo desperet post lapsus* : a wicked liver may be reclaimed, and prove an honest man ; that is odious in present, hissed out, an exile, may be received again with great favours, and singular applause ; so Tully was in Rome, Alcibiades in Athens. Let thy disgrace then be what it will, *quod fit, infectum non potest* : that which is past cannot be recalled ; trouble not thy selfe, vex and grieve thyself no more, be it obloquy, disgrace, &c. No better way, then to neglect, and seem not to regard it, to make no reckoning of it : *Deesse robur tibi dicacitas* : if thou be guiltless, it concerns thee not :

** Irrita vaniloque quid curas spicula lingue ?*
Latrantem curatne alta Diana canem ?

the moon care for the barking of a dog ? They detract, scoffe, and raile at one), and bark at me on every side ; but I, like that Albanian dog sometimes given to Alexander for a present, *vindico me ab illis solo contemptu* ; still, and sleep, vindicate myself by contempt alone. *Expers terroris illes, armatus*—as a tortoise in his shell, *virtute meâ me involvo*, or an in round, *nil moror ictus* ; or a lizard in camomile, I decline their fury and safe.

Integritas virtusque, suo munimine tuta,
Non patet adversæ moribus invidiæ.

Vertue and integrity are their own fence,
Care not for envy or what comes from thence.

them rail then, scoffe, and slander ; *sapiens contumeliâ non afficitur*, a man, Seneca thinks, is not moved, because he knows, *contra sycophantarum non est remedium*, there is no remedy for it : kings and princes, wise, prudent, holy, good men, divine, all are so served alike. *O Jane ! à quem nulla ciconia pinsit ?* Antevorta and Postvorta, Jupiters guardians, can not help in this case ; they cannot protect. Moses had a Dathan, a son, David a Shimei ; God himself is blasphemed : *nondum felix es, si te tum turba deridet*. It is an ordinary thing so to be misused. *Regium est, bene feceris, male audire* ; the chieftest men and most understanding are afflicted ; let him take his course. And—as that lusty courser in Æsop, that smitten the poor asse, came by and by after with his bowels burst, a pack is back, and was derided of the same asse—*contemnentur ab iis quos ipsi contempserunt, et iridebuntur ab iis quos ipsi prius irriserunt* ; they shall be contemned and laughed to scorn of those whom they have formerly derided. them contemn, defame, or undervalue, insult, oppress, scoffe, slander, abuse, curse and swear, fain and lye : do thou comfort thy self with a good conscience ; in *sinu gaudeas* ; when they have all done, a good conscience is a

r. Flor. ** Camerac. emb. 61. cent. 3.*

** Lipsius, elect. lib. 3. ult. Latrant me ; jaceo ac taceo,*

** Catullus. * The symbole of J. Kevenhoder a Carinthian baron, saith Sambucus. * The*

*dele of Gonzaga, duke of Mantua. * Pers, sat. 1. * Magni animi est injurias despiciere. Se-*

*de let, cap. 21. * Quid turpius quam sapientis vitam ex insipientis sermone pendere ? Tul-*

*l. de finibus. * Tuâ te conscientia solare ; in cubiculum ingredere, ubi secure requiescas. Minuit*

etiam modo probantis conscientie secretum. Boethius, l. 1. pros. 4.

continual feast, innocency will vindicate itself. And, which the poet out of Hercules, *Diis fruitor iratis*, enjoy thy self, though all the world be set against thee; contemn, and say with him, *Elogium mihi præ se porto*, my posie is, *not to be moved, that my Palladium, my breast-plate, my shield, with which I ward all injuries, offences, lies, slanders; I lean upon the stake of modesty, and so receive and break asunder all that foolish rage, livor and spleen.* And whosoever he is that shall observe these short counsels, without all question he shall much ease and benefit himself.

In fine, if princes would do justice, judges be upright, clergies devout, and so live as they teach, if great men would not be so insolent, souldiers would quietly defend us, the poor would be patient, rich men be liberal and humble, citizens honest, magistrates meek, superiors give good example, subjects peaceable, young men would stand in awe of their parents, parents would be kind to their children, and they again obedient to their parents, brethren agree amongst themselves, enemies be reconciled, servants trusty to their masters, virgins chaste, wives modest, husbands would be patient and less jealous; if we could imitate Christ and his apostles, live by the laws, these mischiefs would not so frequently happen amongst us. In the most part so irreconcilable as we are, perverse, proud, insolent, factious, malicious, prone to contention, anger, and revenge, of such fiery and captious, impious, irreligious, so opposite to vertue, void of grace, how otherwise be? Many men are very teasty by nature, apt to mistalke, quarrel, apt to provoke and misinterpret to the worst, every thing that is done, and thereupon heap unto their selves a great deal of trouble, and vexation to others: smatterers in other mens matters, tale bearers, whisperers, they cannot speak in season, or hold their tongues when they should, *partem itidem tacere, cum aliena est oratio*; they will speak more than their share, in all companies, and by those bad courses accumulate miseries to their own souls, (*qui contendit, sibi convicium facit*) their life is a perpetual snarl like so many dogs, with their wives, children, servants, neighbours, and all the rest of their friends; they can agree with no body. But as men are judicious, meek, submissive, and quiet, these matters are easily remedied: they will forbear upon all such occasions, neglect, contemn, or take no notice of them, dissemble, or wisely turn it off. If it be a natural impediment, as a red nose, squint eyes, crooked legs, or any such imperfection, infirmity, disgrace, reproach, the best way is to speak of it first thy self, and then shalt surely take away all occasions from others to jest at, or contend with thee: they may perceive thee to be careless of it. Vatinius was wont to go barefoot at his own deformed feet, to prevent his enemies obloquies and sayings of that kind; or else by prevention, as Cotys, king of Thrace, that company of fine glasses presented to him, by his own hands, lest he should be overmuch moved when they were broken by chance. And so it may be again, so that it be discreetly and moderately done, it shall not be to make resistance, to take down such a saucy companion: no better way to vindicate himself, to purchase final peace: for he that suffers himself to be ridden, or through pusillanimity or sottishness will let every man bestride him, shall be a common laughing stock for all to flout at. As a cur will run through a village, if he clap his taile between his legs, and run away, a cur will insult over him: but if he bristle up himself, and stand to it, there's not a dog dares meddle with him: much is it to have courage and discreet carriage of himself.

¹ Ringantur licet, et meledicant; Palladium illud pectori oppono, Non moveri: consisto; meo sudli innitens, excipio et frango stultissimum impetum livoris. Putcan. lib. 2. epist. 56.
Act. 3. Plautus. ² Blon said his father was a rogue, his mother a whore, to prevent obloquies shew that nought belonged to him but goods of the mind.

Any other grievances there are, which happen to mortals in this life, from
 us, wives, children, servants, masters, companions, neighbours, our own
 sins, ignorance, errors, intemperance, indiscretion, infirmities, &c. and
 good remedies to mitigate and oppose them, many divine precepts to
 compose our hearts, special antidotes both in scriptures and humane
 ones, which who so will observe, shall purchase much ease and quietness
 himself. I will point at a few. These prophetic, apostolic admoni-
 tions are well known to all; what Solomon, Siracides, our Saviour Christ
 hath said tending to this purpose, as *Fear God: obey the prince:*
revere and watch: pray continually: be angry, but sin not: remem-
ber thy last: fashion not your selves to this world, &c. apply your selves to
times: strive not with a mighty man: recompence good for evil: let no-
thing be done through contention or vain-glory, but with meekness of mind,
no man esteeming of others better than himself: love one another; or that
some of the law and the prophets, which our Saviour inculcates, love God
with all, thy neighbour as thyself; and, whatsoever you would that men
should do unto you, so do unto them, which Alexander Severus writ in letters
 gold, and used as a motto, and Hieron commends to Celantia as an
 excellent way, amongst so many inticements and worldly provocations, to
 live her life. Out of humane authors take these few cautions—^x Know
 thyself. ^y Be contented with thy lot. ^z Trust not wealth, beauty, nor
 riches: they will bring thee to destruction. ^a Have peace with all men,
 with vice. ^b Be not idle. ^c Look before you leap. ^d Beware of "Had
 it." ^e Honour thy parents: speak well of friends. Be temperate in
 thy things, lingua, loculis, oculis, et poculis. Watch thine eye. ^f Moderate
 thy expences. Hear much: speak little. ^g Sustine et abstine. If thou
 hast thought amiss in another, mend it in thyself. Keep thine own counsel;
 and not thy secrets; be silent in thine intentions. ^h Give not ear to tale-
 bors, babblers: be not scurrilous in conversation: ⁱ jest without bitterness:
 give no man cause of offence. Set thine house in order. ^j Take heed of
 thy ship. ^k Fide et diffide: as a fox on the ice, take heed whom you trust.
 Be not beyond thy means. ^l Give cheerfully. Pay thy dues willingly.
 Be not a slave to thy money. ^m Omit not occasion; embrace opportunity:
 use no time. Be humble to thy superiors, respective to thine equals, affa-
 ble to all, but not familiar. Flatter no man. ⁿ Lie not: dissemble not.
 By thy word and promise, be constant in a good resolution. Speak truth.
 Be not opinative: maintain no factions. Lay no wagers: make no com-
 missions. ^o Find no faults, meddle not with other mens matters. Admire
 thyself. ^p Be not proud or popular. Insult not. Fortunam reverenter
 re. ^q Fear not that which cannot be avoided. ^r Grieve not for that which
 cannot be recalled. ^s Undervalue not thy self. Accuse no man, commend
 no man, rashly. Go not to law without great cause. Strive not with a
 stronger man. Cast not off an old friend. Take heed of a reconciled enemy.
 If thou come as a guest, stay not too long. Be not unthankful. Be meek,
 merciful, and patient. Do good to all. Be not fond of fair words. ^t Be

lib. 2. ep. 28.

^x Nosce teipsum.^y Contentus abi.^z Ne fidas opibus, neque parasitis;neque in precipitum. ^a Pacem cum hominibus habe, bellum cum vitis. Otho. 2. imperat. symb.non te nunquam otiosum inveniat. Hieron. ^b Diu deliberandum, quod statuendum est semel.argenteus est dicere, non putaram. ^c Ames parentem, si equum; aliter feras; praestes parentibustamen, amica dilectionem. ^d Comprime linguam. Quid de quoque viro et cui dicas saepe caveto.non audias quam loquaris. Vive ut vivas. ^e Epictetus. Optime feceris, si ea fugeris quenon reprehendis. Nemini dixeris, quam nolis efferri. ^f Fuge susurrones. Percontatorem fugito, &c.^g Sileas sine villate. Sen. ^h Sponde, praesto noxa. ⁱ Camerar. emb. 55. cent. 2. Cave cuibis, vel nemini fidas. Epicharmus. ^j Tecum habita. ^k Bis dat, qui cito dat. ^l Post estsuo castra. ^m Nimia familiaritas parit contemptum. ⁿ Mendacium servile vitium. ^o Aro-

scopus tu scrutaberis ullius unquam; Commissumque teges. Hor. lib. 1. ep. 19. Nec tua laudabilis

est, vel aliena reprehendes. Hor. ep. lib. 18. ^p Ne te quiesiveris extra. ^q Stultum est timere,si vitari non potest. ^r De re amissa irreparabili ne doleas. ^s Tanti eris alius, quanti tibi fueris.Nullum cito laudes vel accuses. ^t Nullius hospitis grata est mora longa. ^u Solonis lex, apud

statuam. Gellius, lib. 2. cap. 12.

not a newter in a faction. Moderate thy passions. ^a Think no play out a witness. ^b Admonish thy friend in secret; commend him in Keep good company. ^c Love others, to be beloved thy self. Ama, osurus. Amicus tardo fias. Provide for a tempest. Noli irritare e Do not prostitute thy soul for gain. Make not a fool of thy self others merry. Marry not an old crony, or a fool, for money. Be solicitous or curious. Seek that which may be found. Seem not then thou art. Take thy pleasure soberly. Ocymum ne terito merrily as thou canst. ^b Take heed by other mens examples. G wouldst be met: sit as thou wouldst be found. ^c Yield to the tim the stream. Wilt thou live free from fears and cares? ^d Live in keep thy self upright; thou needest no other keeper, &c. Look to Isocrates, Seneca, Plutarch, Epictetus, &c. and for defect, consult with trenchers and painted cloths.

MEMB. VIII.

Against Melancholy it self.

Every man, saith ^a Seneca, thinks his own burthen the heaviest melancholy man, above all others, complains most; weariness of living all company and light, fear, sorrow, suspicion, anguish of mind, and those other dread symptomes of body and mind, must necessitate this misery; yet, conferred to other maladies, they are not so as they be taken. For, first, this disease is either in habit or d curable or incurable. If new and in disposition, 'tis commonly ple it may be helped. If inveterate, or an habit, yet they have lucida i sometimes well, and sometimes ill; or if more continueate, as the were to the Romans, 'tis *hostis magis assiduus quam gravis*, a more enemy then dangerous; and, amongst many inconveniences, some are annexed to it. First, it is not catching; and, as Erasmus comforted self, when he was grievously sick of the stone, though it was most troublesome and an intolerable pain to him, yet it was no whit offensive to others some to the spectators, gastly, fulsom, terrible, as plagues, apoplexies, wounds, sores, tetters, pox, pestilent agues are, which either at company, terrify or offend those that are present. In this malady, it is, is wholly to themselves; and those symptomes not so dreadful, compared to the opposite extrems. They are most part bashful, solitary, &c. therefore no such ambitious, impudent intruders, as some sharkers, no cunnicatchers, no prolers, no smel-feasts, praters, pand sites, bawds, drunkards, whoremasters: necessity and defect compe be honest; as Micio told Demea in the comedy,

^a Hæc si neque ego neque tu fecimus,
Non sivit egestas facere nos:

if we be honest, 'twas poverty made us so: if we melancholy men, bad as he that is worst, 'tis our dame Melancholy kept us so: *Non voluntas sed facultas*. Besides they are freed in this from many omities; solitariness makes them more apt to contemplate, suspicion which is a necessary humour in these times; ^b *nam, pol, qui maxime sæpe is cautor captus est*: he that takes most heed, is often circumvented. Fear and sorrow keep them temperate and sober, and

^a Nullum locum putes sine teste: semper adesse Deum cogita. ^b Secrete amicos a palam. ^c Ut ameris, amabile es. Eros et Anteros gemelli Veneris, amatio et redam. ^d Dum fata sinunt, vivite leti. Seneca. ^e Id apprimere in vita utile, ex aliis observare sibi slet. Ter. ^f Dum furor in curru, currenti cede furor. Cretisandum cum Crete. Temp nec contra flamina flato. ^g Nulla certior custodia innocentia: inexpugnabile munimentum non egeret. ^h Unicuique suum onus intolerabile videtur. ⁱ Livius. ^j Ter. Scen. ^k Plantus.



many dissolute acts, which jollity and boldness thrust men upon; they are before no *sicarii*, roaring boyes, thieves, or assassins. As they are soon reared, so they are as soon, by soft words and good perswasions, reared. Simplicity of life makes them they are not so besotted on the transitory pleasures of the world. If they dote in one thing, they are wise and well understanding in most other. If it be inveterate, they are *insensati*, most part dotage, or quite mad, insensible of any wrongs, ridiculous to others, but most secure to themselves. Dotage is a state which many much magnify and commend: so is simplicity, and folly, as he said, *Hic furor, O superi, mihi perpetuus*. Some think fools and disards live the merriest lives, as in Sophocles; *nihil scire vita jucundissima*; 'tis the pleasantest life to be nothing; *iners malorum remedium ignorantia*; ignorance is a downy remedy of evils. These curious arts and laborious sciences, Galens, Aristotle, Justinians, do but trouble the world, some think; we might be better with that illiterate Virginian simplicity, and gross ignorance; entire they do best; they are not macerated with cares, tormented with fears and tarty, as other wise men are: for, as he said, if folly were a pain, you should hear them houl, roar, and cry out in every house, as you go by in the street; but they are most free, jocund, and merry, and, in some countries, as amongst the Turks, honoured for saints, and abundantly maintained out of the common stock. They are no dissemblers, lyers, hypocrites; for fools and mad men tell commonly truth. In a word, as they are distressed, so are they cured; which some hold better then to be envied, better to be sad then to be merry, better to be foolish and quiet, *quam sapere et ringi*, to be wise and to be vexed; better to be miserable then happy: of two extremes it is the best.

SECT. IV. MEMB. I.

SUBJECT. I.—Of Physick which cureth with Medicines.

AFTER a long and tedious discourse of these six non-naturall things, and of severall rectifications, all which are comprehended in diet, I am come at last to *Pharmaceutice*, or that kinde of physick which cureth by medicines, which apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of physick, and hold it unnecessary, unprofitable to cure or any other disease, because those countries which use it least, live longest, and are best in health, as Hector Boëthius relates of the isles of the Orkneys, the people are still sound of body and minde, without any use of physick; they live commonly 120 years; and Ortelius, in his Itinerary, of the inhabitants of the Forrest of Arden, *they are very painfull, long-lived, sound, &c.* Martianus Capella, speaking of the Indians of his time, saith, they were much like our western Indians now) *bigger then ordinary men, bred coursly, very long lived, in so much, that he that died at an hundred years of age, died before his time, &c.* Damianus A-Goes, Saxo Grammaticus, Aubanus Bohemus, say the like of them that live in Norway, Lapland, Finmark, Biarria, Corelia, all over Scandia, and those northern countries, they are most healthfull, and very long lived; in which places there is no use at all of physick, the name of it is not once heard. Dithmarus Bleskenius, in his accurate description of Island, 1607, makes mention, amongst other matters, of the inhabitants, and their manner of living, *which is dried fish in stead of bread, butter, cheese, and salt meats; most part they drink water and whey; and yet, without physick or physician, they live many of them 250 years.* I

Oronius, Catal. 1 Parmeno Cælestius, Act. 8. Si stultitia dolor esset, in nullâ non domo ejulatus
s. Rosbequius. Sands, lib. 1. fol. 89. 1 Quis hodie beatior, quam cui licet stultum esse, et
seem immunitatibus frui? Sat. Menip. 2 Lib. Hist. 3 Parvo viventes, laboriosi, longevi, suo
tempore, ad centum annos vivunt. 4 Lib. 6. de Nup. Philol. Ultra humanam fragilitatem prolixi, ut
seemine pereat qui centenarius moriatur, &c. 5 Victus eorum caseo et lacte consistit; potus aqua et
herbarum; pisces loco panis habent; ita multos annos, saepe 250, absque medico et medicinâ vivunt.

finde the same relation by Leriſus, and ſome other writers, of Indians in
 3 Paulus Jovius, in his deſcription of Brittain, and Levinus Lemnius
 as much of this our iſland, that there was of old no uſe of phyſick
 us, and but little at this day, except it be for a few nice idle citi-
 ſetting courtiers, and ſtall-fed gentlemen lubbers. The country p
 kitchen phyſick; and common experience tells us, that they live i
 all manner of infirmities, that make leaſt uſe of apothecaries phyſic
 are overthrowed by prepoſterous uſe of it, and thereby get their
 might otherwiſe have eſcaped: 2 ſome think phyſicians kill as ma
 ſave: and who can tell, 3 *Quot Themison agros autumnno occiderit*
 many murders they make in a yeer, *quibus impune licet hominem*
 that may freely kill folks, and have a reward for it? and, accordi
 Dutch proverb, a new phyſician muſt have a new church-yard; and
 obſerves it not? Many, that did ill under phyſicians hands, ha
 eſcaped, when they have been given over by them, left to God a
 and themſelves. 'Twas Plinies dilemma of old—*Every diſeaſe*
curable or incurable, a man recovers of it, or is killed by it: b
phyſick is to be rejected: if it be deadly, it cannot be cured; if
helped, it requires no phyſician: nature will expell it of it ſelfe. I
 it a great ſigne of an intemperate and corrupt commonwealth, whe
 and phyſicians did abound; and the Romans diſtaſted them ſo
 they were often baniſhed out of their city, as Pliny and Celsus rela
 yeers not admitted. It is no art at all, as ſome hold, no not worthy
 of a liberall ſcience (nor law neither), as 4 Pet. And. Canonherius,
 of Rome and a great doctor himſelf, *one of their own tribe*, proves
 guments, becauſe it is mercenary, as now uſed, baſe, and as fiddle
 a reward—*Juridicis, medicis, fiſco fas vivere raptis*:—'tis a cor
 no ſcience, art, no profeſſion; the beginning, practice, and progre
 is naught, full of impoſture, incertainty, and doth generally more
 good. The devil himſelf was the firſt inventor of it: *Inventum eſt*
meum, ſaid Apollo: and what was Apollo, but the divell? The C
 made an art of it; and they were all deluded by Apollos ſons, prieſt
 If we may beleve Varro, Pliny, Columella, moſt of their beſt med
 derived from his oracles. Æſculapius, his ſon, had his temples ere
 deity, and did many famous cures; but, as Lactantius holds, he w
 cian, a meer impoſtor; and as his ſucceſſors, Phaon, Podalirius, M
 Menecrates (another god), by charmes, ſpells, and miniſtery of b
 performed moſt of their cures. The firſt that ever wrote in phyſ
 purpoſe, was Hippocrates, and his diſciple and commentator Ga
 Sculiger calls *ſimbriam Hippocratis*, but, as 5 Cardan censureſ t
 immethodicall and obſcure, as all thoſe old ones are, their precept
 their medicines obſolete, and now moſt part rejected. Thoſe c
 they did, Paracelſus holds, were rather done out of their patients c
 6 and good opinion they had of them, then out of any ſkill of the
 was very ſmall, he ſaith, they themſelves idiots and infants, as ar
 academical followers. The Arabians received it from the Greeks,
 Latines, adding new precepts and medicines of their own, but ſo
 atill, that, through ignorance of profeſſors, impoſtors, mounteb
 pericks, diſagreeing of ſectaries, (which are as many almoſt as
 diſeaſes) envy, covetouſneſſe, and the like, they doe much harme

1 Lib. de 4. complex. 2 Per mortes agunt experimenta, et animas nostras negotiantur
 exitiale hominem occidere, illa impunitas summa. Plinius. 3 Juven. 4 Omnis morbu
 curabilis; in vitam desinit aut in mortem. Utrouque igitur modo medicina inutilis; si lethu
 potest; si curabilis, non requirit medicum; natura expellet. 5 In interpretationes politico
 Aphorism. Hippoc. libros. 6 Prefat. de contrad. med. 7 Opinio facit medicos: a fair g
 cap, the name of a doctor, is all in all.



are so different in their consultations, prescriptions, mistaking many parties constitution, ^adisease, and causes of it, they give quite con-
 ck. [†]*One saith this, another that*, out of singularity or opposition
 id of Adrian, *multitudo medicorum principem interfecit*, a multi-
 ysicians hath killed the emperour; *Plus à medico quam à morbo*
 more danger there is from the physician, then from the disease.
 ere is much imposture and malice amongst them. *All arts* (saith
admit of couzening: *physick amongst the rest, doth appropriate it*
le; and tells a story of one Curtius, a physician in Venice, because
 tranger, and practised among them, the rest of the physicians did
 him in all his precepts. If he prescribed hot medicines, they would
 old; *miscentes pro calidis frigida, pro frigidis humida, pro pur-*
astringentia, binders for purgatives, *omnia perturbabant*. If the
 scarried, *Curtium damnabant*; Curtius killed him, that disagreed
 : if he recovered, then ^athey cured him themselves. Much emulation,
 , malice, there is amongst them: if they be honest, and mean well,
 ve apothecary, that administers the physick, and makes the medi-
 do infinite harm, by his old obsolete doses, adulterine druggs, bad
quid pro quo, &c. See Fuchsius, *lib. 1. sect. 1. cap. 8.* Cordus
 ory, and Brassivolas *Examen simpl. &c.* But it is their ignorance that
 : harm then rashness; their art is wholly conjecturall (if it be an art),
 , imperfect, and got by killing of men: they are a kind of butchers,
 men slayers; surgeons and apothecaries especially, that are indeed
 cians hangmen, *carnifices*, and common executioners; though, to
 physicians themselves come not far behinde; for, according to that
 gram of Maximilianus Urentius, what's the difference?

medico quo differt? scilicet isto,
 hic succeda; enecat ille manu.

Carnifice hoc ambo tantum differre videntur:
 Tardius hi faciunt, quod facit ille cito.

urn to their skill. Many diseases they cannot cure at all, as apo-
 lepsie, stone, strangury, gout, (*Tollere nodosam nescit medicina*
) quartan agues; a common ague sometimes stumbles them all;
 not so much as ease, they know not how to judge of it. If by
 at doctrine some hold, is wholly superstitious; and I dare boldly
^bAndrew Dudeth, *that variety of pulses, described by Galen, is*
observed nor understood of any. And for urine, that is *meretrix*
m, the most deceitfull thing of all, as Forestus and some other phy-
 ave proved at large: I say nothing of critick dayes, errors and
 is, &c. The most rationall of them, and skilfull, are so often
 that as ^cTholosanus infers, *I had rather beleieve and commit my*
meer emperick, then to a meer doctor; and I cannot sufficiently
that custome of the Babylonians; that have no professed phy-
ut bring all their patients to the market to be cured; which Hero-
 ates of the Egyptians; Strabo, Sardus, and Aubanus Bohemus,
 other nations. And those that prescribed physick amongst them,
 o arrogantly take upon them to cure all diseases, as our professors
 some one, some another, as their skill and experience did serve:
ed the eyes; a second the teeth, a third the head, another the lower
 :. not for gain, but in charity, to do good; they made neither art,
 n, nor trade of it, which in other places was accustomed: and there-

alios pro alio curatur; aliud remedium pro alio. [†]Contrarias proferant sententias. Card.
 ap. Omnes artes fraudem admittunt; sola medicina sponte eam accersit. ^aOmnis agrotus
 & perit; sed nemo nisi medici beneficio restituitur. Agrippa. ^bLib. 3. Crat. ep. Wineslao
 Ansim dicere, tot pulsum differentias, quae describuntur à Galeno, nec a quoquam intelli-
 gisse. ^cLib. 28. cap. 7. syntax. art. mirab. Mallet ego expertis credere solum, quam
 multibus: neque satis laudare possum institutum Babylonicum, &c. ^dHerod. Euterpe, de
 Apud eos singularum morborum sunt singuli medici, alius curat oculos, alius dentes, alius
 & occultas alias.

fore Cambyzes (in *Xenophon) told Cyrus, that, to his thinking, physicians were like taylers and coblers; the one mended our sick bodies, as they did our cloaths. But I will urge these cavelling and contumelious arguments no farther, lest some physician should mistake me, and deny me physick. I am sick: for my part, I am well persuaded of physick: I can distinguish the abuse from the use, in this and many other arts and sciences: *vinum, aliud ebrietas*; wine and drunkenness are two distinct things. I know knowledge it a most noble and divine science, in so much that Apollo, Esculapius, and the first founders of it, *merito pro Diis habiti*, were counted gods by succeeding ages, for the excellency of their invention. Whereas Apollo at Delos, Venus at Cyprus, Diana at Ephesus, and the gods, were confined and adored alone in some peculiar places, Esculapius had his temple and altars everywhere, in Corinth, Lacedæmon, Athens, Epidaure, &c. (Pausanias records) for the latitude of his art, deity, and necessity. With all vertuous and wise men, therefore, I honour it and calling, as I am enjoined to honour the physician for necessity. *The knowledge of the physician lifteth up his head; and in the great men he shall be admired. The Lord hath created medicine on earth; and he that is wise will not abhorre them*, Eccles. 58. 1. On this noble subject how many panegyricks are worthily written? For as Sallust said of Carthage, *præstat silere, quam pauca dicere*; I have yet one thing I will adde, that this kinde of physick is very moderate and advisedly to be used, upon good occasion, when the former of diet may take place. And 'tis no other which I say, then that which Arnoldus puts in his 8. Aphoris. ^a *A discreet and godly physician doth first endeavour to expell a disease by medicinall diet, then by pure medicine*; and in his 11. ^b *he that may be cured by diet, must not meddle with physick*. See his 12. Aphoris. ^c *A modest and wise physician will never hasten to use medicines, but upon urgent necessity, and that sparingly too*: because he addes in his 13. Aphoris. ^d *Whoso ever takes much physick in his youth, soon bewail it in his old age*; purgative physick especially, which much debilitates nature. For which causes, some physicians refrain the use of purgatives, or else sparingly use them. ^e *Henricus Avicenna* in a consultation for a melancholy person, would have him take as few medicines as he could, *because there be no such medicines, which do not steal some of our strength, and rob the parts of our body, weaken it, and cause that cacochymia*, which ^f *Celsus* and others observe, or ill digestion, and bad juyce through all the parts of it. Galen himself confesseth that purgative physick is contrary to nature, takes away some of our best blood, and consumes the very substance of our bodies: but this without question is to be understood of such purges as are unseasonably or immoderately used. They have their excellent use in this, as well as most other infirmities. Alteratives and cordials no man doubts, be they simples or compounds, amongst that infinite variety of medicines, which I finde in every pharmacopœia, every physician, herbalist, &c. single out some of the chief.

SUBSECT. II.—*Simples proper to Melancholy, against Exotick Sin*

MEDICINES properly applied to melancholy, are either simple or compound. Simples are alterative or purgative. Alteratives are such as correct, strengthen,

* Cyrop. lib. 1. Velut vestium fractarum resarcinatores, &c. ¹ Chrys. hom. ² Præsentis medicus morbum ante expellere satagit cibis medicinalibus, quam puris medicinis. ³ Celsus per alimenta restituit sanitas, fugiendus est penitus usus medicamentorum. ⁴ Modestus medicus nunquam properabit ad pharmaciam, nisi cogente necessitate. ⁵ Quicumque phlegmâ juvenute, dedebit in senectute. ⁶ Hildesh. spic. 2. de mel. fol. 276. Nulla est ferme medicina, quæ non aliquam de viribus et partibus corporis deprædat. ⁷ Lib. 1. et Bart. lib. 2. ⁸ 2 de vict. acut. Omne purgans medicamentum, corpori purgato contrarium, &c. succus & abducit, substantiam corporis aufert.

e, alter, any way hinder or resist the disease; and they be herbs, stones, salts, &c. all proper for this humor. For as there be diverse distinct injuries, continually vexing us,

*Νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρη, ἢ δ' ἐπὶ νυκτὶ
αὐτόματοι φοιτῶσι, κακὰ θυγατοῖσι φέρουσαι
Σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεὺς.*

Diseases steal both day and night on men,
For Jupiter hath taken voice from them:

there be severall remedies, as ^o he saith, *for each disease a medicine; for humor; and, as some hold, every clime, every country, and more then every private place, hath his proper remedies growing in it, peculiar to the domineering and most frequent maladies of it. As ^p one dis-
with, Wormwood grows sparingly in Italy, because most part there they are affected with hot diseases; but henbane, poppy, and such cold herbs: as in Germany and Poland, great store of it in every wast. Barba-
da (Horto geniali) and Baptista Porta (Physiognomica, lib. 6. cap. 23) many instances and examples of it, and bring many other proofes. For cause, belike, that learned Fuchsius of Noremberge, ^a when he came into a
country, considered always what herbs did grow most frequently about it; and
he distilled in a silver limbeck, making use of others amongst them, as oc-
casion served. I know that many are of opinion, our northern simples are weak,
perfect, not so well concocted, of such force, as those in the southerne parts,
so fit to be used in physick, and will therefore fetch their drugs a far off—
cassia out of Ægypt, rubarbe from Barbary, aloes from Zocotora; turbit, rick,
mirabolanes, hermodactils from the East Indies, tobacco from the
west, and some as far as China, hellebor from the Anticyræ, or that of Austria
which bears the purple flower, which Mathiolus so much approves, and so of
rest. In the kingdome of Valence in Spain, ^r Maginus commends two
mountains, Mariola and Renagolosa, famous for simples; ^s Leander Albertus,
adds a mountain near the lake of Benacus in the territory of Verona, to
shall the herbalists in the country continually flock; Ortelius one in Apulia,
near Mons Major in Histria; others Montpelier in France. Prosper Alpinus
writes Egyptian simples, Garcias ab Horto Indian before the rest, another
of Italy, Crete, &c. Many times they are over-curious in this kind,
as Fuchsius taxeth (Instit. l. 1. sec. 1. cap. 1), ^u that think they doe nothing,
yet they rake all over India, Arabia, Æthiopia, for remedies, and fetch
physick from the three quarters of the world, and from beyond the Gara-
ntes. Many an old wife or country woman doth often more good with a
known and common garden herbs, then our bumbust physicians, with all
prodigious, sumptuous, far-fetched, rare, conjecturall medicines. With-
all question if we have not these rare exotick simples, we hold that at home
there is in vertue equivalent unto them: ours will serve as well as theirs, if
they be taken in proportionable quantity, fitted and qualified aright, if not much
rarer, and more proper to our constitutions. But so 'tis for the most part, as
^v writes to Gallus, ^w we are carelesse of that which is neer us, and follow
which is as farre off, to know which we will travell and sail beyond the
sea, wholly neglecting that which is under our eyes. Opium, in Turkey, doth
not offend; with us in a small quantity it stupifies: cicuta, or hemlock is*

^u *mod. op.* ^v *Heurnius, præf. præ. med. Quot morborum sunt idem, tot remedium genera variis
modis decorata.* ^w *Penottus, de præ. med. Quæcunque regio producit simplicia, pro morbis regionis.
Et raro absinthium in Italiâ, quod ibi plerumque morbi calidi, sed cicuta, papaver, et herbe frigida;
inter Germanos et Polonos ubique provenit absinthium.* ^x *Quum in villam venit, consideravit quæ
essent medicamenta simplicia frequentiora, et his plerumque usus distillatis, et aliter, alimbæcum
ingentem circumferens.* ^y *Herba medicis utilis omnium in Apuliâ feracissima.* ^z *Geog. ad
magnos herbariorum numerus undique confluit. Sincerus, Itiner.* ^a *Baldus mons prope Benacum
regis maxime notus.* ^b *Qui se nihil efficisse arbitrantur, nisi Indiam, Æthiopiam, Arabiam, et
Garamantas, a tribus mundi partibus exquisita remedia corradunt. Tutius sæpe medetur rustica
med. &c.* ^c *Ep. lib. 8. Proximorum incuriosi, longinqua sectamur, et ad ea cognoscenda iter in-
et mare transmittere solemus; at quæ sub oculis posita negligimus.*

a strong poyson in Greece; but with us it hath no such violent effects, as clude with J. Voschius, who, as he much enveighs against those exotick cines, so he promiseth, by our European, a full cure, and absolute, of all *a capite ad calcem, nostræ regionis herbæ nostris corporibus magis conueniunt*: our own simples agree best with us. It was a thing that Fernellius laboured in his French practice, to reduce all his cure to our proper antick physick; So did ^w Janus Cornarius, and Martin Rulandus, in C. T. B. with us, as appeareth by a treatise of his divulged in our tongue to prove the sufficiency of English medicines to the cure of all manner of diseases. If our simples be not altogether of such force, or so apposite, it like industry were used, those far fetched druggs, would prosper as well as in those countries, whence now we have them, as well as cherries, and tobacco, and many such. There have been diverse worthy physicians, who have tryed excellent conclusions in this kinde, and many diligent apothecaries, as Gesner, Besler, Gerard, &c. but, amongst the rest, the most famous publike gardens of Padua in Italy, Noremberge in Germany, Holland, Montpellier in France, (and ours in Oxford now in *fleri*), and charges of the right honourable the Lord Danvers Earl of Devonshire, much to be commended, wherein all exotick plants almost are to be had, with liberrall allowance yearly made for their better maintenance, that you may be the sooner informed in the knowledge of them; which, as I hold, is most necessary for that exquisite manner of curing, and is a shame for a physician not to observe them, as for a workman not to use an axe, saw, square, or any other tool which he must of necessity use.

SUBJECT. III.—*Alteratives, Herbes, other Vegetals, &c.*

AMONGST those 800 simples, which Galeottus reckons up (*lib. 3. doctor. cap. 3*), and many exquisite herbalists have written of, the following alone I finde appropriated to this humour: of which some be ¹ *which, by a secret force, saith Renodeus, and speciall quality, exorcise diseases, perfectly cure those which are, and many such incurable*. This is as well observed in other plants, stones, minerals, and created herbs, in other maladies as in this. How many things are related to the skull! what severall vertues of corns in a horse legge, ² of a wolfe of diverse ³ excrements of beasts, all good against severall diseases! extraordinary vertues are ascribed unto plants! ⁴ *Satyrium et eruca, gunt; vitex et nymphaea semen extinguunt*: ⁵ some herbs prove some again, as agnus castus, waterlilly, quite extinguish seed: poplar sleep: cabbige resisteth drunkenness, &c. and that which is more to be noted, that such and such plants should have a peculiar vertue to such parts: ⁶ as to the head anniseeds, foalfoot, betony, calamint, eyebright, lavender, roses, rue, sage, marjoram, piony, &c.—for the lungs calamint, enula campana, hysop, horehound, water germander, &c.—for the stomach, buglosse, saffron, bawm, basil, rosemary, violet, roses, &c.—for the liver, wormwood, mints, betony, bawm, centaury, sorel, purslane, liver, dartsapine or chamæpitys, germander, agrimony, fennell, endive, liverwort, barbaryes;—for the spleen, maiden-hair, finger-ferne, thyme, hoppe, the rinde of ash, betony;—for the kidnies, grume, saxifrage, plantane, mallowe;—for the womb, mugwort, pennyroyall, savine, &c.; for the joints, camomile, S. Johnswort, organ, rue, curre

¹ Exotica reject, domesticis solum nos contentos esse voluit. Melch. Adamus, tit. ejus. 1. J. cap. 8. sec. 1. ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est, cuncta vi ac specifica qualitate morbos futuros arcent. lib. 1. cap. 10. Instit. Phar. ² Gale lupi hepaticos curat. ³ Stercus pecoris ad epilepsiam, &c. ⁴ Priestpaulie, societ. fetum educit. ⁵ Wecker. Vide Oswaldum Crollium, lib. de internis rerum signaturis, de singularibus parti culque convenientibus.

, &c.;—and so to peculiar diseases. To this of melancholy you catalogue of herbs proper, and that in every part. See more in deus, Heurnius, *lib. 2. cap. 19. &c.* I will briefly speak of them, natives, which Galen, in his third book of diseased parts, prefers, and Trallianus brags that he hath done more cures on me- by moistning, then by purging of them.

In this catalogue, borage and buglosse may challenge the whether in substance, juice, roots, seeds, flowers, leaves, tilled waters, extracts, oils, &c. for such kind of herbs be

Buglosse is hot and moist, and therefore worthily reck-
gust those herbs which expell melancholy, and ^fexhilarate the
lib. 6. cap. 80. de simpl. med. Dioscorides, lib. 4. cap. 123.)
agnifies this plant. It may be diversly used; as in broth, in
serves, syrups, &c. It is an excellent cordiall, and against
st frequently prescribed; an herb indeed of such soveraignty,
rus (*lib. 7. bibl.*) Plinius (*lib. 25. cap. 2. et lib. 21. cap. 22*)
os. *lib. 1. cap. 1*) Dioscorides (*lib. 5. cap. 40*) Cælius (*lib. 19.*
it was that famous nepenthes of ^hHomer, which Polydamna,
en king of Thebes in Egypt) sent Helena for a token, of such
at, if taken steept in wine, if wife and children, father and
r and sister, and all thy dearest friends, should die before thy
dst not grieve or shed a tear for them.

mixtum nepenthes faccho | *Si germanus ei charus, materque paterque*
nam, non si suavissima proles, | *Oppetat, ante oculos ferro confossus atroci—*

ended boul, to exhilarate the heart, had no other ingredient, as
ticks conjecture, then this of borage.

elissa, Bawm, hath an admirable vertue to alter melancholy,
n our ordinary drink, extracted, or otherwise taken. Cardan
admires this herb. It heats and dries, saith ⁱHeurnius, in the
with a wonderfull vertue comforts the heart, and purgeth all
pors from the spirits; Matthiol. *in lib. 3. c. 10. in Diosco-*
they ascribe other vertues to it, *as to help concoction, to*
wine, expell all carefull thoughts, and anxious imaginations.
ds in effect are in Avicenna, Pliny, Simon Sethi, Fuchsius,
mpius, and every herbalist. Nothing better for him that is
n to steep this and borage in his ordinary drink.

Matthiolus, in his fift book of medicinall Epistles, reckons up
t against poison only, falling sickness, and such as are verti-
his malady; the root of it, taken by it self, expells sorrow,
and lightness of heart.

usa, that renowned physician to Cæsar Augustus, in his book
of the vertues of betony, *cap. 6.* wonderfully commends that
hominum et corpora custodit, securas de metu reddit; it pre-
ly and minde, from fears, cares, griefs; cures falling sickness,
y other diseases; to which Galen subscribes, *lib. 7. simpl.*
es, lib. 4. cap. 1. &c.

much approved against melancholy, and often used there-
nary broth, as good against this and many other diseases.

lus, hop, is a soveraign remedy; Fuchsius (*cap. 58. Plant*
olls it; ¹*it purgeth all choler, and purifies the blood.* Mat-
t. *in 4. Dioscor.*) wonders the physicians of his time made

c. 9. ^fDicor Borago: gaudia semper ago. ^gVino infusum hilaritatem facit.
b. 2. cap. 2. prax. med. Mirā vi lātitiā præbet, et cor confirmat; vapores melanco-
bus. ^jProprium est ejus animum hilarem reddere, concoctionem juvare, cerebri
s, sollicitudines fugare, sollicitas imaginationes tollere. ^kNon solum ad viperarum
etiginosos; sed per se accommodata radix tristitiam discutit, hilaritatemque conciliat.
rahit, sanguinem purgat.

no more use of it, because it rarifies and cleanseth: we use it to this purpose our ordinary beer, which before was thick and fulsome.

Wormwood, centaury, pennyroyall, are likewise magnified, and prescribed (as I shall after shew) especially in hypochondriack melanc daily to be used, sod in whey: as Ruffus Ephesius, ¹⁰Aretæus, relat breaking winde, helping concoction, many melancholy men have been with the frequent use of them alone.

And, because the spleen and blood are often misaffected in melanc may not omit endive, succory, dandelyon, fumetory, &c. which clean blood; scolopendria, cuscute, ceterache, mugwort, liverwort, ashe, the genist, maidenhair, &c. which much help and ease the spleen.

To these I may adde roses, violets, capers, fetherfew, scordium, rosemary, ros solis, saffron, ocyne, sweet apples, wine, tobacco, sande that Peruvian chamico, *monstrous facultate*, &c. *Linshcosteus Datur* to such as are cold, the ¹¹decoction of guaiacum, china, salsaperilla, sa the flowers of cardus benedictus, which I find much used by Montan consultations, Julius Alexandrinus, Lælius, Egubinus, and others. ¹²Be Penottus prefers his *herba solis*, or Dutch-sindaw, before all the rest disease, and will admit of no herb upon the earth to be comparable to excels Homers moly, cures this, falling sickness, and almost all other ties. The same Penottus speaks of an excellent balm out of Ap which, taken to the quantity of three drops in a cup of wine, ¹³will sudden alteration, drive away dumps, and cheer up the heart. Ant rius, in his Antidotary, hath many such. ¹⁴Jacobus de Dondis, the A tor, repeats ambergreese, nutmegs, and all spice amongst the rest. I cannot be generall; amber and spice will make a hot brain mad, good and moist. Garcias ab Horto hath many Indian plants, whose vertues magnifies in this disease. Lemnius (*instit. cap. 58.*) admires rue, as mends it to have excellent vertue, to ¹⁵expell vain imaginations, *divers ease afflicted souls*. Other things are much magnified by ¹⁶writers, a cock, a rams head, a wolves heart born or eaten, which Mercurialis ap Prosper Alpinus, the water of Nilus; Gomesius all sea water, and at se times to be sea sick; goats milk, whey, &c.

SUBJECT. IV.—*Pretious Stones, Metals, Minerals, Alterative*

PRETIOUS stones are diversly censured; many explode the use or any minerals in physick, of whom Thomas Erastus is the chief Tract against Paracelsus, and in an Epistle of his to Peter Monavius stones can work any wonders, let them beleve that list: no man sh swade me: for my part, I have found by experience, there is no v them. But Matthiolus, in his comment upon ¹⁷Dioscorides, is as on the other side in their commendation; so is Cardan, Renodeus, Rueus, Encelius, Marbodeus, &c. ¹⁸Matthiolus specifies in corn Oswaldus Crolius, (*Basil. chym.*) prefers the salt of corall. ¹⁹Ch Encelius (*lib. 3. cap. 131.*) will have them to be as so many severall m against melancholy, sorrow, fear, dulnesse, and the like. ²⁰Renod

¹⁰ Lib. 7. cap. 5. Laet. occid. Indis descrip. lib. 10. cap. 2. ¹¹ Heurnius, 1. 2. consil. 18 consil. 77. ¹² Praef. dehar. med. Omnes capitis dolores et phantasmata tollit; acies nullas in terris huc comparandam viribus et bonitate nasci. ¹³ Optimum medicamentum in celesti fortatione, et ad omnes qui tristantur, &c. ¹⁴ Rondoletius. Elenum quod vim habet mirum tatem, et multi pro secreto habent. Sckenkius, observ. med. cen. 5. observ. 86. ¹⁵ Afflicti relevat, animi imaginations et demones expellit. ¹⁶ Sckenkius, Mezzaldus, Rhasta. ¹⁷ vol. 1. Credat qui vult gemmas mirabilla efficere; mihi, qui et ratione et experientia didici aditer nullus facile persuadebit, falsum esse verum. ¹⁸ L. de gemmis. ¹⁹ Margaritæ et corallum ad illam præcipue valent. ²⁰ Margaritæ et gemmæ spiritus confortant et cor, melancholicæ præfat. ad lap. prec. lib. 2. sec. 2. de mat. med. Regum coronas ornant, digitos illustri talem ditant, a fascino tuerentur, morbis medentur, sanitatem conservant, mentem exhilarant, pellunt.

besides they adorn kings crowns, grace the fingers, enrich our stuffe, defend us from enchantments, preserve health, cure diseases, drive away grief, cares, and exhilarate the minde. The parthese.

is, a pretious stone so called, because it is like the kernels of a date, an unperfect kinde of ruby: it comes from Calecut: ¹ if hung about the neck, or taken in drink, it much resisteth sorrow, and recreates the same properties I find ascribed to the iacinth and topaze: ² they cure grief, diminish madness, much delight and exhilarate the minde. ³ either carried about, or taken in a potion, it will increase wisdom, and expell fear. He brags that he hath cured many mad men with when they laid by the stone, were as mad again as ever they were Petrus Bayerus, (*lib. 2. cap. 13. veni mecum*) Fran. Rueus, (*cap. 1. amis*), say as much of the chrysolite, ⁴ a friend of wisdom, an honest folly. Pliny (*lib. 37*), Solinus (*cap. 52*), Albertus (*de lapid.*), Nicellius (*lib. 3. cap. 66*), highly magnifies the vertue of the beryll: ⁵ it cailes a good understanding, represseth vain conceits, evil thoughts, &c. In the belly of a swallow, there is a stone found, called ⁶ which, if it be lapped in a fair cloth, and tied to the right arm, lunaticks, mad men, make them amiable and merry.

a kinde of onyx, called a chalcidonye, which hath the same qualities much against phantastick illusions which proceed from melancholy, serves the vigour and good estate of the whole body.

a stone which goldsmiths use to sleecken their gold with, born about the neck, hath the same properties, or not much unlike.

Lernius (*Institut. ad vit. cap. 58*), amongst other jewels, makes two more notable, carbuncle and corall, ⁷ which drive away child-ivels, overcome sorrow, and, hung about the neck, repress troubles; which properties almost Cardan gives to that green coloured if it be carried about, or worn in a ring; Rueus to the diamond.

Cabeus, a Jesuit of Ferrara, in the first book of his magnetical, cap. 3, speaking of the vertues of a loadstone, recites many notions; some say, that, if it be taken in parcels inward, *si quis perit, juventutem restituet*, it will, like vipers wine, restore one to his youth yet, if carried about them, others will have it to cause melancholy experience determine.

Dis admires the emerald for his vertues in pacifying all affections; others the saphyre, which is the ⁸ fairest of all precious stones, clear, and a great enemy to black choler, frees the mind, mends memory. Jacobus de Dondis, in his Catalogue of Simples, hath amber in corde cervi, ⁹ the bone in a stags heart, a monocerots horn, one ¹⁰ (of which elsewhere): it is found in the belly of a little snake in the East Indies, brought into Europe by Hollanders and our countrymen. Renodeus (*cap. 22. lib. 3. de ment. med.*) saith he saw two snakes alive in the castle of the lord of Vitry at Coubert.

zuli and armenus, because they purge, shall be mentioned in their

¹ S. c. 4. Suspensus vel ebbitus tristitiæ multum resistit, et cor recreat. ² Idem cap. Hyacintho et Topazio. Iram sedat, et animi tristitiam pellit. ³ Lapis hic gestatus pudendum anget, nocturnos timores pellit; insanos hoc sanavi; et quum lapidem abjecerint, stultitia. ⁴ Inducit sapientiam, fugat stultitiam. Idem Cardanus, lunaticos juvat bonum intellectum, comprimit malas cogitationes, &c. Alacres reddit. ⁵ Albertus, 44. lib. 3. Plin. lib. 37. cap. 10. Jacobus de Dondis: dextro brachio alligatus sanos, facit amabiles, jucundos. ⁶ Valet contra phantasticas illusiones ex melancholiamen-tes sanat, tristitiam pellit, iram, &c. ⁷ Valet ad fugandos timores et demones, nihil abigit, et nocturnos puerorum timores compescit. ⁸ Somnia lieta facit, argenteo as. ⁹ Atre bili adversatur, omnium gemmarum pulcherrima, cæli colorem refert, ore liberat, mores in melius mutat. ¹⁰ Longis maceribus feliciter medetur deliquis, &c. T. Salus. 5.

Of the rest in brief thus much I will add out of Cardan, Renodens, &c. *lib. 2. Remediorum, lib. 1. de Testat. c. 15. &c.* ¹ that almost all precious stones have excellent virtues to pacify the affections of the fir which cause rich men so much covet to have them: ² and those minerals which are found in shells amongst the Persians and Indians consent of all writers, are very cordial, and most part avail to the exh of the heart.

Minerals. Most men say as much of gold, and some other min these have done of precious stones. Erastus still maintains the oppo *Diagn. in Paracelsum, cap. 4. fol. 196.* he confesseth of gold, ³ that the heart merry, but in no other sense but as it is in a misers chest

at still placid,
similar names contemplor in arch,

as he said in the poet; it so revives the spirits, and is an excell against melancholy,

⁴ For gold in physic is a cordial,
Therefore he lov'd gold in speech.

Aurum potabile ⁵ he discommends, and inveighs against it, by reas corrosive waters which are used in it: which argument our D^r. Ge against D. Antonius. ⁶ Erastus concludes their philosophical stones table gold, &c. to be no better than poison, a meer imposture, a nan out of that broody hill, belike, this goodly golden stone is, *ubi nascet* has mat. Paracelsus and his chymical followers, as so many Prom fetch fire from heaven, will cure all manner of diseases with minerals ing them the only physick on the other side. ⁷ Paracelsus calls Gale crates, and all their adherents, infants, idiots, sophisters, &c. *Apogeri Fulcanis istas metamorphoses sugillant, inscitia soboles, supina alumina, &c.* not worthy the name of physicians, for want of these and brags that by them he can make a man live 160 years, or to t end. With their *alexipharmacums, panaceas, mumias, unguent rium*, and such magnetical cures, *lampas vitæ et mortis, balneum Di sanum, electrum, magico-physicum, amuleta Martialia, &c.* what v and his followers effect? He brags moreover that he was *primus m* and did more famous cures then all the physicians in Europe besides of his preparations should go farther than a dram, or ounce of the loathsome and fulsome filthy potions, heterocritical pills (so he cal the medicines, *ad quorum aspectum Cyclops Polyphemus exhorresceri* though some condemn their skill and magnetical cures as tending to m perstition, witchery, charms, &c. yet they admire, stiffly vindicate nev and infinitely prefer them. But these are both in extreame: the m approve of minerals, though not in so high a degree. Lemnius (*lib. de occult. nat. mir.*) commends gold inwardly and outwardly used, a excellent good in medicines; and such mixtures as are made for m men, saith Wecker (*antid. spec. lib. 1.*), to whom Renodens u (*lib. 2. cap. 2.*), Ficinus (*lib. 2. cap. 19.*), Fernel. (*meth. med. lib. 5. c. Cardiacis*), Daniel Sennertus (*lib. 1. part. 2. cap. 9.*), Audernacus, Quercetanus, Oswaldus Crolius, Euvonymus, Rubeus, and Matthiol fourth book of his Epistles, Andreas a Blâwen (*epist. ad Matthiolum* mended and formerly used by Avicenna, Arnoldus, and many others

¹ Gestamen lapidum et gemmarum maximum fert auxilium et juvamen; unde, qui dices a secum ferre student.

² Margaritæ et uniones, quæ a conchis et piscibus apud Persas et cordiales sunt, &c.

³ Aurum lætitiâ generat, non in corde, sed in arcâ virore.

⁴ Aurum non aurum. Nosium ob aquas rodentes.

⁵ Ep. ad Monachum. Metallica omnia i quovis modo parata, nec tuto nec commode intra corpus sumi.

⁶ In parag. Stultissimus i mei plus scit quam omnes vestri doctores; et calceorum meorum annuli doctores sunt quam i et Avicenna; harba mea plus experta est quam vestre omnes academiæ.

⁷ Vide Ernestum edit. Francker 1611. Crolius and others.

⁸ Plus proficiet gutta mea quam tot cornu uncto.

⁹ Nonnulli huc supra modum indulgent: usum, etsi non adeo magnum, non tamen censeo.

plus in the same place approves of potable gold, mercury, with many such
chemical confections, and goes so far in approbation of them, that he holds,
no man can be an excellent physician that hath not some skill in chymistical
distillations, and that chronick diseases can hardly be cured without mineral
medicines. Look for antimony among purgers.

SUBJECT. V.—Compound Alteratives; censure of Compounds, and
mixt Physick.

PURRY (lib. 24. c. 1) bitterly taxeth all compound medicines. * *Mens knavery,*
and captious wits, have invented these shops, in which every mans
is set to sale; and by and by came in those compositions and inexplicable
mixtures, far fetcht out of India and Arabia; a medicine for a botch must
had as farre as the Red Sea, &c. And 'tis not without cause which he saith;
out of question they are much to *blame in their compositions, whilst they
like infinite variety of mixtures, as Fuchsius notes. *They think they get*
themselves great credit, excel others, and be more learned then the rest, because
they make many variations: but he accounts them fools; and, whilst they brag
of their skill, and think to get themselves a name, they become ridiculous,
and show their ignorance and error. A few simples, well prepared and understood,
is better then such an heap of nonsense confused compounds, which are in
apothecaries shops ordinarily sold; in which many vain, superfluous, corrupt,
obsolete things out of date are to be had (saith Cornarius) a company of barba-
ric names given to syrrops, julips, an unnecessary company of mixt medi-
cines; rudis indigestaque moles. Many times (as Agrippa taxeth) there is by
the means *more danger from the medicine then from the disease; when they
put together they know not what, or leave it to an illiterate apothecary to be
made, they cause death and horror for health. Those old physicians had no such
mixtures; a simple potion of hellebor in Hippocrates time was the ordinary
purgative; and at this day, saith Matt. Riccius, in that flourishing commonwealth of
Lima, * *Their physicians give precepts quite opposite to ours, not unhappy in*
their physick: they use altogether roots, hearbs, and simples in their medi-
cines; and all their physick in a manner is comprehended in an herbal: no
science, no schoole, no art, no degree; but, like a trade, every man in private
is instructed of his master. ^b Cardan cracks that he can cure all diseases with
water alone, as Hippocrates of old did most infirmities with one medicine.
Let the best of our rational physicians demonstrate and give a sufficient rea-
son for those intricate mixtures, why just so many simples in mithridate or
treacle, why such and such quantity; may they not be reduced to half or
quarter? *Frustra fit per plura,* (as the saying is) *quod fieri potest per pau-*
ca; 300 simples in a julip, potion, or a little pill, to what end or purpose?
I know not what ^cAlkindus, Capivaccius, Montagna, and Simon Eitover,
the best of them all, and most rational, have said in this kind; but neither
they, nor any one of them, gives his reader, to my judgement, that satisfac-
tion which he ought; why such, so many simples? Rog. Bacon hath taxed
many errors in his tract *de graduationibus*, explained some things, but not
cleared. Mercurialis (in his book *de compositis. medicin.*) gives instance in
Hamech, and Philonium Romanum, which Hamech an Arabian, and Philonium

* *Asinus dicere neminem medicum excellentem qui non in hac distillatione chymicis sit versatus. Morbi
medici devinci citra metallica vix possint, aut ubi sanguis corrumpitur.* * *Fraudes hominum, et inge-*
nuam captivam, officinas invenire istas, in quibus sua culque venalis promittitur vita; statim composi-
tionem et mixturam inexplicabiles ex Arabia et India, ulceri parvo medicina à Rubro Mari importatur.
^a *Arundus, Aphor. 15. Pallax medicus, qui, potens mereri simplicibus, composita dolose aut frustra que-*

^b *Lib. 1. sec. 1. cap. 8. Dum infinita medicamenta miscent, laudem sibi comparare student; et
in hac studio alter alterum superare conatur, dum quisque quo plura miscuerit, eo se doctorem putat;
Bac. 24, ut suam prodant inscitiam, dum ostentant peritiam, et se ridiculos exhibeant, &c.* ^c Multo
periculosius a medicamento quam a morbo, &c. * *Expedi, in Sinas, lib. 1. c. 3. Præcepta medici
sunt nostris diversa, in mendendo non infelices; pharmacis utuntur simplicibus, herbis, radicibus, &c. tota
eorum medicina nostræ herbariæ præceptis continetur; nullus ludus hujus artis; quisque privatus a quo-*

^d *Lib. de Aquâ.* ^e *Opusc. de Dos.*

city, town, almost every private man hath his own mixture receipts, magistrals, precepts, as if he scorned antiquity, and respect of himself. But each man must correct and alter, to every opinionative fellow must maintain his own paradox, be *Delirant reges, plectuntur Achivi*: they dote; and in the meantime patients pay for their new experiments; the commonalty rue.

Thus others object; thus I may conceive out of the weakness of opinion; but, to say truth, there is no such fault, no such ambition or ostentation, as some suppose: but (as one answers) this of compounds is a most noble and profitable invention, found out, and brought forth with great judgement, wisdom, counsel, and discretion. Mixtures have mixt remedies; and such simples are commonly mixt, as to the part affected, some to qualify, the rest to comfort, some to another. Cardan and Brassavola both hold that *nullum simplex sine noxa*, no simple medicine is without hurt or offence; and, as Crates, Erasistratus, Diocles, of old, in the infancy of this art, were ordinary simples; yet now, saith Aëtius, *necessity compelleth to remedies, and to make compounds of simples, as well to correct if cold, dry, hot, thick, thin, insipid, noysome to smell, to make the palate pleasant to taste and take, and to preserve them for admixtion of sugar, hony, to make them last monthes and yeares*. In such cases compound medicines may be approved; as his 18 Aphorisme, doth allow of it. *¶ If simples cannot, necessity to use compounds*; so for receipts and magistrals, *dies diem* teacheth another, and they are as so many words or phrases, *in honore vocabula, si volet usus . . .* ebbe and flow with the wits vary, so they may be infinitely varied. *Quisque suum capiatur, habet*: every man as he likes; so many men so many all tending to good purpose, though not the same way. As art so physick is still perfected amongst the rest. *Horæ Musæ* and experience teacheth us every day many things which one knew not of. Nature is not effete, as he saith, or so lavish her gifts upon an age, but hath reserved some for posterity, power, that she is still the same, and not old or consumed. E

l-wine, tamarisk, and buglossatum, wine made of borage and bugloss; composition of which is specified in Arnoldus Villanovanus, *lib. de vinis*, borage, bawme, bugloss, cinnamon, &c. and highly commended for its uses; ¹it drives away leprosy, scabs, cleers the blood, recreates the spirits, clarifies the mind, purgeth the brain of those anxious black melancholy, and cleanseth the whole body of that black humour by urine. To ² I adde, saith Villanovanus, that it will bring mad men, and such raging men as are tied in chains, to the use of their reason again. My country bears me witness, that I do not lye: I saw a grave matron helped by means: she was so cholerick, and so furious sometimes, that she was almost mad, and beside herself: she said and did she knew not what, scolded, her maids, and was now ready to be bound, till she drank of this borage wine, and, by this excellent remedy, was cured, which a poor forrainer, a beggar, taught her by chance, that came to crave an alms from door to door.

The juyce of borage, if it be clarified, and drunk in wine, will do as the roots sliced and steeped, &c. saith Ant. Mizaldus, *art. med.* who has his story *verbatim* out of Villanovanus; and so doth Magninus a physician of Millan, in his regimen of health. Such another excellent compound I find in Rubeus, *de distill. sect. 3*, which he highly magnifies, out of Salsola, ³for such as are solitary, dull, heavy or sad without a cause, or troubled with trembling of heart. Other excellent compound waters for choly, he cites in the same place, ⁴if their melancholy be not inflamed, or temperature over hot. Euonymus hath a pretious *aqua vitæ* to this use, for such as are cold. But he and most commend *aurum potable*; and the writer prescribes clarified whey, with borage, bugloss, endive, succory, and goats milk especially, some indefinitely at all times, some thirty dayes per in the spring, every morning fasting, a good draught. Syrrups are good, and often used to digest this humour in the heart, spleen, liver, &c. of borage, (there is a famous syrrup of borage highly commended Laurentius to this purpose in his tract of melancholy) *de pomis* of king now obsolete, of thyme and epithyme, hops, scolopendria, fumitory, hennipair, bizantine, &c. These are most used for preparatives to other use, mixt with distilled waters of like nature, or in juleps otherwise.

Consisting are conserves or confections; conserves of borage, bugloss, fumitory, succory, maidenhair, violets, roses, wormwood, &c. conserves, treacle, mithridate, eclegms, or linctures, &c.—solid, as aromaticall confections; hot, *diambra*, *diamargaritum calidum*, *dianthus*, *diamoschum*, *electuarium de gemmis*, *lætificans Galeni et Rhasis*, *diagalinga*, *dianum*, *dianisum*, *diatrion piperion*, *diazinziber*, *diacapers*, *diacinnamon*: cold, as *diamargaritum frigidum*, *diacorolli*, *diarrhodon abbatis*, *edion*, &c. as every Pharmacopœia will shew you, with their tables or registers that are made out of them; with condites, and the like.

Outwardly used as occasion serves, as amulets, oyls hot and cold, as of camile, stæchados, violets, roses, almonds, poppy, nymphæa, mandrake, to be used after bathing, or to procure sleep.

Empliments composed of the said species, oyls and wax, &c. as *alabastrum populeum*, some hot, some cold, to moisten, procure sleep, and correct accidents.

Empliments are made of the same matter to the like purpose: emplasters

¹ Equalem corruptum emaculat, scabiem abolet, lepram curat, spiritus recreat, et animum exhilarat. ichthicos humores per urinam educit, et cerebrum a crassis, arumosis melancholicis fumis purgat; ² adde, demones et furiosos vinculis retinendos plurimum juvat, et ad rationis usum docit. Testis ubi consensit, quod viderim matronam quandam hinc liberatam, quæ frequentius ex iracundiâ deest et impotens animi, dicenda tacenda loquebatur, adeo furens ut ligari cogeretur. Fuit ei prestantissimo ubi vini istius usus, indicatus a peregrino homine mendico, elemosynam præ foribus dictæ matronæ tante. ³ Ita qui tristantur sine causâ, et vitant amicorum societatem, et tremunt corde. ⁴ Modò inflammatur melancholicâ, aut calidiore temperamento sint.

of herbs, flowers, roots, &c. with oyls, and other liquors mixt and together.

Cataplasms, salves, or pultises, made of green hearbs, pounded, or water till they be soft, which are applied to the hypochondries, as parts, when the body is empty.

Cerotes are applied to several parts, and frontals, to take away pain, heat, procure sleep: fomentations or sponges, wet in some decoction, epithemata, or those moist medicines, laid on linnen, to bath and cold parts misaffected.

Sacculi, or little bags of herbs, flowers, seeds, roots, and the like to the head, heart, stomach, &c. odoraments, balls, perfumes, posies to; all which have their several uses in melancholy, as shall be when I treat of the cure of the distinct species by themselves.

MEMB. II.

SUBJECT. I.—Purging Simples upward.

MELANAGOGA, or melancholy purging medicines, are either simple pound, and that gently, or violently, purging upwards or downwards following purge upward. ^mAsarum, or asrabecca, which, as Mesue hot in the second degree, and dry in the third: it is commonly taken whey, or, as with us, the juyce of two or three leaves or more is pounded in posset drink qualified with a little liquorice, or annise to avoid the fulsomness of the taste, or as *diaserum Fernelii*. Bras *Cathart.*) reckons it up amongst those simples that only purge me and Ruellius confirms as much out of his experience, that it purge cholera, like hellebor it self. Galen (*lib. 6. simplic.*) and ^oMatthiol other vertues to it, and will have it purge other humors as well as the

Laurel, by Heurnius, (*method. ad prax. lib. 2. cap. 24.*) is put the strong purgers of melancholy; it is hot and dry in the fourth Dioscorides (*lib. 11. cap. 114*) adds other effects to it. Pliny 15 berries in drink for a sufficient potion: it is commonly corrected opposites, cold and moist, as juyce of endive, purslane, and is taken in a potion to seaven grains and a half. But this, and asrabecca, even woman in the country knows how to give: they are two common

Scilla, or sea onion, is hot and dry in the third degree. Bras *Cathart.*) out of Mesue, others, and his own experience, will have it to purge melancholy alone. It is an ordinary vomit, *vinum* is mixt with rubel in a little white wine.

White hellebor, which some call sneezing powder, a strong purger which many reject, as being too violent: Mesue and Averroës will of it, ^rby reason of danger of suffocation, ^sgreat pain and trouble the poor patient to, saith Dodonæus. Yet Galen (*lib. 6. simpl.*) and Dioscorides (*cap. 145*) allow of it. It was indeed ^tterrible in form as Pliny notes, but now familiar, insomuch that many took it in the ^uthat were students, to quicken their wits; which Persius (*Sat. 1.*) and Accius the poet—*Ilias Acci ebria veratro.* ^vIt help smelancholy, the sickness, madness, gout, &c. but not to be taken of old men, youths are weaklings, nice or effeminate, troubled with headach, high colic fear strangling, saith Dioscorides. ^wOribasius, an old physician written very copiously, and approves of it, in such affections, as

^m Heurnius: Datur in sero lactis, aut vino. ^o Veratri modo expurgat cerebrum, roborat Fuchsius. ^r Crassos et biliosos humores per vomitum educit. ^s Vomitus et mensura hydrop. &c. ^t Materias atras educit. ^u Ab arte ideo rejiciendum, ob periculum suffocationis. ^v Magna vi educit, et molestia cum summa. ^w Quondam terribile. ^x Multi studium providenda acris que commentabantur. ^y Medetur comitialibus, melancholicis, potius senibus, pueris, mollibus, et effeminatis. ^z Collect. lib. 8. cap. 3. In affectionibus in quibus curantur, helleborum damus.

hardly be cured. Heurnius (*lib. 2. prax. med. de vomitoriis*) will it used ^abut with great caution, by reason of its strength, and then ^bmony will do no good, which caused Hermophilus to compare it to ptain (as Codronchus observes, *cap. 7. comment. de Helleb.*) that all his souldiers go before him, and come *post principia*, like the souldier, last himself. ^cWhen other helps fail in inveterate melancholy desperate case, this vomit is to be taken. And yet for all this, well prepared, it may be ^asecurely given at first. ^aMatthiolus brags, that often, to the good of many, made use of it; and Heurnius, *hath happily used it, prepared after his own prescript*, and with success. Christophorus à Vega (*lib. 3. cap. 41*) is of the same opinion, that it may be lawfully given; and our country gentlewomen finde it by their practice, that there is no such great danger in it. Dr. Turner, speaking of hellebor in his herball, telleth us, that in his time it was an ordinary good wives, to give hellebor in powder to ii^d weight; and he is against it. But they do commonly exceed, (for who so bold as to exceed?) and prescribe it by pennyworths, and such irrationall wayes, heard my self market folks ask for it in an apothecaries shop: but success, God knows: they smart often for their rash boldness and to cut a vein, make their eyes ready to start out of their heads, or kill. So that the fault is not in the physick, but in the rude and undiscerning of it. He that will know therefore, when to use, how to prepare, and in what dose, let him read Heurnius, *lib. 2. prax. med. de Cathart.* Godefridus Stegius the emperour Rodolphus physician to the emperor Rodolphus (*lib. 16.* Matthiolus in Dioscorid. and that excellent commentary of Codronchus (which is *instar omnium*) *de Helleb. alb.* where he shall find a diversity of examples and receipts.

Stibium, which our chymists so much magnifie, is either substance or infusion, &c. and frequently prescribed in this disease. ^aOf infirmities, saith ^cMatthiolus, *which proceed from black choler, melancholy, and hypochondriacall passions*; and, for farther proof of its efficacy, he gives severall instances of such as have been freed with it: Andrew Gallus, a physician of Trent, that, after many other essayes, *the recovery of his health, next after God, to this remedy alone*; George Handshius, that, in like sort, when other medicines failed, *was restored to his former health, and which, of his knowledge, he likewise tried, and, by the help of this admirable medicine, been cured*; a third of a parish priest at Prague in Bohemia, ^d*that was so afflicted with melancholy, that he doted, and spake he knew not what; but, after he had taken 12 grains of stibium, (as I my self saw, and can witness, called to see this miraculous accident) he was purged of a deal of superfluous matter, like little gobbets of flesh, and all his excrements were as hard as iron (a medicine fitter for a horse then a man): yet it did him so much good, that the next day he was perfectly cured.* This very story of the

such are apt to vomit. Rodericus a Fonseca the Spaniard, and late p of Padua in Italy, extols it to this disease (*Tom. 2. consul. 85*); so do Mercatus (*de inter morb. cur. lib. 1. cap. 17*), with many others. Gervinus, a French physician, on the other side, (*lib. 2. de venenis*) explodes all this, and saith he took three grains only upon Matthe some others commendation; but it almost killed him; whereupon cludes, *antimony is rather a poyson than a medicine*. Th. Eras curres with him in his opinion, and so doth Ælian Montaltus, *cap. 30. d* But what do I talk? 'tis the subject of whole books: I might cite a authors *pro* and *con*. I will conclude with ^b Zuinger, antimony is like t begs sword, which is either good or bad, strong or weak, as the part prescribes or useth it; *a worthy medicine, if it be rightly applied to man, otherwise poyson*. For the preparing of it, look in Euconymi ti Quercetan, Oswaldus Crollius, Basil. Chim. Basil. Valentius, &c.

Tobacco, divine, rare, superexcellent tobacco, which goes far be their panaceas, potable gold, and philosophers stones, a sovereign n all diseases. A good vomit, I confesse, a vertuous herb, if it be w fied, opportunely taken, and medicinally used; but, as it is c abused by most men, which take it as tinkers do ale, 'tis a plague, a a violent purger of goods, lands, health, hellish, divelish and dammed the ruine and overthrow of body and soul.

SUBJECT. II.—*Simples purging Melancholy downward.*

POLYPODIE and epithyme are, without all exceptions, gentle p melancholy. Dioscorides will have them void flegm; but Brassivo his experience, averreth that they purge this humor; they are used tion, infusion, &c. simple, mixt, &c.

Mirabolanes, all five kinds, are happily ⁱ prescribed against m and quartan agues, Brassivola speaks out ^j of a thousand exper gave them in pills, decoction, &c. look for peculiar receipts in him.

Stæchas, fumitory, dodder, herb Mercury, roots of capers, g broom, pennyroyall, and half boiled cabbage, I finde in this cat purgers of black choler, organ, fetherfew, ammoniack ^k salt, salt-pe these are very gentle, alypus, dragon root, centaury, ditany, colute Fuchsius (*cap. 168*) and others take for sene, but most distinguish. the middle of violent and gentle purgers downward, hot in the second dry in the first. Brassivola calls it ^l a wonderfull herb against mel it scowres the blood, illightens the spirits, shakes off sorrow; a most p medicine, as ^m Dodonæus terms it, invented by the Arabians, and not before. It is taken diverse wayes, in powder, infusion, but most com the infusion, with ginger or some cordiall flowres added to correct it. rius commends it sod in broath, with an old cock, or in whey, whi common convayer of all such things as purge black choler; or steeped which Heurnius accounts sufficient, without any farther correction.

Aloës by most is said to purge choler; but Aurelianus (*lib. 2. c. 6. chron.*) Arculanus (*cap. 6. in 9. Rhasis*), Julius Alexandrinus (*cons Scoltz. Crato (consil. 189)*), prescribe it to this disease, as good for mack and to open the hæmrods, out of Mesue, Rhasis, Serapio, A Menardus, (*ep. lib. 1. epist. 1*) opposeth it: aloës ⁿ doth not open th or move the hæmrods; which Leonartus Fuchsius (*parodox. lib. 1.*)

^s Antimonium venenum, non medicamentum. ^b Cratonis ep. sect. vel ad Monachum ep. 1 partem dignissimum medicamentum, si recte utentur, secus venenum. ⁱ Morores flumina dantur melancholicis et quaternaria. ^j Millies horum vires expertus sum. ^k Sal nitrum, n cum, draconitæ radix, diclamnum. ^l Calet ordine secundo, elicat primo; adversus omnia vitæ valet; sanguinem mundat, spiritus illustrat, mororem discutit herba misticæ. ^m Cap. 4. lib. centiores negant ora venarum rescare.

ues; but Brassivola and Dodonæus defend Mesue out of their experience; Valesius end the controversie.

Lapis Armenus and lazuli are much magnified by P Alexander (*lib. 1. cap. Avicenna*, Aëtius, and Actuarius, if they be well washed, that the water more coloured, fiftie times some say. ^q *That good Alexander* (saith Aetius) *put such confidence in this one medicine, that he thought all chololy passions might be cured by it; and I, for my part, have often happily used it, and was never deceived in the operation of it.* The may be said of lapis lazuli, though it be somewhat weaker then the other. as ab Horto (*hist. lib. 1. cap. 65*) relates, that the ^r physicians of the es familiarly prescribe it to all melancholy passions; and Matthiolus (*ep. 1*) ^s brags of that happy successe which he still had in the administration of it. Nicholas Meripsa puts it amongst the best remedies (*sect. 1. cap. Antidotis*); ^t *and if this will not serve, (saith Rhasis) then there is nothing but Lapis Armenus, and hellebor it self.* Valescus and Jaratensis much commend pulvis hali, which is made of it. James Darn. (*2. cap. 12*) Hercules de Saxoniâ, &c. speake well of it. Crato will prove this; it, and both hellebors, he saith, are no better than poyson. Trincavelius (*lib. 2. cap. 14*) found it, in his experience, ^u *to be very me, to trouble the stomack, and hurt their bodies that take it overmuch.* Hellebor, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by podius a shepherd, (as Pliny records, *lib. 25. cap. 5.*) ^v who, seeing it ge his goats when they raved, practised it upon Elige and Calene, king's daughters, that ruled in Arcadia, neer the fountain Clitorius, and rid them to their former health. In Hippocrates time, it was in only t, insomuch that he writ a book of it, a fragment of which remaines yet. ^w *brastus, Galen, Pliny, Cœlius Aurelianus, as ancient as Galen, (lib. 1. cap. 5) Aretæus (lib. 1. cap. 5) Oribasius (lib. 7. collect.) a famous Greek, (ser. 3. cap. 112. et 113) P. Ægineta, Galens ape, (lib. 7. cap. 4) Arius, Trallianus (lib. 5. cap. 15), Cornelius Celsus only remaining of the Latines (lib. 3. cap. 23), extoll and admire this excellent plant; and it generally so much esteemed of the ancients for this disease amongst the that they sent all such as were crased, or that doted, to the Anticyræ, Phocis in Achaia, to be purged, where this plant was in abundance to d. In Straboes time it was an ordinary voyage: *Naviget Anticyras*; a ion proverb among the Greeks and Latines, to bid a disard or a mad go take hellebor; as, in Lucian, Menippus to Tantalus, *Tantale, desihelleboro epoto tibi opus est, eoque sane meraco*; thou art out of thy wit, O Tantalus, and must needs drink hellebor, and that without re. Aristophanes (*in vespis*), drink hellebor, &c. and Harpax, in the cædian, told Simo and Ballio, two doting fellows, that they had need purged with this plant. When that proud Menecrates *ὁ Ζεύς* had writ rogant letter to Phi. of Macedon, he sent back no other answer but this, *ulo tibi ut ad Anticyram te conferas*, noting thereby that he was crased, e helleboro indigere, had much need of a good purge. Lilius Giraldus, that Hercules, after all his mad pranks upon his wife and children, was ctly cured by a purge of hellebor, which an Anticyrian administered him. They that were sound commonly took it to quicken their wits,*

also aperiat ora venarum. lib. 9. cont. 3.

^p Vapores abstergit a vitalibus partibus.

^q Tract. 15.

^r Bonus Alexander tantam lapide Armeno confidentiam habuit, ut omnes melancholicas passiones ab ei posse crederet; et ego inde sæpissime usus sum, et in ejus exhibitione nunquam fraudatus fui.

^s Quam medici hoc lapide plerumque purgant melancholiam, &c.

^t Quo ego sæpe feliciter usus sum,

^u me cum auxilio. ^v Si non hoc, nihil restat nisi helleborus, et lapis Armenus. Consil. 184. Scottali.

^w Corpora vidi gravissime hinc agitata, et stomacho multum obfusce.

^x Cum vidisset ab eo curari

^y furentes, &c. ^z Lib. 6. simpl. med. ^a Pseudolo, act. 4. scen. ult. Helleboro hisce hominibus

et.

(as Ennius of old, *ⁱ* *Qui non nisi potus ad arma—prosiluit dicenda* our poets drink sack to improve their inventions): I find it so regis Agellius, *lib. 17. cap. 15.* Carneades the academick, when he was against Zeno the stoick, purged himselfe with hellebor first; which *²* puts upon Chrysippus. In such esteem it continued for many a length Mesue and some other Arabians began to reject and reprehend whose authority, for many following lusters, it was much debased out of request, held to be poyson, and no medicine; and is still to this day by *³* Crato and some junior physicians. Their reason cause Aristotle (*l. 1. de plant. c. 3*) said, henbane and hellebor were and Alexander Aphrodisæus, in the preface of his Problems, gave (speaking of hellebor) *⁴* *Quailes fed on that which was poyson to men* (*l. 6. Epid. com. 5. Text 35*) confirms as much: *⁵* Constantine perour, in his *Geoponicks*, attributes no other vertue to it, then to kill rats, flies and mouldwarps; and so Mizaldus. Nicander of old, Gervasius, and some other neotericks that have written of poysons, speak in a chief place. *⁶* Nicholas Leonicus hath a story of Solon, that, he know not what city, steeped hellebor in a spring of water, which by conveyed into the middle of the town, and so either poysoned, or them so feeble and weak by purging, that they were not able to be. Notwithstanding all these cavils and objections, most of our later writers approve of it—*⁷* Gariopontus, (*lib. 1. cap. 13*), Codronchus (*com. d. Falopius, lib. de med. purg. simpl. cap. 69. et consil. 15.* Trincavellinus, 239. Frisemelica, *consil. 14*, Hercules de Saxoniâ, so that it is tunely given. Jacobus de Dondis, *Agg. Amatus, Lusit. cent. 66.* Gergius, *cap. 13.* Hollerius, and all our herbalists subscribe. Fernelius *med. lib. 5. cap. 16*) *confesseth it to be a terrible purge, and hard yet well given to strong men, and such as have able bodies.* P. For Capiavaccius forbid it to be taken in substance, but allow it in decoction, both which wayes P. Monavius approves above all others, E. Scoltzii. Jacchinus (in 9 Rhasis), commends a receipt of his own p Penottus another of his chymically prepared, Euonymus another. H (*spicil. 2. de mel.*) hath many examples how it should be used, with d receipts. Heurnius (*l. 7. prax. med. cap. 14*) *calls it an innocent houseoever if it be well prepared.* The root of it is onely in use, which kept many yeers, and by some given in substance, as by Falopius and amongst the rest, who *⁸* brags that he was the first that restored it to use, and he tels a story how he cured one Melatasta a mad man, thought to be possessed, in the duke of Ferraras court with one black hellebor in substance: the receipt is there to be seen; his excrement like inke, *⁹* he perfectly healed at once: Vidus Vidius, a Dutch physician not admit of it in substance (to whom most subscribe), but, as before decoction, infusion, or, which is all in all, in the extract, which he prefers the rest, and calls *suave medicamentum*, a sweet medicine, and may be securely given to women, children, and weaklings. Baracell (*geniali*) terms it *maxima præstantia medicamentum*, a medicine worth and note. Quercetan (in his *Spagir. Phar.*) and many of wonders of the extract. Paracelsus, above all the rest, is the greatest of this plant: and especially the extract: he calls it *theriacum, terre samum*, another treacle, a terrestriall bawme, *instar omnium, all in*

ⁱ Hor. *⁲* In Satyr. *³* Crato, *consil. 16. l. 2.* *⁴* Et si multi magni viri probent, in bonum plant medici, non probem. *⁵* Vescuntur veratro coturnices, quod hominibus toxicum est. *⁶* 12. 14. *⁷* De var. hist. *⁸* Corpus incolume reddit, et juvenile efficit. *⁹* Veteres non sciunt. Difficilis ex helleboro purgatio, et terroris plena, sed robustis datur tamen, &c. *¹⁰* In camentum, modo rite paratur. *¹¹* Absit jactantia, ego primus præbere cepi, &c. *¹²* In Cath soli evacuatione furor cessavit, et quietus inde vixit. Tale exemplum apud Sclenkiū et apud ep. 231. P. Monavius se stolidum curasse jactat hoc epoto tribus aut quatuor vicibus.

and last refuge to cure this malady, the gout, epilepsie, leprosie, &c. If it will not help, no physick in the world can, but minerall: it is the upshot. Matthiolus laughs at those that except against it; and, though some say it out of the authority of Mesue, and dare not adventure to prescribe it I (saith he) have happily used it six hundred times without offence, communicated it to divers worthy physicians who have given me great praise for it. Look for receipts, dose, preparation, and other cautions concerning this simple, in him, Brassivola, Baracellus, Codronchus, and the rest.

SUBJECT. III.—Compound Purgers.

GROUND medicines, which purge melancholy, are either taken in the upper or inferior parts: superior at mouth or nostrils. At the mouth, sweet or not swallowed: if swallowed, liquid or solid: liquid, as common wine of hellebor, scilla or sea-onion, sena, *vinum scilliticum helleborum*, which, ¹ Quercetan so much applauds for melancholy and madness, inwardly taken, or outwardly applied to the head, with little pieces dipped warm in it. *Oxymel scilliticum*, *syrupus helleboratus major* in Quercetan, and *syrupus genistæ* for hypochondriacal melancholy in the same author, compound syrrop of succory, of fumitory, polypodie, Heurnius his purging cockbroth. Some except against these syrrops, ears by ^m Udalinus Leonorus his epistle to Matthiolus, as most pernicious, and that out of Hippocrates, *cocta movere, et medicari, non cruda*, &c. things to be used in physick; but this in the following epistle is proved and soundly confuted by Matthiolus; many julips, potions, receipts, proposed of these, as you shall finde in Hildesheim, *spicil.* 2. Heurnius, *cap.* 14, George Skenkius, *Ital. med. prax.* &c.

Solid purgers are confections, electuaries, pills by themselves, or compound others, as *de lapide lazulo*, Armeno, *pil. Indæ*, of fumitory, &c. *confectio Hamech*, which though most approve, Solenander (*sec.* 5. *consil.* 22) inveighs against; so doth Randoletius (*Pharmacop. officina*), Fernand others; *diasena*, *diapolypodium*, *diacassia*, *diacatholicon*, *Weckers serie de epithymo*, *Ptolomyes hierologadium*, of which diverse receipts are made.

hieram ruffi. Trincavellius (*consil.* 12. *lib.* 1) speaks of *hiera*; non, inquit, invenio melius medicamentum; I finde no medicine, he saith. Heurnius adds *pil. aggregat.* pills *de epithymo*. *d.* Mesue describes in the Florentine Antidotary, *pillulæ sine quibus solo*, *pillulæ cochicæ cum helleboro*, *pil. Arabicæ, fætida, de quinque bus mirabolanorum*, &c. More proper to melancholy, not excluding, in any time, turbith, manna, rubarb, agarick, elescophe, &c. which are proper to this humour. For, as Montaltus holds (*cap.* 30), and Montanholera etiam purganda, quod atræ sit pabulum, choler is to be purged as it feeds the others: and some are of opinion, as Erasistratus and Galienus maintained of old, against whom Galen disputes, ² that no phy-
 both purge one humour alone, but all alike or what is next. Most authors, in their receipts and magistrals which are coined here, make a mixture of severall simples and compounds, to purge all humors in generall as this. Some rather use potions then pills to purge this humour, as that, as Heurnius and Crato observe, *hic succus à sicco remedio egreditur*, this juyce is not so easily drawn by dry remedies; and (as Montanus

¹ *remedium refugium, extremum medicamentum, quod cætera omnia claudit: quæcunque cæteris laxativis non possunt ad hunc pertinere; si non hunc, nulli cedunt.* ² Testari possum me sexcentis hominibus non nigrum exhibuisse, incommode, &c. ³ *Pharmacop.* Optimum est ad maniam et omnes mentis affectus, tum intra assumptum, tum extra, secus capiti cum linteolis in eo madefactis tepide ad-

⁴ *Epist. Math.* lib. 3. Tales syrapi nocentissimi, et omnibus modis extirpandi. ⁵ Purgantia et medicamenta non unum humorem attrahere, sed quæcunque attigerint, in suam naturam reducere.

adviseth, 25. cons.) all ^a drying medicines are to be repelled, as ulcers and all pills whatsoever, because the disease is dry of it self.

I might here insert many receipts of prescribed potions, boles, doses of these; but that they are common in every good physician, I am loth to incur the censure of Forestus (*lib. 3. cap. 6. de* ^r *against those that divulge and publish medicines in their mothes* and lest I should give occasion thereby to some ignorant reader to put himself, without the consent of a good physician.

Such as are not swallowed, but only kept in the mouth, are generally used commonly after a purge, when the body is soluble and loath apophlegmatisms, masticatories, to be held and chewed in the mouth are gentle, as hysope, organ, pennyroyal, thyme, mustard; strong tory, pepper, ginger, &c.

Such as are taken into the nostrils, *errhina*, are liquid or drie, pimpermell, onyons, &c. castor, pepper, white hellebor, &c. To them may adde odoraments, perfumes, and suffumigations, &c.

Taken into the inferior parts are clysters strong or weak, suppositories Castilian soap, hony boiled to a consistence; or stronger of scammony, lebor, &c.

These are all used, and prescribed to this malady upon severall occasions as shall be shewed in his place.

MEMB. III.

Chirurgicall Remedies.

In letting of blood three main circumstances are to be considered *how much, when*: that is, that it be done to such a one as may endue whom it may belong, that he be of a competent age, not too young, old, overweak, fat, or lean, sore laboured, but to such as have need of bad blood, noxious humors, and may be eased by it.

The quantity depends upon the parties habit of body, as he is weak, full or empty, may spare more or less.

In the morning is the fittest time: some doubt whether it be before or full, whether the moons motion or aspect of planets be to be considered, some affirm, some deny, some grant in acute, but not in chronic diseases whether before or after physick. 'Tis Heurnius aphorism *de plauspiciandam esse curationem, non à pharmacid*; you must begin with letting, and not physick; some except this peculiar malady. But w^h Horatius Augenius, a physician of Padua, hath lately writ 17 books upon this subject, Jobertus, &c.

Particular kindes of blood-letting in use ^r are three: first is that in the arm with a sharp knife, or in the head, knees, or any other part as shall be thought fit.

Cupping-glasses with or without scarification; *ocysime compescere* Fernelius, they work presently, and are applied to severall parts of the body, humours, aches, winde, &c.

Horse-leeches are much used in melancholy, applied especiall to the head, hæmorrhoids. Horatius Augenius (*lib. 10. cap. 10*), Platerus (*de mentis morbis. cap. 3*), Altomarus, Piso, and many others, prefer them before any other cures in this kinde.

^r Cauteries or searing with hot irons, combustions, borings, &c. which because they are terrible, *dropax* and *sinapismus* are in use.

^a Relegantur omnes exsiccantes medicinae, ut aloë, hiera, pilulæ quæcunque. ^r Contra ^r *trivulgari et vernaculâ remedia et medicamenta præscribunt, et quibusvis communia faciunt.*
um, quando. ^r Fernelius, lib. 2. cap. 19. ^r Renodeus, lib. 5. cap. 21. *de his Mercurii*
composit. med. cap. 24. Heurnius, lib. 1. prax. med. Wecker, &c.

esters to raise blisters, and eating medicines of pitch, mustard-seed, and like.

Wounds still to be kept open, made as the former, and applyed in and to small parts, have their use here on diverse occasions, as shall be shewed.

SECT. V. MEMB. I.

SUBJECT. I.—Particular cure of the three severall kindes; of head Melancholy.

THE generall cures thus briefly examined and discussed, it remains now apply these medicines to the three particular species or kindes, that, according to the severall parts affected, each man may tell in some sort how to cure or ease himself. I will treat of head melancholy first, in which, as in other good cures, we must begin with diet, as a matter of most moment, oftentimes of itself to work this effect. I have read, saith Laurentius, *de Melanch.* that, in old diseases which have gotten the upper hand to habit, the manner of living is to more purpose, then whatsoever can be gotten out of the most pretious boxes of the apothecaries. This diet, as I have said, is not only in choice of meat and drink, but of all those other naturall things. Let air be clear and moist most part: diet moistning, good juyce, easie of digestion, and not windie: drink clear, and well brewed, not too strong nor too small. *Make a melancholy man fat, as Asclepiades saith; and thou hast finished the cure.* Exercise not too remisse, nor too violent. Sleep a little more then ordinary. "Excrements daily to be evacuated by art or nature; and (which Fernelius enjoins his patient, *consil.* 44), the rest, to avoid all passions and perturbations of the mind. Let him be alone or idle (in any kind of melancholy), but still accompanied with friends and familiars he most affects, neatly dressed, washed, and combed, according to his ability at least, in clean sweet linen, spruce, handsome, neat, and good apparell; for nothing sooner dejects a man than want of order, and nastiness, foul, or old cloaths out of fashion. Concerning the principal part, he that will satisfie himself at large (in this precedent of diet), may see all at once the whole cure and manner of it in every distinct species, may consult with Gordonius, Valescus, with Prosper Calenus, *lib. de atrâ ad Card. Cesium*, Laurentius, *cap. 8. et 9. de mela.* Ælian Montaltus, *consil.* *cap. 26. 27. 28. 29. 30.* Donat. ab Altomari, *cap. 7. artis med.* Nicolaus de Saxoniâ, in *Panth. cap. 7. et Tract. ejus peculiar. de melan.* Bolzetani edit. Venetiis 1620. *cap. 17. 18. 19.* Savonarola, *Rub. 82. et 83. cap. 1.* Skenckius, in *prax. curat. Ital. med.* Heurnius, *cap. 12. de morb.* Victorius Faventinus, *pract. Magn. et Empir.* Hildesheim, *Spi. 2. de man. et mel.* Fel. Plater, Stokerus, Bruel. P. Bayerus, Forestus, Mercurius, Capivaccius, Rondoletius, Jason Pratensis, Sallust Salvian, *de re lib. 2. cap. 1.* Jacchinus, in *9. Rhasis*, Lod. Mercatus, *de inter. morb. lib. 1. cap. 17.* Alexan. Messaria, *pract. med. lib. 1. cap. 21. de mel.* Hollerius, &c. that have culled out of those old Greeks, Arabians, &c. whatsoever is observable or fit to be used. Or let him read those rules and consultations of Hugo Senensis, *consil.* 13. et 14. Rennerus Vander, *cons. 6. sec. 1. et consil. 3. sec. 3.* Crato, *consil. 16. lib. 1. statutus, 20. 22. 229. and his following counsels*, Lælius a Fonte Eugubius, *consult. 44. 69. 77. 125. 129. 142.* Fernelius, *consil. 44. 45. 46.* Caesar Claudinus, Mercurialis, Frambesarius, Sennertus, &c. wherein he hath finde particular receipts, the whole method, preparatives, purgers, averters, cordials, in great variety and abundance: out of which, *consil. lib. 1. c. 2. Festines ad impinguationem; et cum impinguantur, removetur malum.* * Bene-

because every man cannot attend to read or peruse them, I will collect benefit of the reader, some few more notable medicines.

SUBJECT. II.—*Blood-letting.*

PHLEBOTOMY is promiscuously used before and after physick, before, and upon occasion is often reiterated, if there be any need at. For Galen and many others make a doubt of bleeding at all in this kind of melancholy. If the malady (saith Piso, *cap. 23. et Altomarus Fuchsius, cap. 33*) *shall proceed primarily from the mis-affected patient in such case shall not need at all to bleed, except the blood abound, the veins be full, inflamed blood, and the party ready to bleed.* In immateriall melancholy, which especially comes from a cold distemper of spirits, Hercules de Saxoniiâ (*cap. 17*) will not admit of phlebotomy. Aetius (*cap. 9*) approves it out of the authority of the Arabians; but, Rhasis, Alexander appoint, *especially in the head*, to open the forehead, nose, and ears, is good. They commonly set cupping on the parties shoulders, having first scarified the place; they apply honey on the head; and in all melancholy diseases, whether essential or accidental, they cause the hæmorrhoids to be opened, having the eleventh aphorism of Hippocrates for their ground and warrant, which saith *melancholy and mad men, the varicous tumour or hæmorrhoides doth heal the same.* Valescusprescribes blood-letting in all the cases, whom Sallust Salvian follows, *if the blood abound, which is due to the fullness of the veins, his precedent diet, the parties laughter begin with the median or middle vein of the arm: if the blood be clear, stop it; but if black in the spring time, or a good season, let it run, according to the parties strength: and some eight or twelve days open the head vein, and the veins in the forehead, or provoke it with nostrils, or with cupping-glasses, &c.* Trallianus allows of this in all cases, *have been any suppression or stopping of blood at nose, or haemorrhoids, or womens moneths, then to open a vein in the head or about the ears, he doth hardly approve of this course, if melancholy be sited in the head, or in any other dotage, except it primarily proceed from blood, if the malady be increased by it; for blood-letting refrigerates and dries the body be very full of blood, and a kind of ruddiness in the face.* I conclude with Aretæus, *before you let blood, deliberate of it, and consider all circumstances belonging to it.*

SUBJECT. III.—*Preparatives and Purgers.*

AFTER blood-letting, we must proceed to other medicines: first purgatives, then purge, *Augeæ stabulum purgare*, make the body clean, before we can do any good. Gualter Bruel would have a practitioner begin with a clyster of his, which he prescribes before blood-letting: the common clyster of Mercurialis, Montaltus, *cap. 30. &c.* proceed from lenitives to purgatives, and so to purgers. Lenitives are well known, *electuarium lenitivum, diacatholicon, &c.* Preparatives are usually syrups of buglosse, apples, fumitory, thyme and epithyme, with double as much of the same decoction or distilled water, or of the waters of buglosse, bay

¹ Si ex primario cerebri affectu melancholici evaserint, sanguinis detractio non habet alias causas sanguis mittatur, si multus in vasis, &c. frustra enim fatigatur corpus, &c. his phlebotomia frontis.

² Si sanguis abundet, quod scitur ex venarum repletionibus, præcedente, seu ægri, ætate, et aliis, tundatur mediana; et si sanguis appareat clarus et rufus; aut si vere, si niger aut crassus, permittatur fluere pro viribus ægri; dein post 8 vel 10 dies, si cephalica partis magis affecta, et vena frontis, aut sanguis provocetur setis per nares, si quibus consuetæ sunt suppressæ sunt menses, &c. talo secare oportet, aut venâ frontis, si cerebrum.

³ Nisi ortum ducat a sanguine, ne morbus inde augatur: phlebotomia refrigerat nisi corpus sit valde sanguineum, rubicundum. ⁴ Cum sanguinem detrudere oportet, deligetur. Aretæus, lib. 7. c. 5.

scopolendry, fumitory, &c. or these sod in whey, which must be reiterated and used for many dayes together. Purges come last, *which must not be at all, if the malady may be otherwise helped*, because they weaken it, and dry so much; and, in giving of them, *we must begin with the best first*. Some forbid all hot medicines, as Alexander, and Salviandus, *ne insaniore inde fiant*, hot medicines increase the disease *by drying too much*. Purge downward rather than upward; use potions rather than pills; when you begin physick, persevere and continue in a course; for, as *one ves, movere et non educere in omnibus malum est*; to stir up the humour (so purge commonly doth) and not to prosecute, doth more harm then

They must continue in a course of physick, yet not so that they tire and oppress nature, *dandu quies naturæ*; they must now and then remit, let nature have some rest. The most gentle purges to begin with, are *cassia, epithyme, myrabolanes, catholicon*: if these prevail not, we may resort to stronger, as the confection of Hamech, *pil. Indæ, fumitoria, de cret, of lapis Armenus and lazuli, diasenu*. Or, if pills be too dry; *some give both hellebors in the last place, amongst the rest Aretæus, because disease will resist a gentle medicine*. Laurentius and Hercules de Saxoniâ have antimony tried last, *if the party be strong, and it warily given*. Cavelius prefers *hierologodium*, to whom Francis Alexander (in his *Apol.*) subscribes: a very good medicine they account it: but Crato, in a will of his for the duke of Bavaria's chancellour, wholly rejects it.

inde a vast chaos of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease: some of the chiefest I will mention. *To be sea-sick, first, is very good at seasonall times. Helleborus Matthioli*, with which he vaunts and boasts he did so many severall

I never gave it, (saith he) but, after once or twice, by the help of they were happily cured. The manner of making it he sets down at large in the third book of Epist. to George Hankshius a physician. Gualter Bruel leurnius make mention of it with great approbation; so doth Sken-

in his memorable cures, and experimentall medicines, *cen. 6. observ. 37.* famous helleborisme of Montanus, which he so often repeats in his con-
sions and counsels (as 28, *pro melan. sacerdote, et consil. 148. pro pondriaco*), and cracks *to be a most sovereign remedy for all melan- persons, which he hath often given without offence, and found by long tience and observation to be such*.

ercetan prefers a syrrop of hellebor in his *Spagirica Pharmac.* and hel-
extract (*cap. 5*), of his invention likewise, (*a most safe medicine, and fit to be given children*) before all remedies whatsoever.

racelsus, in his book of black hellebor, admits this medicine, but as it
pared by him. *It is most certain (saith he) that the vertue of this is great and admirable in effect, and little differing from balm it self: he that knowes well how to make use of it, hath more art then all their contain, or all the doctors in Germany can shew*.

ianus Montaltus, in his exquisite work *de morb. capitis, cap. 31. de mel.*
speciall receipt of hellebor of his own, which, in his practice, *he fortu- y used: because it is but short I will set it down*.

medicinis auspicandum. (Valescus, Piso, Bruel) rariusque medicamentis purgantibus utendum, quia. *Quia corpus exsiccat, morbum augent.* *Guianerius, Tract. 15. c. 6.* *Piso, a, asque valent ex helleboro.* *Lib. 7. Exiguus medicamentis morbus non obsequitur.* *Lib. 1. c. 6. Navigaciones ob vomitionem prosunt a morbis capitis, et omnibus ob quas helleborum bibitur. Idem Dioscorides, lib. 5. cap. 13. Avi- fertia imprimis.* *Lib. 2. Inter composita purgantia melancholiam.* *Lib. 2. Inter composita purgantia melancholiam.* *Longo experimento a- vatum esse, melancholicos sine offensâ egregie curandos valere. Idem, responsione ad Aubertum, in nigro, alias timidum et periculosum, vini spiritu etiam et oleo commodum sic usui redditur, ut meris tuto administrari possit.* *Certum est, hujus herbar virtutem maximam et mirabilem arumque distare a balsamo. Et qui nôrit eo recte uti, plus habet artis quam tota scribentium cohors nes doctores in Germania.* *Quo feliciter usus sum.*

R Syropi de pomis 3 ij, aquæ borag. 3 iij.
 Ellebori nigri per noctem infusi in ligaturâ 6 vel 8 gr.
 Mane factâ colaturâ exhibe.

Other receipts of the same to this purpose you shall finde in him. admires *pulvis Hali*, and Jason Pratensis after him: the confection our new London Pharmacopœia hath lately revived. * *Put case all other medicines fail, by the help of God this alone shall do it: crowned medicine, which must be kept in secret.*

R Epithymi semunc. lapidis lazuli, agarici, ana 3 ij.
 Scammonii, 3 j, caryophyllorum numero 20.
 Pulverizentur omnia; et ipsius pulveris scrup. 4 singulis septimanis assumat.

To these I may adde *Arnoldi vinum buglossatum*, or borage wine, mentioned, which ¹ Mizaldus calls *vinum mirabile*, a wonderful wine, and vouchsafes to repeat *verbatim* amongst other receipts; Rubeus his ² water, out of Savanarola; Pinetus his balm; Cardans *pulvis hyac* which, in his book *de curis admirandis*, he boasts that he had cured melancholy persons in eight dayes, which ³ Skenkious puts amongst able medicines; Altomarus his syrrop, with which, ⁴ he calls God to witness, he hath in his kinde done many excellent cures, and wh⁵ kius (*cent. 7. observ. 80*) mentioneth, Daniel Sennertus (*lib. 1. part. 2.*) much commends; Rulandus admirable water for melancholy, which (*96*) he names *spiritum vitæ aureum panaceam*, what not? and his medicine of fifty egges, (*curat. empir. cent. 1. cur. 5*) to be taken morning, with a powder of his. ⁶ Faventinus (*prac. Emper.*) doubles of egges, and will have 101 to be taken by three and three in like ⁷ Sallust Salvian approves, *de re med. lib. 2. c. 1*) with some of the sa⁸ till all be spent, a most excellent remedy for all melancholy and m

R Epithymi, thymi, ana, drachmas duas; sacchari albi unciam unam; croci grana in drachmam unam. Misce: fiat pulvis.

All these yet are nothing to those ⁹ chymical preparatives of *agdonia*, quintessence of hellebor, salts, extracts, distillations, *oxy potable*, &c. Dr. Anthony, in his book *de auro potab. edit. 160* all for it. ¹⁰ *And though all the school of Galenists, with a wicked thankful pride and scorn, detest it in their practice, yet, in most diseases, when their vegetals will do no good, they are compelled to the help of minerals, though they use them rashly, unprofitably, slay no purpose.* Rhenanus, a Dutch chymist, in his book *de Sole e p gente*, takes upon him to apologize for Anthony; and sets light to speak against him. But what do I meddle with this great controversy is the subject of many volumes? let Paracelsus, Quercetan, Crolius brethren of the *rosy crosse* defend themselves as they may. Crato and the Galenists, oppugn Paracelsus: he brags on the other side, his famous cures by this means, then all the Galenists in Europe, and even a monarch; Galen, Hippocrates, infants, illiterate, &c. As Thess¹¹ railed against those ancient Asclepiadean writers, ¹² *he condemns other triumphs, overcomes all antiquity* (saith Galen, *as if he spake to* ¹³ *clares himself a conquerour, and crowns his own doings.* ¹⁴ *One dr*

¹ Hoc posito quod aliæ medicinæ non valeant, ista tunc, Dei misericordiâ, valebit; et est ² nata, quæ secretissime teneatur, ³ Lib. de artif. med. ⁴ Sect. 3. Optimum remediū posita Savanarolæ. ⁵ Skenkious, observ. 31. ⁶ Donatus ab Altomart, cap. 7. Tū multos melancholicos hujus solius syropi usu curasse, factâ prius purgatione. ⁷ Centum; quolibet mane sumant tria ova sorbilia, cum sequenti pulvere supra ovum aspersa, et continue assumerint centum et unum; maniacis et melancholicis utilissimum remedium. ⁸ Qu 4. Phar. Oswaldus Crolius. ⁹ Cap. 1. Licet tota Galenistarum schola mineralia et ingrato fastu a suâ practicâ detestentur; tamen in gravioribus morbis, omni vegetabilium denique ad mineralia confugiunt, licet ea temere, ignaviter, et inutiliter usurpent. Ad finem libri. ¹⁰ maledictis incessit, vincit, et contra omnem antiquitatem coronatur, ipseque a se victor dicitur lib. 1. meth. c. 2. ¹¹ Codronchus, de sale absynthii.

ical preparatives shall do more good than all their fulsome potions. Thus, and the rest of the Galenists, vilifie them on the other side, as hereticks physick: *Paracelsus did that in physick, which Luther in divinity.* ^a*A then rogue he was, a base fellow, a magician; he had the devil for his mas-ters his familiar companions; and what he did, was done by the help of* ^b*devil.* Thus they contend and raile, and, every mart, write books *pro* and *et adhuc sub judice lis est.* Let them agree as they will:—I proceed.

SUBJECT. 4.—Averters.

VERTERS and purgers must go together, as tending all to the same pur-
to divert this rebellious humour, and turn it another way. In this range,
ers and suppositories challenge a chief place, to draw this humour from
rain and heart, to the more ignoble parts. Some would have them still
a few dayes between, and those to be made with the boyled seeds of
fennel, and bastard saffron, hops, thyme, epithyme, mallows, fumitory,
es, polypody, sene, diasene, hamech, cassia, diacatholicon, hierologo-
oyl of violets, sweet almonds, &c. For, without question, a clyster,
tunely used, cannot choose, in this as most other maladies, but to do
much good: *clysteres nutriunt*; sometimes clysters nourish, as they may
pared, as I was informed not long since by a learned lecture of our
al philosophy ^creader, which he handled by way of discourse, out of some
noted physicians. Such things as provoke urine most commend, but
reat. Trincavelius (*consil.* 16. *cap.* 1) in head melancholy, forbids it.
arus and others approve frictions of the outward parts, and to bath
with warm water. Instead of ordinary frictions, Cardan prescribes rub-
with nettles till they blister the skin, which likewise ^dBasardus Visontinus
ch magnifies.

oezing, masticatories, and nasals, are generally received. Montaltus,
Hildesheim, *apicil.* 2. *fol.* 136 and 138, give several receipts of all
Hercules de Saxoniâ relates of an emperick in Venice ^e*that had a*
water to purge by the mouth and nostrils, which he still used in head
acholy, and would sell for no gold.

open mouths and hemroids is very good physick, ^f*if they have been*
erly stopped. Faventinus would have them opened with horse-leeches:
ould Hercul. de Sax. Julius Alexandrinus (*consil.* 185 *Scoltzii*) thinks
fitter: ^g*most approve horse-leeches in this case, to be applied to the*
ead, ^h*nostrils and other places.*

ontaltus (*cap.* 29, out of Alexander and others) prescribes ⁱ*cupping-*
es, and issues in the left thigh. Aretæus, (*lib.* 7. *cap.* 5), ^jPaulus Rego-
Sylvius, will have them without scarification, *applied to the shoulders*
back, thighs and feet. ^kMontaltus (*cap.* 34) *bids open an issue in the*
or kinder part of the head. ^lPiso enjoyns ligatures, frictions, suppo-
ies, and cupping-glasses, still without scarification, and the rest.
auteries and hot irons are to be used ^m*in the suture of the crown, and*
seared or ulcerated place suffered to run a good while. ⁿ*'Tis not amiss to*
the skull with an instrument, to let out the fuliginous vapours. Sallust
ianus, (*de re medic.* *lib.* 2. *cap.* 1) ^o*because this humour hardly yields to*

^aem Paracelsus in medicinâ, quod Lutherus in theologiâ. ^bDisput. in eundem, parte 1. Magus
s. illiteratus, demonem præceptorem habuit, demones familiares, &c. ^cMaster D. Lapworth.
^dPhilos. cap. de melan. ^eFrictio vertice, &c. ^fAqua fortissima, purgans os, nares, quam non vult
vendere. ^gMercurialis, consil. 6. et 30. Hemorrhoidum et mensium provocatio juvat, modo ex
^hsuppressionem ortum habuerit. ⁱLaurentius, Bruel, &c. ^jP. Bayerus, l. 2. cap. 13. naribus,
^kCucurbitule sicce, et fontanellæ crure sinistro. ^lHildesheim, apicil. 2. Vapores a cerebro
ndi sunt frictionibus universi, cucurbitulis siccis humeris ac dorso affixis, circa pedes et crura. ^mFontan-
ham aperi juxta occipitium, aut brachium. ⁿBalanî, ligaturæ, frictions, &c. ^oCauterium
stera coronali; diu fluere permittantur loca ulcerosa. Trepano etiam cranii densitas imminui poterit,
poribus fuliginosis exitus pateat. ^pQuoniam difficultas cedit aliis medicamentis, ideo fiat in ver-
auterium, aut crure sinistro infra genu.

other physick, would have the head cauterized, or the left leg below the knee and the head bored in two or three places, for that it much avails to the halation of the vapours. "I saw (saith he) a melancholy man at Rome by no remedies could be healed: but when by chance he was wounded in the head, and the skul broken, he was excellently cured. Another, to the astonishment of the beholders, breaking his head with a fall from on high, was recovered of his dotage. Gordonius (cap. 13. part. 2) would have cauteries tryed last, when no other physick will serve; "the head to be bored and let out fumes, which without doubt will do much good. A melancholy man wounded in the head with a sword, his brain pain was long as the wound was open, he was well; but, when his wound was healed, his dotage returned again. But Alexander Messaria, a professor in (lib. 1. pract. med. cap. 21. de melanchol.) will allow no cauteries at all, too stiffe an humor, and too thick, as he holds, to be so evaporated.

Guianerius (c. 8. Tract. 15) cured a noble man in Savoy, by boring the head, leaving the hole open a month together; by means of which, after a time, the melancholy and madness, he was delivered. All approve of this remedy, but Arculanus would have the cautery to be made of gold. In many other parts, these cauteries are prescribed for men, as in the thighs, (Mercurialis, consil. 86.) arms, legs (Idem, c. 19. et 25; Montanus, 86; Rodericus a Fonseca, Tom. 2. consult. hypochond. cord dextrâ, &c.) but most in the head, if other physick do no good.

SUBJECT. V.—Alteratives and Cordials, corroborating, resolving the humors, and mending the Temperament.

BECAUSE this humor is so maligne of itself, and so hard to be removed, reliques are to be cleansed, by alteratives, cordials, and such means, as the temper is to be altered and amended, with such things as for strength the heart and brain, which are commonly both affected together, and do mutually misaffect one another; which are still to be used every other day, or some few dayes inserted after a purge, or like as occasion serves, and are of such force, that many times they help, and, as Arnoldus holds in his Aphorismes, are to be preferred before other medicines, in what kind soever.

Amongst this number of cordials and alteratives I do not find any present remedy, then a cup of wine or strong drink, if it be soberly and opportunely used. It makes a man bold, hardy, couragious, "whetteth the appetite, if moderately taken, and, as Plutarch saith, (Symp. 7. quæst. 12) it is good for those which are otherwise dull, to exhale and evaporate like frankincense, or quickens (Xenophon adds) "as oyl doth fire. "A famous cordial, which Dioscorides calls it, an excellent nutriment, to refresh the body, it makes a good colour, a flourishing age, helps concoction, fortifies the stomach, takes away obstructions, provokes urine, drives out excess, procures sleep, cleers the blood, expels wind and cold poysons, attracts and concocts, dissipates all thick vapours, and fuliginous humours: as

"Flant duo aut tris cauteria, cum ossis perforatione. "Vidi Romæ melancholicum, quod multis remediis, sanari non poterat; sed, cum cranium gladio fractum esset, optime sanatum est. alterum vidi melancholicum, qui, ex alto cadens, non sine astantium admiratione, liberatus est. datur caput, et fiat cauterium in capite; proculdubio ista faciunt ad fumorum exhalationem; cholicum fortunâ gladio vulneratum, et cranium fractum: quamdiu vulnus apertum, curatus est, cum vulnus sanatum, reversa est mania. "Usque ad duram matrem trepanari feci, et sese levius aperit. "Cordis ratio semper habenda, quod cerebro compatitur, et sese levius aperit. "Galen. de temp. lib. 3. c. 3. vinum sumptum, acuit ingenium. "Tardus aliter et tristes thuris in modum exhalare solet. "Viribus retinendis cardiacum eximium, matrem borat, excrementis viam parat, urinam movet, somnum conciliat; venena, frigidos status dissolvit, humores attenuat, coquit, discutit, &c.

which is all in all to my purpose, it takes away feare and sorrow. ^a *Curas omnes dissipat Euius. It glads the heart of man*, Psal. 104. 15; *hilaritatis et seminarium*. Helenas boule, the sole nectar of the gods, or that true menthes in ^a Homer, which puts away care and grief (as Oribasius, 5. *Collect.* 7. and some others will) was naught else but a cup of good wine. *It eases the mind of the king and of the fatherless both one, of the bond and free man, poor and rich; it turneth all his thoughts to joy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him rich by talents*, Esdras 3. 19, 20, 21. It gives life it self, spirits, wit, &c. which cause the ancients called Bacchus, *Liber pater, a liberando*, and sacrificed to Bacchus and Pallas still upon an altar. ^b *Wine, measurably drunk, and in time, brings gladness and chearfulness of mind; it cheareth old and men*, Judges 9. 12: *lætitiæ Bacchus dator*: it makes an old wife young, and such as are in misery, to forget evil, and be ^c merry.

solus et afflictis requiem mortalibus affert, cura licet duro compede victa forent.

Wine makes a troubled soul to rest,
Though feet with fetters be oppress.

Ætius (in Plutarch), when he fell into Seleucus hands, and was prisoner in a, ^d *spent his time with dice and drink, that he might so ease his discontented mind, and avoid those continual cogitations of his present condition where- by he was tormented*. Therefore Solomon (Prov. 31. 6) *bids wine be given to that is ready to perish, and to him that hath grief of heart: let him drink, he forget his poverty, and remember his misery no more*. *Solicitis animis eximit*: it easeth a burdened soule; nothing speedier, nothing better; which prophet Zachary perceived, when he said, *that, in the time of Messias, they of phraim should be glad, and their heart should rejoyce, as through wine*: which makes me very well approve of that pretty description of a feast in tholomæus Anglicus, when grace was said, their hands washed, and the guests sufficiently exhilarated, with good discourse, sweet musick, dainty fare, *larationis gratiâ, pocula iterum atque iterum offeruntur*; as a corollary conclude the feast, and continue their mirth, a grace cup came in to cheer their hearts, and they drank healths to one another again and again: which J. Fredericus Matenesius, *Crit. Christ. lib. 2. cap. 5, 6, et 7*) was an old custom in all ages in every commonwealth, so as they be not enforced *bibere violentiam*, but, as in that royal feast of ^e Assuernus which lasted 180 dayes, *without compulsion they drank by order in golden vessels*, when and what they would themselves. This of drink is a most easie and parable remedy, a common, a cheap, still ready against fear, sorrow, and such troublesome thoughts, that molest the mind; as brimstone with fire, the spirits on a sudden enlightened by it. *No better physick*, (saith ^b Rhasis) *for a melancholy man: he that can keep company, and carouse, needs no other medicines*: 'tis enough.

His country man Avicenna (31. *doct. 2. cap. 8*) proceeds farther, and will have him that is troubled in minde, or melancholy, not to drink at all, but now and then to be drunk: excellent good physick it is for this many other diseases. Magninus (*Reg. san. part. 3. c. 31*) will have him to be so once a month at least, and gives his reasons for it, *because it cleans the body by vomit, urine, sweat, of all manner of superfluities, and makes it clean*. Of the same mind is Seneca the philosopher, in his book *tranquil. lib. 1. c. 15: nonnunquam, ut in aliis morbis, ad ebrietatem usque veniendum: curas deprimit; tristitiæ medetur*; it is good sometimes

^a See lib. 2. Od. 11.

^b Odys. A.

^c Pausanias.

^d Syracides, 31. 28.

^e Legitur et priscus

lib. 2. Od. 11. ^a Sæpe mero caluisse virtus.

^b In pocula et aleam se præcipitavit, et his fere tempus traduxit, ut in crapulâ mentem levaret, et conditionis præsentis cogitationes, quibus agitabatur sobrius, vitare.

^c Sed the Athenians of old, as Suidas relates; and so do the Germans at this day. ^d Lib. 6. cap. 23.

^e de rerum proprietat. ^f Hæster. 18. ^g Tract. 1. cont. 1. 1. Non est res laudabilior eo, vel

melior, qui melancholicus, naturæ societate hominum et biberiâ; et qui potest sustinere usum vini,

intelliget aliâ medicinâ, quod eo sunt omnia ad usum necessaria hujus passionis. ^h Tum quod

nam inde sudor, vomitio, urina, a quibus superfluitates a corpore remouentur, et remanet corpus

sanum.

to be drunk: it helps sorrow, depresseth cares; and so concludes his with a cup of wine: *habes, serene charissime, quæ ad tranquillitatem pertinet*. But these are epicureall tenents, tending to looseness of luxury, and atheism, maintained alone by some heathens, dissolute and prophane Christians, and are exploded by Rabbi Moses (*Tract. 4.*), Placentius (*lib. 1. cap. 8.*), Valescus de Taranta, and most accurately tilted by Jo. Sylvaticus, a late writer and physician of Millan, *med. cap. 14.*, where you shall finde this tenent copiously confuted.

Howsoever you say, if this be true, that wine and strong drink have vertue to expell fear and sorrow, and to exhilarate the minde, ever lets drink and be merry.

—Promæ reconditum,
Lyde strenua, Cæciliæ—
Capaciores affert hæc, puer, scyphos,
Et Chis vina aut Lesbîa.

Come, lusty Lyda, fill's a cup of sack,
And, sirrah drawer, bigger pots we had
And Scio wines that have so good a smack

I say with him in ¹A. Gellius, let us maintain the vigor of our souls moderate cup of wine, ¹Natis in usum letitiæ scyphis, and drink to refresh minde: if there be any cold sorrow in it, or torpid bashfulness, lets all away—*Nunc vino pellite curas*: so saith ^mHorace; so saith A.

Μέθυστα γὰρ μὴ κείσθαι
Πολὺ κρείσσον, ἢ θανάτου.

Let's drive down care with a cup of wine: and so say I too (though none my self); for all this may be done, so that it be modestly, opportunely used; so that they be not drunk with wine, wherein is which our ^aApostle forewarns; for, as Chrysostome well comments place, *ad lætitiæ datum est vinum, non ad ebrietatem*; 'tis for mirth but not for madness: and will you know where, when, and how that understood? *Vis discere ubi bonum sit vinum? Audi quid dicatur*; hear the Scriptures; give wine to them that are in sorrow, or, bid Timothy drink wine for his stomach sake, for concoction, health, such honest occasion. Otherwise, as ^oPliny telleth us, if singular use be not had, *nothing so pernicious; 'tis meer vinegar, blandus poyson it self*. But hear a more fearfull doom, Habac. 2. 15. and I be to him that makes his neighbour drunk! *shamefull spewing shall his glory*. Let not good fellows triumph therefore, (saith Matthiæ) have so much commended wine; if it be immoderately taken, is making glad, it confounds both body and soul; it makes a giddy sorrowfull heart. And 'twas well said of the poet of old, ^oWine mirth and grief; ^anothing so good for some, so bad for others, especially one observes, *qui a caussâ calidâ male habent*, that are hot or cold. And so of spices, they alone, as I have shewed, cause head-melancholy selves; they must not use wine as an ordinary drink, or in their diet to determine with Laurentius (*c. 8. de melan.*), wine is bad for men and such as are troubled with heat in their inner parts or brains melancholy, which is cold (as most is), wine, soberly used, may be very good.

I may say the same of the decoction of china roots, sassafrass, sassafras, guaiacum. China, saith Manardus, makes a good colour in the face away melancholy, and all infirmities proceeding from cold; even a parilla provokes sweat mightily; guaiacum dries. Claudinus (*consil. et 46*) Montanus, Capivaccius (*consult. 188. Scoltzi*), make frequent good use of guaiacum, and china, *so that the liver be not incensed*.

¹Hor. ²Lib. 15. 2. noct. Att. Vigorem animi moderato vini usu tueamus: et calefacto toque animo, si quid in eo vel frigida tristitia, vel torpentis verecundia fuerit, diluamus. 1. l. Od. 27. ³Od. 7. lib. 1. 31. Nam præstat ebrium me, quam mortuum, jacere. 18. ser. 19. in cap. 5. ⁴Lib. 14. 5. Nihil perniciosius viribus, si modus absit; venenum. tus, Ioyl. 13. Vino dari lætitiæ et dolore. ⁵Renodeus. ⁶Mercurialis, consil. 23. frigidis optimum, et pessimum ferinâ melancholiâ. ⁷Fernellus (consil. 44 et 45) vinum potissimum et aromata. ⁸Nodo jecur non incendatur.

such as are cold, as most melancholy men are, but by no means to be mentioned in hot.

The Turks have a drink called *coffa* (for they use no wine) so named of a colour as black as soot, and as bitter, (like that black drink which was in use amongst the Lacedæmonians, and perhaps the same) which they sip still of, as warm as they can suffer; they spend much time in those coffahouses, which are some what like our ale-houses or taverns; and there they sit drinking and drinking to drive away the time, and to be merry together, because they finde by experience that kinde of drink so used helpeth digestion, procureth alacrity. Some of them take opium to 'his purpose.

Orange, bawme, saffron, gold, I have spoken of; Montaltus (c. 23) commands scorzonera roots condite. Garcias ab Horto (*plant. hist. lib. 2. c. 25*) makes mention of an hearb called *datura*, ^a which, if it be eaten, 24 hours following, takes away all sense of grief, makes them incline to Ater and mirth; and another called *bauge*, like in effect to opium, which takes them for a time into a kinde of extasis, and makes them gently to laugh.

Some of the Roman emperours had a seed, which he did ordinarily eat to exasperate himself. ^v Christophorus Ayrenus prefers bezoars stone, and the confection of alkermes, before other cordials, and amber in some cases. ^w *Alkermes* fortifies the inner parts; and bezoar stone hath an especiall vertue against melancholy affections; ^x it refresheth the heart, and corroborates the whole body. ^y Amber provokes urine, helps the body, breaks winde, &c. ^z A purge, 3 or 4 gr. of bezoar stone, and 3 gr. of amber greece, drunk, taken in borage or bugloss water, in which gold hath been quenched, do much good; and the purge shall diminish less (the heart so refreshed) the strength and substance of the body.

R. confect. Alkermes ʒi; ss lap. Bezoar, ʒj.
Succini albi subtiliss. pulverisat. ʒj. cum
Syrup. de cort. citri. Fiat electuarium.

to bezoars stone most subscribe, Manardus, and ^z many others; it takes away sadness, and makes him merry that useth it: I have seen some, that have been much diseased with faintness, swooning, and melancholy, that, taking the weight of three grains of this stone in the water of ox-tongue, have been cured. Garcias ab Horto brags how many desperate cures he hath done in melancholy men by this alone, when all physicians had forsaken them.

Alkermes many except against; in some cases it may help, if it be good, of the best, such as that of Montpellier in France, which ^a Jodocus Sinus (*Itinerario Galliæ*) so much magnifies, and would have no traveller to see it made. But it is not so generall a medicine as the other. Ferrius (*consil. 49*) suspects alkermes, by reason of its heat; ^b nothing (saith he) ever exasperates this disease, then the use of hot working meats and medicines, and would have them for that cause warily taken. I conclude therefore of this and all other medicines, as Thucydides of the plague at Athens: remedy could be prescribed for it; *nam quod uni profuit, hoc aliis erat noxium*: there is no catholike medicine to be had; that which helps one, is noxious to another.

Diamargaritum frigidum, diambra, diaboraginatam, electuarium læticum Galeni et Rhasis, de gemmis, dianthos, diamoschum dulce et amarum,

^c Per 24 horas sensum doloris omnem tollit, et ridere facit. ^d Hildeshelm, spicil. 2. ^e Alkermes omnia vitalia viscera mire confortat. ^f Contra omnes melancholicos affectus confert; ac cum est ipsius usu omnes cordis et corporis vires mirum in modum reficit. ^g Succinum vero alacrum confortat ventriculum, flatum discutit, urinam movet, &c. ^h Garcias ab Horto, *aromat. lib. 1. cap. 15*. Adversus omnes morbos melancholicos conducit, et venenum. Ego (inquit) in morbis melancholicis, &c. et deploratos hujus usu ad pristinam sanitatem restitui. See more Rushdons book de lap. bezoar. c. 45. ⁱ Edit. 1617. Monspelli electuarium fit pretiosissimum. ^j Nihil morbum hunc neque exasperat, ac alimentorum vel medicamentorum visum. Alkermes ideo suspectus; et quod semel moneam, caute adhibenda calida medica-
ta.

electuarium conciliatoris, syrup, cidoniorum de pomis, conserves of violets, fumitory, enula campana, satyrion, limmons, orange-pills, condit have their good use.

^a R Diamoschi dulcis et amari, ana. 3 ij.
Diabuglossati, diaboraginati, sacchari violacei,
ana, 3j. Misce cum syrupo de pomis.

Every physician is full of such receipts: one only I will add for the cure of it, which I finde recorded by many learned authors, as an approved cure against dotage, head-melancholy, and such diseases of the brain. Take a ram's head, that never meddled with an ewe, cut off at a blow, and the only taken away; boyl it well, skin and wooll together: after it is taken out the brains, and put these spices to it, cinnamome, ginger, mace, cloves, ana 3 ss; mingle the powder of these spices with it, and them in a platter upon a chafing-dish of coals together, stirring them that they do not burn; take heed it be not overmuch dried, or dryer, calves brains ready to be eaten. Keep it so prepared; and for the cure give it the patient fasting, so that he fast two hours after it. It may be taken with bread, in an egg or broth, or any way, so it be taken. For 14 daies him use this diet, drink no wine, &c. Gesner (*hist. animal. lib. 1. pag. Caricterius (pract. cap. 13. in Nich. de metri pag. 129. Intro: Writ. edit. Tubing. pag. 62)* mention this medicine, though with some variation he that list may try it, and many such.

Odoraments to smell to, of rose water, violet flowers, bawme, rosin, vinegar, &c. do much recreate the brains and spirits: according to Seneca (*Prov. 27. 9*), they rejoyce the heart, and, as some say, nourish the question commonly controverted in our schools, *an odores nutrant*. Ficinus (*lib. 2. cap. 18*) decide it: "many arguments he brings to prove it; as of Democritus, that lived by the smell of bread alone, applye nostrils, for some few daies, when for old age he could eat no meat. Seneca (*lib. 2. meth.*) speaks of an excellent confection of his making, saffron, &c. which he prescribed to dull, weak, feeble, and dying men to smell to, and by it to have done very much good; *aque fere profuisse et potu*, as if he had given them drink. Our noble and learned lord Bacon, in his book *de vita et morte*, commends therefore all such cold odors in any way serve to refrigerate the spirits. Montanus (*consil. 31*) prescribes a form, which he would have his melancholy patient never to have out of his hands. If you will have them spagirically prepared, look in Oswaldus lius, *basil. Chymica*.

Irrigations of the head shaven, ¹ of the flowers of water lillies, violets, camomile, wild mallows, wethers head, &c. must be used three mornings together. Montan. (*consil. 31*) would have the head so washed once a week. Lælius a fonte Eugubinus, *consult. 44*, for an Italian troubled with head melancholy, repeats many medicines which he ² but two alone which did the cure; use of whey made of goats milk, the extract of hellebor, and irrigations of the head with water of lettuce, violets, camomile, &c. upon the suture of the crown. Piso recommends a ram's lungs applied hot to the fore part of the head, ³ or a lamb divided in the back, exenterated, &c. All acknowledge the chi-

^a Skenkius, l. 1. Observat. de Mania; ad mentis alienationem, et desipientiam viis cernitur in manuscripto codice Germanico, tale medicamentum reperi. ^b Caput arietis condum exasperat uno ictu amputatum, cornibus tantum demotis, integrum cum lana et pelle bene elixabile; tum rebrum eximes, et addens aromata, &c. ^c Cinis testudinis ustus, et vino potus, melancholiam rasura cornu rhinocerotis, &c. Skenkius. ^d Cinis testudinis ustus, et vino potus, melancholiam rasura cornu rhinocerotis, &c. Skenkius. ^e Instat in matrice, quod sursum et deorsum ad os sum precipitatur. ^f Vicount S. Albans. ^g Ex decocto forum nymphæarum, lactucæ, violæ, momillæ, althææ, capitis vervecum, &c. ^h Inter auxilia multa adhibita, duo vix sunt remedia usui seri caprini cum extracto hellebori, et irrigatio ex lacte nymphæarum, violarum, &c. vix adhibita; his remedia sanitatem pristinam adeptus est. ⁱ Confert et pulmo arietis, callidus dorsum divisus, exenteratus, admotus sincipiti.

consist in moistening throughout. Some, saith Laurentius, use powders caps to the brain : but, forasmuch as such aromatical things are hot and they must be sparingly administred.

unto the heart we may do well to apply bags, epithemes, oyntments, of which Laurentius (c. 9. *de melan.*) gives examples. Bruel prescribes an oyle for the heart, of bugloss, borage, water-lilly, violet waters, sweet bayne leaves, nutmegs, cloves, &c.

For the belly, make a fomentation of oyle, ¹in which *the seeds of cummin, carrets, dill, have been boyled.*

Baths are of wonderfull great force in this malady, much admired by Aetius, Rhasis, &c. of sweet water, in which is boyled the leaves of roses, violets, water-lillies, wethers head, flowers of bugloss, camomelilot, &c. Guianer. (*cap. 8. tract. 15*) would have them used twice a day and when they come forth of the baths, their back bones to be anointed with oyle of almonds, violets, nymphæa, fresh capon grease, &c.

Amulets and things to be born about, I finde prescribed, taxed by some, as is proved by Renodeus, Platerus, (*amuleta, inquit, non negligenda*) and others; look for them in Mizaldus, Porta, Albertus, &c. Bassardus Visontinus (*philos.*) commends hypericon, or St. Johns wort gathered on a Friday, the hour of Jupiter, *when it comes to his effectual operation (that is, about the full moon in July): so gathered and born, or hung about the neck, it mildly helps this affection, and drives away all phantasticall spirits.* As, a Greek author that flourished in the time of Michael Palæologus, says that a sheep or kids skin, whom a wolf worried, ²*Hædus inhumani raptores lupi*, ought not at all to be worn about man, *because it causeth irritation of the heart*, not for any fear, but a secret vertue which amulets

A ring, made of the hoofe of an asses right fore-foot, carried about, &c. with ³Renodeus, they are not altogether to be rejected. Piony doth cure the stone; pretious stones most diseases; ⁴a wolfs dung, born with one, helps the colick; ⁵a spider an ague, &c. Being in the country in the vacation time many years since, at Lindly in Lecestershire, my fathers house, I first saw this amulet of a spider in a nut-shell lapped in silke, &c. so applied to an ague by ⁶my mother: whom although I knew to have excellent skill in surgery, sore eyes, aches, &c. and such experimentall medicines, as all the country where she dwelt can witness, to have done many famous and good cures on divers poor folks, that were otherwise destitute of help—yet, among all her experiments, this, methought, was most absurd and ridiculous: I could not warrant for it. *Quid araneæ cum febre?* For what antipathy? till at length, rambling amongst authors (as often I do), I found this very medicine in corides, approved by Matthiolus, repeated by Aldrovandus, *cap. de Araneæ, de insectis*. I began to have a better opinion of it, and to give more credit to amulets, when I saw it in some parties answer to experience. Such medicines are to be exploded, that consist of words, characters, spells, and charms, which can do no good at all, but out of a strong conceipt, as Pomponatius says: or the divels policy, who is the first founder and teacher of them.

SECT. VI.—*Correctors of Accidents to procure Sleep. Against fearfull Dreams, Redness, &c*

WHEN you have used all good means and helps of alteratives, averters, diminishers, yet there will be still certain accidents to be corrected and amended,

¹ *semina cumini, ruta, dauci, anethi cocta.*

² *Lib. 3. de locis affect.*

³ *Tetrab. 2. ser. 1.*

⁴ *Cap. de mel. collecto die Vener. horâ Jovis, cum ad energiam venit. c. 1. ad plenilunium*

⁵ *Inde gesta et collo appensa hunc affectum apprimere juvat, et fanaticos spiritus expellit.*

⁶ *Repetat. animal. Ovis a lupo correptæ pellem non esse pro indumento corporis usurpandam;*

⁷ *enim palpitationem excitat, &c.* ⁸ *Mart.* ⁹ *Phar. lib. 1. cap. 12.* ¹⁰ *Aetius, cap. 31.*

¹¹ *ser. 4.* ¹² *Dioscorides, Ulysses Aldrovandus de araneâ.* ¹³ *Mistress Dorothy Burton: she*

1629.

as waking, fearfull dreams, flushing in the face to some, to some
ness, &c.

Waking, by reason of their continuall cares, fears, sorrows, dry brain
symptome that much crucifies melancholy men, and must therefore be
helped, and sleep by all means procured; which sometimes is a
remedy of it self without any other physick. Sckenkius, in his observ
hath an example of a woman that was so cured. The means to procure
inward and outward. Inwardly taken, are simples, or compounds; simp
poppy, nymphaea, violets, roses, lettuce, mandrake, henbane, night
solanum, saffron, hempseed, nutmegs, willows, with their seeds, juyce,
tions, distilled waters, &c. Compounds are syrups, or opiats, syrup of
violets, verbasco, which are commonly taken with distilled waters.

R. diacodii ʒj; diascordii ʒss; aque lactuce ʒij ss.
Mixa fiat potio, ad horam somni sumenda.

*Requies Nicholai, Philonium Romanum, triphera magna, pilula de
glossa, dioscordium, laudanum Paracelsi, opium*, are in use, &c. O
folks commonly make a posset of hempseed, which Fuchsius in his her
much discommends; yet I have seen the good effect; and it may be
where better medicines are not to be had.

Laudanum Paracelsi is prescribed in two or three grains, with a dr
dioscordium, which Oswald. Crolius commends. Opium it self is
used outwardly, to smell to in a ball, though commonly so taken by the
to the same quantity for a cordiall, and at Goa in the Indies; the dose
50 grains.

Rulandus calls *requiem Nicholai, ultimum refugium*, the last refu
of this and the rest, look for peculiar receipts in Victorius Faventinus,
phrenesi; Heurnius, *cap. de Mania*; Hildesheim, *apicil. 4. de somno*;
&c. Outwardly used, as oyl of nutmegs by extraction or express
rosewater, to annoint the temples, oyls of poppy, nenuphar, mandrak
lan, violets, all to the same purpose.

Montan. (*consil. 24 & 25*) much commends odoraments of opium,
and rosewater. Laurentius (*cap. 9*) prescribes pomanders and nodd
the receipts in him; Codronchus, * wormwood to smell to.

Unguentum Alabastrum, populeum, are used to anoint the temp
trils; or, if they be too weak, they mix saffron and opium. Take a
two of opium, and dissolve it with three or four drops of rosewater in
and after mingle with it as much *unguentum populeum* as a nut;
before: or else take half a dram of opium, *unguentum populeum*, or
nuphar, rose-water, rose-vineger, of each half an ounce, with as muc
wax as a nut; annoint your temples with some of it, *ad horam somni*.

Sacks of wormwood, * mandrake, * henbane, roses, made like pills
laid under the patients head, are mentioned by * Cardan and Miza
annoint the soles of the feet with the fat of a dormouse, the teeth w
wax of a dog, swines gall, hares ears: charms, &c.

Frontlets are well known to every good wife, rose-water and vineg
a little womans milk, and nutmegs grated upon a rose-cake, applied
temples.

For an emplaster, take of castorium a dram and half, of opium
scruple, mixt both together with a little water of life: make two small
thereof, and apply them to the temples.

Rulandus (*cent. 1. cur. 17. cent. 3. cur. 94*) prescribes epithemes an

* Solo somno curata est citra medici auxilium, fol. 154. * Bellonius, observat. l. 2. c. 13.
nem et labores animi tollunt; inde Garcias ab Horto, lib. 1. cap. 4. simp. med. * Alcyon
allcit olfactu. * Read Lemnius, lib. her. bib. cap. 2. of mandrake. * Hyoscyamus
viridis. * Plantam pedis inungere pinguedine gliris dicunt efficacissimum, et quod viri
dentes inunctos ex sordide aurium canis somnum profundum conciliare, &c. Cardan de rerum

head, with the decoction of flowers of nymphaea, violet-leaves, mandrake, henbane, white poppy. Herc. de Saxonia, *stillicidia*, or droppings, &c. of the feet do much avail of the said herbs: by these means, saith *tius*, I think you may procure sleep to the most melancholy man in the

Some use horse-leeches behinde the ears, and apply opium to the place. *verus* (*lib.* 2. c. 13) sets down some remedies against fearfull dreams, ch as walk and talk in their sleep. Baptista Porta. (*Mag. nat.* l. 2. o procure pleasant dreams and quiet rest, would have you take hippo- or the hearb horsetongue, bawme, to use them or their distilled waters apper, &c. Such men must not eat beans, pease, garlick, onions, ge, venison, hare, use black wines; or any meat hard of digestion at , or lye on their backs, &c.

ticus pudor, bashfulness, flushing in the face, high colour, ruddiness, mmon grievances, which much torture many melancholy men: when eet a man, or come in e company of their betters, strangers, after a r if they drink a cup of wine or strong drink, they are as red and flect, eat, as if they had been at a maiors feast, *præsertim si metus acces-* it exceeds; d they think every man observes, takes notice of it: and one will effect it, suspicion without any other cause. Sckenkius (*ob-* ed. *lib.* 1) speaks of a waiting gentlewoman in the duke of Savoyes that was so much offended with it, that she kneeled down to him, and

Biarus, a physician, all that she had, to be cured of it. And 'tis most iat e Antony Lodovicus saith in his book *de Pudore, Bashfulness either or helps*; such men I am sure it hurts. If it proceed from suspicion or Felix Plater prescribes no other remedy but to reject and contemn it: *thus curat scilicet!* as a e worthy physician in our town said to a friend e in like case, complaining without a cause, suppose one look red, matter is it? make light of it; who observes it?

trouble at or after meals, (as b Jobertus observes, *med. pract.* l. 1. c. 7) little exercise or stirring, (for many are then hot and red in the face, ey do nothing at all, especially women (he would have them let blood a arms, first one, then another, two or three daies between, if blood l, to use frictions of the other parts, feet especially, and washing of because of that consent which is betwixt the head and the feet; i and to refrigerate the face, by washing it often with rose, violet, nenuphar, , lovage waters, and the like: but the best of all is that *lac virginale*, or d liquor of litargy. It is diversly prepared; by Jobertus thus; R *lithar.*

unc. j. cerussæ candidissimæ 3j. caphuræ 3j. Dissolvantur aquarum lactuce, et nenupharis, ana, unc. j. aceti vini albi. unc. j. Aliquot residueat; deinde transmittatur per philt. Aqua servetur in vase vitreo, bis terve facies quotodie irroretur. Quercetan (*spagir. phar. cap.* 6.) ends the water of frogs spawn for ruddiness in the face. k Crato (*consil. coltzii*) would fain have them use, all summer, the condite flowers of suc- trawberry water, roses (cupping-glasses are good for the time, *consil.* 285. 5) and to defecate impure blood with the infusion of sene, savory, bawme

^l Hollerius knew one cured alone with the use of succory boyled, and for five months, every morning in the summer.

is good overnight to annoint the face with hares blood, and in the

^mecum lib. ⁿ Aut si quid incautus exciderit, aut, &c. ^o Nam, quâ parte pavor, simul est ^pditus illi. Status. ^q Olysiipponensis medicus; pudor aut juvat aut lædit. ^r De mentis ^s M. Doctor Ashworth. ^t Facies nonnullis maxime calet rubetque si se paululum exer- nonnullis quiescentibus idem accidit, feminis præsertim; causa quidquid fervidum aut halituosum em facit. ^u Interim faciei prospiciendum, ut ipsa refrigeretur; utrumque præstabit frequens aqua rosarum, violarum, nenupharis, &c. ^v Ad faciei ruborem aqua spermatis ranarum. ^w Recte in æstate floribus cichorii saccharo conditis, vel saccharo rosaceo, &c. ^x Solo usu decocti cichorii. ^y Imprimis noctu faciem illinire sanguine leporino, et mane aqua fragorum, vel aqua floribus verbasci co limonum distillato abluere.

morning to wash it with strawberry and cowslip water, the juyce of lemons, juyce of cowcubers, or to use the seeds of melons, or leeches beaten small, or the roots of aron, and mixt with wheat bran in an oven, and to crumble it in strawbury water, ^a or to put fresh curds to a red face.

If it trouble them at meal times that flushing, as oft it doth, with or the like, they must avoid all violent passions and actions, as laugh strong drink, and drink very little,—^a one draught, saith Crato, about the midst of their meal; avoid at all times indurate salt, and spice and windy meat.

^p Crato prescribes the condite fruit of wild rose, to a nobleman tinent, to be taken before dinner or supper, to the quantity of a cheise made of sugar, as that of quinces. The decoction of the roots of asparagus before meat, by the same author, is much approved. To eat of an apple some advise, or of a preserved quince, comminseed prepared with meat instead of salt, to keep down fumes: not to study or to be idle after meals.

R. Nuculorum persic. seminis melonum, ana, unc. 3 ss.
aqua fragorum l. ij. Misce: utatur mane.

^q To apply cupping glasses to the shoulders is very good. For this kinde of ruddiness which is settled in the face with pimples, &c. belongs not to my subject, I will not meddle with it. I refer you to Counsels, Arnoldus (*lib. 1. breviar. cap. 39. 1.*), Rulande, Peter de Fuco, *lib. 31. observ. 2*) to Platerus, Mercurialis, Ulmus, Rhenurnius, Menadous, and others, that have written largely of it.

Those other grievances and symptomes of headach, palpitation, vertigo, deliquium, &c. which trouble many melancholy men, because they are copiously handled apart in every physician, I do voluntarily omit.

MEMB. II.

Cure of Melancholy over all the Body.

WHERE the melancholy blood possesseth the whole body with it is best to begin with blood-letting. The Greeks prescribe the middle vein to be opened, and so much blood to be taken away as the patient may well spare; and the cut that is made must be wide. The Arabians hold it fittest to be taken from that arm, on which side there is more pain and heaviness in the head: if black blood issue forth, bleed; if it be clear and good, let it be instantly suppressed, ¹ because the melancholy is much corrected by the goodness of the blood. If the strength will not admit much evacuation in this kinde at once, it may be assayed again and again: if it may not be conveniently taken from the arm, it must be taken from the knees and ancles, especially to such women whose hæmorrhoids or months have been stopped. ² If the hæmorrhoids continue, it is not amiss to evacuate in a part in the fore-head, and to bleed in the ancles, which are melancholy for love-matters; so to women are much grieved and troubled with sorrow and cares; for bad blood flows in the heart, and so crucifies the minde. The hæmorrhoids are opened with an instrument or horse-leeches, &c. See more in Morb. cap. 29. ³ Skenkius hath an example of one that was cured by a dental wound in his thigh: much bleeding freed him from melancholy.

^a Utile rubenti faciei caseum recentem imponere. ^b Consil. 21. lib. Unico vini haustu aliis
^p Idem, consil. 283. Scoltzi. Laudatur conditus rosæ canina fructus ante prandium et eorum
tudinem castaneæ. Decoctum radicum sonchi, si ante cibum sumatur, valet plurimum. ^c Cas
scapulas appositæ. ^d Piso. ^e Mediana præ cæteris. ^f Succus melancholici malitia a suc
nitate corrigitur. ^g Perseverante malo, ex quacunque partis sanguis detrahi debet. ^h Observat
Curatus ex vulnere in crure ob cruorem amissum.

natives, alteratives, cordials, correctors, as before, intermixt as
rves; ^a *all their study must be to make a melancholy man fat ;*
he cure is ended. *Diuretica*, or medicines to procure urine, are
by some in this kinde, hot and cold : hot, where the heat of the
not forbid ; cold, where the heat of the liver is very great.
hot are parsely roots, lovage, fennel, &c. cold, melonseeds, &c.
of goats milk, which is the common conveyer.

and purify the blood, use sowthistle, succory, sena, endive, carduus
dandelion, hop, maidenhair, fumatory, bugloss, borage, &c. with
decoctions, distilled waters, syrups, &c.

Crollius (*basil. Chym.*) much admires salt of corals in this case ;
tetrabib. ser. 2. cap. 114) hieram Archigenis, which is an excellent
purify the blood : *for all melancholy affections, falling sickness,*
compared to it.

MEMB. III.

SUBJECT I.—*Cure of Hypochondriacall Melancholy.*

ure, as in the rest, is especially required the rectification of those
all things above all, as good diet, which Montanus (*consil. 27*)
rench nobleman, ¹ *to have an especiall care of it, without which*
remedies are in vain. Blood-letting is not to be used, except the
ly be very full of blood, and that it be derived from the liver and
e stomach and his vessels, then, ² to draw it back, to cut the inner
er arm, some say the *salvatella* ; and, if the malady be continuat,
vein in the forehead.

ives and alteratives may be used as before, saving that there must
ad as well to the liver, spleen, stomach, hypochondries, as to the
rain. To comfort the ^b stomach, and inner parts against winde
ctions, by Aretæus, Galen, Aëtius, Aurelianus, &c. and many
, are still prescribed the decoctions of wormwood, centaury, penny-
ny sod in whey, and daily drunk : many have been cured by this
one.

Alpinus, and some others, as much magnifie the water of Nilus
malady, an especiall good remedy for windie melancholy. For
n, belike, Ptolomæus Philadelphus, when he married his daughter
the King of Assyria, (as *Celsus, lib. 2.* records) *magnis impensis*
afferri jussit, to his great charge caused the water of Nilus to be
her, and gave command, that, during her life, she should use no

I finde those that commend use of apples, in splenetick and this
elancholy, (lambswool some call it) which, howsoever approved,
ly be corrected of cold rawness and winde.

hus (in his book *de sale absin.*) magnifies the oyl and salt of worm-
e all other remedies, ^c *which works better and speedier then any*
tssoever, and much to be preferred before all those fulsome decoc-
usions, which must offend by reason of their quantity. This
small measure taken, expels winde, and that most forcibly, moves
seth the stomach of all gross humours, crudities, helps appetite,

et omne ut melancholicus impingatur: ex quo enim pingues et carnosæ, illico sani sunt.
spicil. 2. Inter calida radix petroselinæ, apii, fœniculi; inter frigida emulsio seminis
sero caprino, quod est commune vehiculum. ¹ Hoc unum præmoneo, domine, ut sis
ictam; sine quo cætera remedia frustra adhibentur. ² Laurentius cap. 15. Evul-
nam internam alterius brachii secamus. ³ Si pertinax morbus, venam fronte secabis
ego maximam curam stomacho delegabo. Octa. Horatianus, lib. 2. c. 5. ⁴ Citius et
vires exercet, quam solent decocta ac diluta in quantitate multâ, et magnâ cum assu-
stis, desumpta. Flatus hic sal efficaciter dissipat, urinam movet, humores crassos
natum egregie confortat, cruditatem, nauseam, appetentiam mirum in modum

&c. Arnoldus hath a wormwood wine which he would have used, which Pharmacopœia speaks of.

Diminutives and purgers may ^d be taken as before, of hiera, mann which Montanus (*consil.* 230. for an Italian abbot) in this kind prescribes all other simples: ^e and these must be often used, still abstaining from which are more violent, lest they do exasperate the stomach, &c mischief by that means be increased; though, in some physicians, I strong purgers, hellebor it self, prescribed in this affection. If it long vomits may be taken after meat, or otherwise gently procured water, oxymel, &c. now and then. Fuchsius (*cap.* 33) prescribes but still take heed in this malady, which I have often warned, of hot ^f because (as Salvianus adds) drought follows heat, which increases ease: and yet Baptista Sylvaticus (*controv.* 32) forbids cold medicines cause they increase obstructions, and other bad symptoms. But as the parties do; and 'tis not easie to determine which to use. ^g The most part in this infirmity is cold, the liver hot; scarce therefore Montanus insinuates, *consil.* 229, for the Earl of Monfort) can you one, and not hurt the other: much discretion must be used; take heed at all, he concludes, without great need. Lælius Eugubinus, *consil.* hypochondriacall German prince, used many medicines; but it was ^h notified to him in ⁱ letters, that the decoction of china and sassafras, of sassafras, wrought him an incredible good. In his 108. consults as happily the same remedies. This, to a third, might have been proved overheating his liver and blood.

For the other parts, look for remedies in Savanarola, Gordonius, Mercatus, Johnson, &c. One for the spleen, amongst many others, omit, cited by Hildesheim, *spicil.* 2. prescribed by Mat. Flaccus, and authority of Benevenius. Antony Benevenius, in an hypochondriacal ^j cured an exceeding great swelling of the spleen, with capers alone befitting that infirmity, and frequent use of the water of a smitt by this physick he helped a sick man, whom all other physicians had, that for seven yeers had been splenetick. And of such force is ^k that such creatures as drink of it, have commonly little or no spleen. excellent medicines for the spleen in him, and ^l Lod. Mercatus, who magnifier of this medicine. This *chalybs præparatus*, or steel-drink likewise commended to this disease by Daniel Sennertus (*l.* 1. *part.* 2. and admired by J. Cæsar Claudinus (*Respons.* 29): he calls steel ^m alexipharmacum of this malady, and much magnifies it: look for them. Averters must be used to the liver and spleen, and to the mesaraick veins; and they are either to open or provoke urine. open no place better then the hemrods, which if by horse-leeches made to flow, ⁿ there may be again such an excellent remedy, as Plac Salust. Salvian will admit no other phlebotomy but this: and, by perience in an hospitall which he kept, he found all mad and men worse for other blood-letting. Laurentius (*cap.* 15.) calls this leeches a sure remedy to empty the spleen and mesaraick membrane Montanus (*consil.* 241) is against it; ^o to other men (saith he) this

^d Piso Altomarus. Laurentius, c. 15. ^e His utendum sæpius iteratis; a vehementioribus ne ventrem exasperent. ^f Lib. 2. cap. 1. Quoniam caliditate conjuncta est siccitas, auget.

^g Quisquis frigidis auxiliis hoc morbo usus fuerit, is obstructionem illiague augebit. ^h Venter plerumque frigidus, hepatis calidus; quomodo ergo ventriculum refrigerabit hepar, sine alterius maximo detrimento? ⁱ Significatum per litteras, incredibilem ex decocto chine, et sassafras percipisse. ^j Tumorem splenis incurabilem solâ capari curâ negritudini aptissimo, sologue usu aquæ, in quâ faber ferrarius sæpe candens ferrum extulit.

^k Animalia quæ apud hos fabros educantur, exiguis habent lienes. ^l Lib. 1. cap. 17. ejus usus semper felicem in ægris finem est assequutus. ^m Si hæmorrhoides fluxerint, nullus esset remedium, quæ sanguisugis admotis provocari poterunt. Observat. lib. 1. pro hypochondriacis.

ⁿ Aliis apertio hæc in hoc morbo videtur inutilissima; mihi non admodum probatur, quia sanguinem attrahit, et crassum relinquit.

emrods seems to be a profitable remedy: for my part, I do not approve
cause it draws away the thinnest blood, and leaves the thickest behind.
s, Vidus Vidius, Mercurialis, Fuchsius, recommend diureticks, or
ngs as provoke urine, as anniseeds, dil, fennel, germander, ground
d in water, or drunk in powder: and yet P. Bayerus is against
nd so is Hollerius: *all melancholy men (saith he) must avoid such
e provoke urine, because by them the subtile or thinnest is evacuated,
er matter remains.*

ts are in good request. Trincavelius (*lib. 3. consil. 38*, for a young
a) esteems of them in the first place; and Hercules de Saxoniâ
lib. 1. cap. 16) is a great approver of them. *I have found (saith he)
ience, that many hypochondriacall melancholy men have been cured
le use of clysters; receipts are to be had in him.*

s those fomentations, irrigations, inunctions, odoraments, prescribed
head, there must be the like used for the liver, spleen, stomach,
ndries, &c. *In crudity (saith Piso) 'tis good to binde the stomach
hinder winde and to help concoction.*

ard medicines I need not speak: use the same cordials as before. In
le of melancholy, some prescribe treacle in winter, especially before
purgés, *or in the spring, as Avicenna, Trincavelius, mithridate;
tus, piony seeds, unicorns horn; *os de corde cervi, &c.*

gst topicks or outward medicines, none are more precious than baths:
em I have spoken. Fomentations to the hypochondries are very good,
nd water, in which are sod southernwood, melilot, epithyme, mugwort,
lypody, as also *cerots, *plaisters, liniments, oyntments for the
ver and hypochondries, of which look for examples in Laurentius,
(*lib. 3. cap. 1. pra. med.*) Montanus (*consil. 231*), Montaltus (*cap.*
cules de Saxoniâ, Faventinus. And so of epithemes, digestive pow-
s, oils, Octavius Horatianus (*lib. 2. c. 5*) prescribes caustic cataplasms,
urging medicines; Piso, *dropaces of pitch, and oil of rue, applied
a times to the stomach, to the metaphrene, and part of the back which
gainst the heart; Aëtius sinapisms. Montaltus (*cap. 35.*) would have
as to be *cauterized; Mercurialis prescribes beneath the knees;
Eugubinus (*cons. 77.* for an hypochondriacall Dutchman) will have
ery made in the right thigh; and so Montanus, *consil. 55.* The
ontanus (*consil. 34*) approves of issues in the arms or hinder parts
ead. Bernardus Paternus (in Hildesheim, *spicil. 2*) would have
made in both the thighs: *Jod. Mercatus prescribes them neer the
ut *prope ventriculi regimen*, or in either of the thighs. Ligatures,
, and cupping-glasses above or about the belly, without scarification,
, Felix Platerus (so much approves) may be used as before.

ASECT. II.—*Correctors to expell winde, against costiveness, &c.*

is kinde of melancholy, one of the most offensive symptomes is winde,
as in the other species, so in this, hath great need to be corrected and

. The medicines to expell it are either inwardly taken, or outwardly.
y, to expell winde, are simples or compounds; simples are herbs, roots,
alanga, gentian, angelica, enula, calamus aromaticus, valerean, zeodoti,
dit-ginger, aristolochy, cicliminus, china, dittander, pennyroyall, rue,
t, bay-berries, and bay-leaves, betany, rosemary, hysope, sabbine, centaury,

cap. 13. Omnes melancholici debent omittre urinam provocantia, quoniam per ea eductur
permanet crassum. Ego Experimentia probavi, multos hypochondriacos solo usu clysterum

stos. In cruditate optimum, ventriculum arctius alligari. 5 j. theriacae, vere pre-

estate. Cons. 12. l. 1. Cap. 33. Trincavelius, consil. 15. Cerotum pro sene me-

ad jecur optimum. Emplastra pro splene. Fernel. consil. 45. Dropax e pice

deo rutaceo affigatur ventriculo, et toti metaphreni. Cauteria cruribus inusta. Fonta-

utroque crure. Lib. 1. c. 17. De mentis alienat. c. 3. Flatus egregie discutiant, mate-

vocant.

mint, camomile, stæchas, agnus castus, broom-flowres, origan, orang pil. Spices, as saffron, cinnamome, bezoar stone, myrrhe, mace, nutmegs, cloves, ginger, seeds of annis, fennel, ammi, cary, nettle, rue, &c. berries, grana paradisa:—compounds, *dianisum, diagalunga, diaciminum, calaminth, electuarium de baccis lauri, benedicta laxativa, pulvis antid.* Florent. *pulvis carminativus, aromaticum rosatum, treacle, mif* &c. This one caution of Gualter Bruell is to be observed in the administering these hot medicines and dry, *that, whilst they covet to expell winde, they inflame the blood, and increase the disease. Sometimes* (as he saith) *we must more decline to heat, sometimes more to cold, as the circumstances require, and as the parties are inclined to heat or cold.*

Outwardly taken, to expell winde, are oils, as of camomile, rue, the fomentations of the hypochondries, with the decoctions of dill, penny-rue, bay-leaves, cummin, &c. bags of camomile flowres, anniseed, bayes, rue, wormwood, ointments of the oil of spikenard; wormwood, ^aAretæus prescribes cataplasms of camomile-flowres, fennell, aniseeds, rosemary, wormwood-leaves, &c.

^aCupping-glasses applied to the hypochondries, without scarification wonderfully resolve winde. Fernelius (*consil.* 43) much approves of the lower end of the belly: ^fLod. Mercatus calls them a powerfull and testifies moreover, out of his own knowledge, how many he has suddenly eased by them. Julius Cæsar Claudinus (*respons. med.* 11) admires these cupping-glasses, which he calls (out of Galen) ^aa *magical enchantment, they cause such present help.*

Empiricks have a myriade of medicines, (as to swallow a bullet of lead which I voluntarily omit. Amatus Lusitanus (*cent.* 4. *curat.* 54), for a hypochondriacall person that was extreemly tormented with winde, proposed a strange remedy. Put a pair of bellows end into a clyster pipe; and, draw it into the fundament, open the bowels, so draw forth the winde: *nam admittit vacuum.* He vants that he was the first invented this remedy by means of it, speedily eased a melancholy man. Of the cure of this melancholy, read more in *Fienus de flatibus, cap.* 26, *et passim alibi.*

Against head-ach, vertigo, vapours which ascend forth of the stomach molest the head, read Hercules de Saxoniâ, and others.

If costiveness offend in this, or any other of the three species, it is corrected with suppositories, clysters, or lenitives, powder of senecæ, prunes, &c.

R. Elect. lenit. e succo rosar. ana ʒj. misce.

Take as much as a nutmeg at a time, half an hour before dinner or *pil. mastichin.* ʒj. in six pills, a pill or two at a time. See more in *tan. consil.* 229; Hildesheim, *spicil.* 2. P. Cnemander and Montanus mend ^b*Cyprian turpentine, which they would have familiarly take quantity of a small nut, two or three hours before dinner and supper or thrice a week, if need be; for, besides that it keeps the belly so clear the stomach, opens obstructions, cleanseth the liver, provokes*

These, in brief, are the ordinary medicines which belong to the cure of melancholy, which, if they be used aright, no doubt may do much good. *Si non saltem leniendo valent peculiariter bene selecta*, saith Bessardus; a good of particular receipts must needs ease, if not quite cure, not one, but most, as occasion serves. *Et, quæ non prosunt singula, multa juvant.*

^aCavendum hic diligenter a multum calefacientibus atque exsiccatibus, sive alimenta fuerint medicamenta: nonnulli enim, ut ventositates et rugitus compescant, hujusmodi utentes medicamentis peccant, morbum sic augentes: debent enim medicamenta declinare ad calidum vel frigidum exigentiam circumstantiarum, vel ut patiens inclinet ad cal. et frigid. ^bCap. 5. lib. 7. Bruel. Mire flatu resolvit. ^cLib. 1. c. 17. Nonnullis præensione ventris depletos illos hic videmus.

^dVelut incantamentum quoddam ex flatuoso spiritu dolorem ortum levant. ^ethum Cyprian habeant familiarem; ad quantitatem deglutiant nucis parvæ, tribus horis ante prandium, ter singulis septimanis, prout expedire videbitur; nam, præterquam quod alvum molli obstructions aperit, ventriculum purgat, urinam provocat, hepar mundificat.

THE
SYNOPSIS
OF THE
THIRD PARTITION.

Preface or Introduction. *Subsect. 1.*

Loves definition, pedigree, object, fair, amiable, gracious and pleasant, from which comes beauty, grace, which all desire and love, parts affected.

| | | | | |
|-----------------------------------|----|-----------|--|---|
| Division or kinds, Subs. 2. | or | Rational. | Natural, in things without life, as love and hatred of elements; and with life, as vegetal, vine and elm, sympathy, antipathy, &c. | |
| | | | Profitable, Subs. 1. | Health, wealth, honor, we love our benefactors: nothing so amiable as profit, or that which hath a shew of commodity. |
| | | | | Things without life, made by art, pictures, sports, games, sensible objects, as hawks, hounds, horses. Or men themselves for similitude of manners, natural affection, as to friends, children, kinsmen, &c. for glory, such as commend us. |
| | | | Pleasant, Subs. 2. | Before marriage, as <i>Heroical, Mel. Sect. 2. vide ♀</i> |
| | | | | Of wo- men, as } Or after marriage, as <i>Jealousie, Sect. 3. vide ♂</i> |
| | | | Honest, Subs. 3. | Fucate in shew, by some error or hypocrisie; some seem and are not; or truly for vertue, honesty, good parts, learning, eloquence, &c. |
| | | | Mixt of all three, which extends to M. 3. | Common good, our neighbour, country, friends, which is charity; the defect of which is cause of much discontent and melancholy. |
| | | | | or } In excess, <i>vide II.</i> God, <i>Sect. 4.</i> } In defect, <i>vide ⊕.</i> |

Memb. 1.

His pedigree, power, extent to vegetals and sensible creatures, as well as men, to spirits, devils, &c.

His name, definition, object, part affected, tyranny.

| | | | | |
|--------------------|----|--------------------------------|--|---|
| Causes Memb. 2. | or | Symptomes or signs Memb. 3. | Stars, temperature, full dyet, place, country, clime, condition, idleness, <i>S. 1.</i> | |
| | | | Natural allurements, and causes of love, as beauty, its praise, how it allureth. | |
| | | | Comeliness, grace, resulting from the whole or some parts, as face, eyes, hair, hands, &c. <i>Subs. 2.</i> | |
| | | | Artificial allurements, and provocations of lust and love, gestures, apparel, dowry, money, &c. | |
| | | | <i>Quest.</i> Whether beauty owe more to Art or Nature? <i>Subs. 3.</i> | |
| | | | Opportunity of time and place, conference, discourse, musick, singing, dancing, amorous tales, lascivious objects, familiarity, gifts, promises, &c. <i>Subs. 4.</i> | |
| | | | Bawds and Philters, <i>Subs. 5.</i> | |
| | | | Of body { | Dryness, paleness, leanness, waking, sighing, &c. |
| | | | | <i>Quaest. An detur pulsus amatorius?</i> |
| | | | or { | Fear, sorrow, suspicion, anxiety, &c. |
| | | | | An hell, torment, fire, blindness, &c. |
| | | | Of mind. { | Dotage, slavery, neglect of business. |
| | | | | Spruceness, neatness, courage, aptness to learn musick, singing, dancing, poetry, &c. |

Prognosticks; Despair, madness, phrensie, death, *Memb. 4.*

| | | | | |
|-------------------|----|--------------------------------|--|--|
| Cures Memb. 5. | or | Symptomes or signs Memb. 3. | By labour, diet, physick, abstinence, <i>Subs. 1.</i> | |
| | | | To withstand the beginnings, avoid occasions, fair and foul means, change of place, contrary passion, witty inventions, discommend the former, bring in another, <i>Subs. 2.</i> | |
| | | | By good counsel, persuasion, from future miseries, inconveniences, &c. <i>S. 3.</i> | |
| | | | By philters, magical, and poetical cures, <i>S. 4.</i> | |
| | | | To let them have their desire disputed <i>pro</i> and <i>con.</i> Impedements removed, <i>reasons</i> for it. <i>Subs. 5.</i> | |

| | | | | |
|--|--|---|---|---|
| Jealousie, Sect. 3. Religious melancholy, Sect. 4. In defect, as Mem. 2. | In excess, of such as do that which is not required. Mem. 1. | His name, definition, extent, tyranny, <i>Mem. 1.</i> | | |
| | | Division, <i>Equivocations, kinds, Subs. 1.</i> | { Improper or Proper | To many beasts ; as swans, cocks, bulls. To kings and princes, of their subjects, success To friends, parents, tutors over their children or Before marriage, corivals, &c. After, as in this place our present subject. |
| | | | | Idleness, impotency in one party, melancholy, lo They have been naught themselves. Hard kindness, wontonness, inequality of year fortunes, &c. |
| | | Causes, <i>Sect. 2.</i> | { In the parties themselves, or From others | Outward inticements and provocations of oth Fear, sorrow, suspicion, anguish of mind, strange actions, gest speeches, locking up, outrages, severe laws, prodigious tr Despair, madness to make away themselves, and others. |
| | | | | By avoiding occasions, always busie, never to be idle. By good counsel, advice of friends, to contemn or dissemble it. <i>Subs. 1.</i> By prevention before marriage. Platos communion. To marry such as are equal in years, birth, fortunes, beauty, c ditions, &c. Of a good family, good education. To use them well. <i>Subs. 2.</i> |
| | | Symptoms, <i>Mem. 2.</i> Prognosticks <i>Mem. 3.</i> | { Fear, sorrow, suspicion, anguish of mind, strange actions, gest speeches, locking up, outrages, severe laws, prodigious tr Despair, madness to make away themselves, and others. | A proof that there is such a species of melancholy, name, object his beauty is, how it allureth, part and parties affected, su idolaters, prophets, hereticks, &c. <i>Subs. 1.</i> |
| | | | | The divels allurements, false miracles, their gain. Politicians to keep men in bad instructors, blind guides. Simplicity, fear, ignorance, solitariness, i curiosity, pride, vain-glory, decayed in Zeal without knowledge, obstinacy, s strange devotion, stupidity, confidence fence of their tenents, mutual love other sects, belief of incredibilities, imp Of hereticks, pride, contumacy, contemp wilfulness, vain glory, singularity, paradoxes. |
| | | Causes, <i>Sub. 2.</i> | { From others Or from themselves. | In superstitious blind zeale, obedien works, fasting, sacrifices, oblations, p pseudo-martyrdome, mad and ridiculou ceremonies, observations. |
| | | | | In pseudo-prophets, visions, revelation prophecies, new doctrines, &c. of Jew Mahometans, &c. |
| | | Symptoms, <i>Subs. 3.</i> | { General Or Particular. | New doctrines, paradoxes, blasphemies stupidity, despair, damnation. By physick if need, conference, good ex suasion, compulsion, correction, p <i>Quæritur an cogi debent ? Affir.</i> |
| | | | | Epicures, atheists, magicians, hypocrites, such cauterised consciences, or else are in a repro worldly-secure, some philosophers, impeniter <i>Subs. 1.</i> |
| | | Cures, <i>Subs. 5.</i> | { His definition, <i>Equivocations. parties and par</i> <i>Subs. 2.</i> | The divel and his allurements, rigid that wound their consciences, melanc temptation, solitariness. |
| | | | | How melancholy and despair differ. weakness of faith. Guilty conscience committed misunderstanding Scr. |
| | | Secure, void of grace and fears, | { Distrustful or too timorous, as desperat. In despair consider, | Fear, sorrow, anguish of mind, es tures and horror of conscien dreams, conceits, visions, &c. |
| | | | | Blasphemy, violent death, <i>Subs. 5.</i> Physick as occasion serves, confe to be idle or alone. Good com company, all comforts and conte |

THE
THIRD PARTITION.

LOVE-MELANCHOLY.

THE FIRST { SECTION.
MEMBER.
SUBSECTION.

The Preface.

THERE will not be wanting, I presume, one or other that will much discommend some part of this Treatise of Love-Melancholy, and object, which Erasmus, in his preface to Sr. Thomas Moore, suspects of his) *that it is too far for a divine, too commical a subject* to speak of love-symptomes, too fantastical, and fit alone for a wanton poet, a feeling young love-sick gallant, an effeminate courtier, or some such idle person. And tis true they say: by the naughtiness of men, it is so come to pass, as ^k Caussin observes, *castis auribus vox amoris suspecta sit, et invisâ*, the very name of love is odious to chaster ears: and therefore some again out of an affected gravity, dislike all for the names sake, before they read a word; dissembling with us in ^l Petronius, and seem to be angry that their ears are violated with such obscene speeches, that so they may be admired for grave philosophers, and sed carriage. They cannot abide to hear talk of love toys, or amorous discourses,—*vultu, gestu, oculis*, in their outward actions averse; and yet, in their cogitations, they are all out as bad, if not worse then others.

^m Erubuit, posuitque meum Lucretia librum,
Sed coram Bruto; Brute, recede, leget.

let these cavillers and counterfeit Catos know, that, as the lord John answered the queen (in that Italian ⁿ Guazzo), an old, a grave, discreet man fittest to discourse of love matters, because he hath likely more experience, served more, hath a more staid judgement, can better discern, resolve, excuse, advise, give better cautions, and more solid precepts, better inform auditors in such a subject, and, by reason of his riper years, sooner direct. Besides, *nihil in hac amoris voce subtimendum*, there is nothing here to be excepted at: love is a species of melancholy, and a necessary part of my treatise, which I may not omit; *operi suscepto inserviendum fuit*; so Cobus Micyllus pleadeth for himself in his translation of Lucians dialogues; and so do I; I must and will perform my task. And that short excuse of Erceus, for his edition of Aristænetus, shall be mine; ^o *If I have spent my time ill to write, let not them be so idle as to read.* But I am perswaded it not so ill spent; I ought not to excuse or repent my self of this subject, on

many grave and worthy men have written whole volumes, Plato, Plu-


to. Morie. ^p Leviores esse nugas quam ut theologum deceant. ^q Lib. 8. Eloquent. cap. 14. de

o. Mortalium vitio fit, qui præclara quæque in pravorum usus vertunt. ^r Quoties de amatoris men-

est, tam vehementer excandui; tam severâ tristitiâ violari aures meas obsceno sermone nolui, ut

quam unum ex philosophis intuerentur. ^s Martial. ^t Lib. 4. of civil conversation. ^u Si male

est opera scribendo, ne ipsi lovent in legendo.



Peter Godefridus, Valleriola, Ficinus, and in P Langius
lesius writ fourteen books of love; and why should I be
epistle in favour of young men, of this subject? a com
dislike the second of the Æneads, and Virgils gravity
amorous passions in an heroical subject: but ⁹ Serviu
justly vindicates the poets worth, wisdom, and discretio
Castalio would not have young men read the ⁷ Canti
thinking, it was too light and amorous a tract, a ballad
old English translation hath it. He might as well forb
nesis, because of the loves of Jacob and Rachel, the s
Dinah, Judah and Thamar; reject the book of Numbers
of the people of Israel with the Moabites; that of Judges
Dalilahs embracings; that of the Kings, for David and
the incest of Amnon and Thamar, Solomons concubine
Esther, Judith, Susanna, and many such. Dicæarch
carp at Platos majesty, that he would vouchsafe to in
amongst the rest, for that dalliance with Agatho,

*Suavia dans Agathon, animam ipse in labra tenebat
Ægra etenim properans tanquam abitura fuit.*

For my part, saith ⁸ Maximus Tyrius, a great Platonist
tantum admiratio habet, sed etiam stupor, I do not on
amazed to read that Plato and Socrates both should ex
city, because he writ of such light and wanton subjects, *Qu
in Idæ concumbentes inducit, ab immortalis nube contect
and Venus fopperies before all the gods, because Apollo
persecuted by Achilles, the ⁹ gods were wounded and ran
that roared louder then Stentor, and covered nine akers o
Vulcan was a summers day falling down from heaven, an
his leg, &c. with such ridiculous passages; when as both
by his testimony, writ lighter themselves: *quid enim tam o
quam amans a temperante, formarum admirator a de
more absurd then for grave philosophers to treat of suc**

little overseen, should divine Plato be defamed? no, rather as he said as drunkenness, if Cato were drunk, it should be no vice at all to be

They reprove Plato then, but without cause (as *Ficinus pleads); for *he is honest and good; and they are worthy to be loved that speak well*

Being to speak of this admirable affection of love, (saith *Valleriola) *it opens a vast and philosophical field to my discourse, by which many become mad: let me leave my more serious meditations, wander in these phical fields, and look into those pleasant groves of the Muses, where, unspeakable variety of flowers, we may make garlands to our selves, adorn us only, but with their pleasant smell and juyce to nourish our and fill our minds desirous of knowledge, &c.* After an harsh and un-

discourse of melancholy, which hath hitherto molested your patience, and the author, give him leave, with *Godefridus the lawyer, and Lau- (cap. 5), to recreate himself in this kinde after his laborious studies, *since grave divines and worthy men have, without offence to manners, to themselves and others, voluntarily written of it.* Heliodorus, a bishop, a love story of Theagenes and Chariclea; and, when some Catos of reprehended him for it, chose rather, saith *Nicephorus, to leave his

book than his book. Aeneas Sylvius, an ancient divine, and past 40 age, (as *he confesseth himself, after Pope Pius Secundus) edited a history of Euryalus and Lucretia. And how many superintendents ing could I reckon up, that have written of light phantastical subjects? us, Erasmus, Alpheratius, twenty four times printed in Spanish, &c.

leave then (to refresh my Muse a little, and my weary readers), to e in this delightsome field, *hoc deliciarum campo*, as Fonseca terms it, on a surly discourse, with a more pleasing aspersion of love matters, *re vitam convenit*, as the poet invites us, *curas nugis, &c.* 'tis good to

our life with some pleasing toys to relish it, and as Pliny tells us, *pars studiosorum amoenitates quærimus*, most of our students love such

subjects; though Macrobius teach us otherwise, *that those old sages d all such light tracts from their studies, to nurses cradles, to please*

ear; yet, out of Apuleius, I will oppose as honourable patrons, Solon, Xenophon, Adrian, &c. that as highly approve of these treatises. On

side me thinks they are not to be disliked, they are not so unfit. I

peremptorily say, as one did, *tam suavia dicam facinora, ut male ei talibus non delectetur.* I will tell you such pretty stories, that foul

um that is not pleased with them; *neque dicam ea quæ vobis audivisse, et voluptati meminisse*, with that confidence, as Beroaldus

enarrations on Propertius. I will not expect or hope for that appro- which Lipsius gives to his Epictetus; *pluris facio quum relego, semper*

m, et, quum repetivi, repetendum, the more I read, the more shall I covet

I will not presse you with my pamphlets, or beg attention; but if e them, you may. Pliny holds it expedient and most fit, *severitatem*

tate etiam in scriptis condire, to season our works with some pleasant se; Synesius approves it; *licet in ludicris ludere*; the 'poet admires

ne tulit punctum, qui miscuit utile dulci: And there be those, with-

et alii Platonium majestatem, quod amor nimium indulserit; Diemarchus et alii; sed male, or honestus et bonus; et amore digni, qui bene dicunt de amore. *Med. obser. lib. 2.

De admirando amoris affectu dicturus; ingens patet campus et philosophicus, quo saepe incutitur ad insaniam; libeat modo vagari, &c. Quæ non ornent modo, sed fragrantia et succundâ plenius alant, &c. *Lib. 1. præfat. de amoribus agens, relaxandi animi causâ

simis studiis fatigati; quando et theologi se his juvari et juvare illis moribus volunt. *12. cap. 34. *Præfat. Quid quadragenario convenit cum amore? Ego vero agnosco scriptum mihi non convenire; qui jam meridiem prætergressus in vespere feror. Aeneas

*Ut severiora studiis amoenitatibus lector condire possit. Accius. *Discum philosophum audire maluit. *In Som. Scip. E sacro suo tum ad cunas nutritum assueverunt, solas aurium delicias profitentes *Babyloniis et Ephesus, qui de ripuerunt, uterque amores Myrrhæ, Cyrenes, et Adonidis. Suidas. *Pet. Aretine, dial.

*Hor.

*et vice calamum in manum sumerem, scripturam longè et à studiis et
passione meâ alienâ me accingerem, horas aliquas à seriis meis occupatio-
nis interim suffuratus, easque velut ludo cuidam ac recreationi destinans;*

** Cogor — retrorsum
Vela dare, atque iterare cursus
Olim relictos.*

*non ignorarem novos fortasse detractores novis hisce interpolationibus
minime defuturos.*

And thus much I have thought good to say by way of preface, lest any
(which [†] Godefridus feared in his book) should blame in me lightness,
rashness, rashness, in speaking of loves causes, entisements, symptomes,
illies, lawfull and unlawfull loves, and lust it self. ** I speak it, only to tax
deleter others from it; not to teach, but to shew the [†]vanities and fopperies
his heroicall or Herculean love, and to apply remedies unto it. I will
of this with like liberty as of the rest.*

** Sed dicam vobis : vos porro dicite multis
Millibus ; et facite hæc charta loquatur anus.*

I demn me not, good reader, then, or censure me hardly, if some part of
Treatise, to thy thinking, as yet be too light ; but consider better of it.
ia munda mundis : [†] a naked man, to a modest woman, is no otherwise
a picture, as Augusta Livia truly said ; and [¶] *mala mens, malus animus ;*
[‡] 'tis taken. If in thy censure it be too light, I advise thee, as Lipsius
his reader for some places of Plautus, *istos quasi Sirenum scopulos præter-*
ire ; if they like thee not, let them pass ; or oppose that which is good to
which is bad, and reject not therefore all. For, to invert that verse of Mar-
and, with Hierom Wolfius, to apply it to my present purpose, *Sunt mala,*
quædam mediocria, sunt bona plura ; some is good, some bad, some is
erent. I say farther with him yet, I have inserted. (** levicula quædam*
dicula ascribere non sum gravatus, circumforanea quædam è theatris, è
mis, etiam è popinis) some things more homely, light, or comicall, *litans*
tiis, &c. which I would request every man to interpret to the best : and,
Julius Cæsar Scaliger besought Cardan, (*si quid urbaniusculè lusum à*
per Deos immortales te oro, Hieronyme Cardane, ne me malè capias)
speak thee, good reader, not to mistake me, or misconstrue what is here
ten ; *Per Musas et Charites, et omnia poetarum numina, benigne lector*
te, ne me malè capias. 'Tis a comicall subject ; in sober sadness I crave
tion of what is amiss, and desire thee to suspend thy judgement, wink at
li faults, or to be silent at least ; but, if thou likest, speak well of it, and
me good success. *Extremum hunc, Arethusa, mihi concede laborem.*

I am resolved however, *velis, nolis, audacter stadium intrare,* in the
pickicks, with those Eliensian wrestlers in Philostratus, boldly to shew my
in this common stage, and in this trage-comedy of love, to act severall
ts, some satyrically, some comically, some in a mixt tone, as the subject
e in hand gives occasion, and present scene shall require, or offer it self.

SUBJECT. II.—Loves Beginning, Object, Definition, Division.

*Loves limits are ample and great ; and a spacious walk it hath, beset with
rns, and for that cause (which [†] Scaliger reprehends in Cardan), not lightly
Be passed over.* Least I incur the same censure, I will examine all the
s of love, his nature, beginning, difference, objects, how it is honest or dis-
onest, a virtue or vice, a naturall passion or a disease, his power and effects,

*Hor. lib. 1. Ode 34. * Hæc prædixi, ne quis temere nos putaret scripsisse de amorum lenociniis, de
Ch. fornicationibus, adulteris, &c. * Taxando et ab his deterrendo humanam lasciviam et insaniam,
res remedia docendo : non igitur candidus lector nobis succenseat, &c. Commonitio erit juvenibus hæc,
ne ut abstineant magis, et omisâ lasciviâ quæ homines reddit insanos, virtutis incumbant studiis
tibus Silv. : et curam amoris si quis nescit, hinc poterit acire. * Martiane Capella, lib. 1. de nupt.
bus. Virginali suffusa rubore, oculos populo obnubens, &c. * Catullus. * Viros nudos castæ femina
et a statu distare. * Houy soynt qui mal y pense. * Pref. Suid. * Exerc. 301. Campus amoris
et spinis obsitus, nec levissimo pede transvolandus.*

how far it extends: of which although something hath been said in partition, in those sections of perturbations (^a *for love and hatred are and most common passions, from which all the rest arise, and are as* as Picolomineus holds, or as Nich. Caussin, the *primum mobile* of affections, which carry them all about them) I will now more copiously through all his parts and severall branches, that so it may better appear love is, and how it varies with the objects, how in defect, or (which ordinary and common) immoderate, and in excess, causeth melancholy.

Love, universally taken, is defined to be *desire*, as a word of more signification: and though Leon. Hebreus, the most copious writer of the subject, in his third dialogue make no difference, yet in his first he distinguishes them again, and defines love by desire. ^a *Love is a voluntary affection to enjoy that which is good.* ^b *Desire wisheth; love enjoys; of the one is the beginning of the other: that which we love is that which we desire is absent.* ^c *It is worth the labour,* saith Platon, consider well of love, whether it be a god or a divell, or passion of the one or partly god, partly divell, partly passion. He concludes love to consist of all three, to arise from a desire of that which is beautiful and defines it to be *an action of the minde, desiring that which is good.* He calls it the great divell, for its vehemency, and sovereignty over all passions, and defines it an appetite, ^e *by which we desire some good to be.* Ficinus, in his comment, adds the word *fair* to this definition—love is of enjoying that which is good and fair. Austin dilates this definition, and will have love to be a delectation of the heart, ^f *for something we seek to win, or joy to have, coveting by desire, resting in joy.* (Exerc. 301) taxeth these former definitions, and will not have love defined by desire or appetite; *for, when we enjoy the things we desire, remains no more appetite: as he defines it, love is an affection by which we are united to the thing we love, or perpetuate our union; which* part with Leon. Hebreus.

Now this love varies as its object varies, which is alwayes good, fair, gracious, and pleasant. ^b *All things desire that which is good.* are taught in the ethicks, or at least that which seems to them to be good. *quid enim vis mali,* (as Austin well inferres) *dic mihi? puto nihil in actionibus;* thou wilt wish no harm I suppose, no ill in all thine thoughts or desires; *nihil mali vis;* ⁱ thou wilt not have bad corn, a naughty tree, but all good; a good servant, a good horse, a good friend, a good neighbour, a good wife. From this goodness beauty; from beauty, grace, and comeliness, which result as so many from their good parts, make us to love, and so to covet it: for, when pleasing and gracious in our eyes, we should not seek. ^j *No man* (saith Aristotle, 9 mor. cap. 5) *but he that was first delighted with the beauty.* As this fair object varies, so doth our love. Proclus holds, *omne pulchrum amabile*, every fair thing is amiable: what we love is fair and gracious in our eyes; or at least we do so hold and still esteem of it. ^k *Amiability is the object of love;*

^a Grad. 1. cap. 29. ex Platone. Primæ et communissimæ perturbationes, ex quibus ceteræ earum sunt pedissequæ. ^b Amor est voluntarius affectus et desiderium re bonâ fruendi. ^c *optantis;* amor eorum quibus fruimur; amoris principium, desiderii finis; amatum adest. ^d de amore. Operæ pretium est de amore considerare, utrum Deus, an dæmon, an passio quædam partim Deus, partim dæmon, passio partim, &c. Amor est actus animi bonum desiderans. Dæmon, convivio. ^e Boni pulchrique fruendi desiderium. ^f Godefridus, l. 1. cap. 2. Amatio cordis alicujus ad aliquid, propter aliquod desiderium in appetendo, et gaudium perfruendo, desiderium currens, requiescens per gaudium. ^g Non est amor desiderium aut appetitus, ut alii tenuis traditum; nam, cum potimur amatâ re, non manet appetitus; est igitur affectus, quo contenti sumus, aut unumquemque perpetuamus. ^h Omnia appetunt bonum. ⁱ Terram non vis in segetem, sed bonam arborem, equum bonum, &c. ^j Nemo amore capitur, nisi qui fuerit antea et ceteris delectatus. ^k Amabile objectum amoris et scopus, cujus adeptio est finis, cujus gratia animus enim aspirat ut eo fruatur; et formam boni habet, et præcipue videtur et placet. ^l Grad. 7. cap. 2. et grad. 8. cap. 35.

and is to obtain it, for whose sake we love, and which our minde covets joy. And it seems to us especially fair and good : for good, fair, and unity, not be separated. Beauty shines, Plato saith, and by reason of its splendor shining, causeth admiration ; and the fairer the object is, the more eagerly sought. For, as the same Plato defines it, *'beauty is a lively shining or rising brightness, resulting from effused good, by ideas, seeds, reasons, causes, stirring up our mindes, that by this good they may be united and be one.* Others will have beauty to be the perfection of the whole composition, *'caused out of the congruous symmetry, measure, order and manner parts ; and that comeliness which proceeds from this beauty is called grace ; and from thence all fair things are gracious : for grace and beauty are wonderfully annexed, ^{so} sweetly and gently win our souls, and strongly re, that they confound our judgement, and cannot be distinguished. Beauty and grace are like those beams and shinings that come from the glorious and the sun, which are diverse, as they proceed from the diverse objects, to be and affect our several senses ; ^{as} the species of beauty are taken at eyes, ears, or conceived in our inner soul, as Plato disputes at large in his *logue de Pulchro, Phædro, Hippias*, and, after many sophistical errors stated, concludes that beauty is a grace in all things, delighting the eyes, and soul it self ; so that, as Valesius infers hence, whatsoever pleaseth ears, eyes, and soul, must needs be beautifull, fair, and delightsome to us. *Nothing can more please our ears than musick, or pacifie our minds.* Houses, pictures, orchards, gardens, fields, a fair hawk, a fair horse, is acceptable unto us ; whatsoever pleaseth our eyes and ears, we call beautifull and fair. ¹ *Pleasure belongeth to the rest of the senses, but grace and beauty to these two alone.* As the objects vary and are diverse, so they differently affect our eyes, ears, and soul it self : which gives occasion to some, to take so many severall kinds of love as there be objects : one beauty from God, of which and divine love, ^{St.} Dionysius, with many others and Neotericks, have written just volumes, *De amore Dei*, as they have written many parenetical discourses ; another from his creatures ; there is a beauty of the body, a beauty of the soul, a beauty from vertue, *formam tyrum* Austin calls it, *quam videmus oculis animi*, which we see with the eye of our minde, which beauty (as Tully saith) if we could discern with corporeal eyes, *admirabiles sui amores excitaret*, would cause admirable affections, and ravish our souls. This other beauty which ariseth from those extreme parts, and graces which proceed from gestures, speeches, all motions, and proportions of creatures, men and women, (especially women, which made those old poets put the three Graces still in Venus's company, as attending on her, and holding up her train) are infinite almost, vary their names with their objects, as love of money, covetousness, love of beauty, lust, immoderate desire of any pleasure, concupiscence, friendship, love, good will, &c. and is either vertue or vice, honest, dishonest, excessive, defect, as shall be shewed in his place ;—heroicall love, religious love, &c. which may be reduced to a twofold division, according to the severall parts which are affected, the braine and liver ; *amor et amicitia*, as Scaliger (*exercitat.* 301), Valesius, and Melancthon, warrant out of the Greek, *φιλεῖν & ἱπᾶν*, from that speech of Pausanias, belike, that makes two*

anima est vitalis fulgor ex ipso bono manans, per ideas, semina, rationes, umbras effusus, animos excelsat per bonum in unum redigantur. ² Pulchritudo est perfectio compositi, ex congruente ordine, et ratione partium consurgens ; et venustas inde prodiens gratia dicitur, et res omnes pulchre sunt.

³ Gratia et pulchritudo ita suaviter animos demulcent, ita vehementer alliciunt, et admirabilem committunt, ut in unum confundantur, et distingui non possunt ; et sunt tanquam radii et splendor solis in rebus variis vario modo fulgentes. ⁴ Species pulchritudinis hauriuntur oculis, et nihil hinc magis animos conciliat quam musica, pulchre

⁵ In reliquis sensibus voluptas, in his pulchritudo et gratia. ⁶ Lib. 4. de divinis. ⁷ Plato.



procreation of children is as necessary as that finds
therefore called bad, because it is abused, and withdrawn
speculation of that other, to viler objects : so far Ficinus
de civ. Dei et sup. Psal. 64) hath delivered as much in e
ture is good, and may be loved well or ill : and two ci
Jerusalem and Babylon, the love of God the one, the l
other ; of these two cities we are all citizens, as by exar
we may soon finde, and of which : the one love is the ro
other of all good. So, in his 15 *cap. lib. de amor. Eccles*
four cardinal vertues to be naught else but love rightly
book *de civ. Dei, cap. 22*, he calls vertue the order of
following (1. *part. 2. quæst. 55. art. 1. and quæst. 56.*
confirms as much, and amplifies in many words. * Lu
pose hath a division of his own ; one love was born in
various and raging in young mens breasts as the sea it sei
ing lust : the other is that golden chain which was let
and with a divine fury ravisheth our souls, made to th
stirs us up to comprehend the innate and incorruptible
were once created. Beroaldus hath expressed all this in

Dogmata divini memoraunt al vera Platonis,
Sunt Geminae Veneres, et geminatus Amor.
Cœlestis Venus est nullo generata parente,
Quæ casto sanctos necit amore viros.
Altera sed Venus est totum vulgata per orbem,
Quæ Divûm mentes alligat, atque hominum ;
Improba, seductrix, petulans, &c.

If divine Platos teachen
Two Veneres, two l
The one from heaven
Which knits our so
The other famous ove
Binding the hearts
Dishonest, wanton, as
Rules whom she wi

This twofold division of love, Origen likewise followes
Canticles, one from God, the other from the divell, as h
ing it in the worser sense) ; which many others repeat
which (to omit all subdivisions) in excesse or defect, as
degenerate, cause melancholy in a particular kinde, as s
place. Austin, in another tract, makes a threefold divisi
we may use well or ill : *God, our neighbour, and the w*
our neishhour next us. the world beneath us. In the c

and companion of our journey in the way of the Lord: not in him, there is no aid, hope, or confidence in man. From the world our love, when we begin to admire the Creator in his works, and glorify God in his creatures. With the world it should run, if, according to the mutability of all temporalities, it should be dejected in adversity, or over elevated in prosperity; to the world, if it would settle it self in its vain delights and pleasures. Many such partitions of love I could repeat, and subdivisions; but (which Scaliger objects to Cardan, *Exercitat.* 501) * I confound filthy lust, with pure and divine love, I will follow that accurate division of

Hebreus, dial. 2. betwixt Sophia and Philo, where he speaks of natural, sensible and rational love, and handleth each apart. Natural love or sympathy is that sympathy or antipathy, which is to be seen in animate and inanimate creatures, in the four elements, mettals, stones: *gravia tendunt deorsum*, all things run to his centre, fire upward, and rivers to the sea. The sun, moon, and planets still round, * *amantes naturæ debita exercere*, for love of perfection. Love is manifest, I say, in inanimate creatures. How comes a load-stone to draw iron to it, jet chaff, the ground to covet showers, but for love? No creature. Hierom concludes, is to be found, *quod non aliquid amat*, no stock, no creature that hath not some feeling of love. 'Tis more eminent in plants, hearbs, especially observed in vegetals; as betwixt the vine and elm a great antipathy; betwixt the vine and the cabbage, betwixt the vine and olive (*o fugit Bromium*), betwixt the vine and baies, a great antipathy; the vine doth not the bay, * *nor his smell, and will kill him, if he grow near him*; the bay and the lintle cannot endure one another; the olive^d and the mirtle embrace one another, in roots and branches, if they grow neer. Read more of this in Pico (grad. 7. cap. 1), Crescentius (lib. 5. de agric.) Baptista Porta (de lib. 1. cap. de plant. odio et Element. sym.) Fracastorius (de sym. et antipath.) Of the love and hatred of planets, consult with every astrologer: Hebreus gives many fabulous reasons, and moralizeth them withall.

Sensible love is that of brute beasts, of which the same Leon. Hebreus, dial. 2) assigns these causes; first, for the pleasure they take in the act of copulation, male and female love one another:—secondly, for the preservation of the species, and desire of young brood:—thirdly, for the mutuall agreement, and affection of the same kinde; *Sus sui, canis cani, bos bovi, et asinus asino pulchritudo videtur*, as Epicharmus held; and, according to that adagy of Dioscorus, *Adsidet usque graculus apud graculum*, they much delight in one another's company: * *Formicæ grata est formicæ, cicada cicadæ*, and birds of their own kind will gather together:—fourthly, for custome, use, and familiarity; a dog be trained up with a lion and a bear, contrary to their natures, will love each other. Hawks, dogs, horses, love their masters and keepers. In stories I could relate in this kinde: but see Gillius, *de hist. anim. lib. 3. cap. 14.*, those two epistles of Lipsius, of dogs and horses, Agellius, &c.—for bringing up, as if a bitch bring up a kid, a hen ducklings, an hedgehog a cuckow, &c.

The third kinde is *amor cognitionis*, as Leon calls it, rational love, *intellectualis amor*, and is proper to men, on which I must insist. This appears in angels, men. God is love it self, the fountain of love, the disciple of love, as Plato stiles him; the servant of peace, the God of love and peace; peace with all men, and God is with you.

—* *Quisquis veneratur Olympum,
Ipse sibi mundum subjicit, atque Deum.*

By this love (saith Gerson) we purchase heaven, and buy the kingdom

confundam vesanos et fœdos amores beatissimum sceleratum cum puro, divino, et vero, &c. * Fonsæca, *Amor ex Augustini forsan lib. 11. de Civit. Dei. Amore Inconcessus stat mundus, &c.* ^b Alciat. *Vitis laurum non amat, nec ejus odorem; si prope crescat, enecat. Lappa lenti adversatur.* ^c *pathia olei et myrti ramorum et radicem se complectentium.* Mizaldus, *secret. cent. 1. 47.* * Theophrastus, *Idyll. 2.* ^d Mantuan. *Caritas munifica, quæ mercamur de Deo regnum Dei.*

rings, squares, &c. shadow unto us,

Si rerum queris fuerit quis finis et ortus,
Desine; nam caussa est unica solus amor.

If first and last of all
Cease; love's the soul

Love, saith ^k Leo, made the world; and afterwards in re
so loved the world, that he gave his only begotten son fo
Behold what love the Father hath shewed on us, that we s
sons of God. 1 John, 3. 1. Or by his sweet providence,
either all in generall, or his saints elect and church in
keeps as the apple of his eye, whom he loves freely (as H
and dearly respects. ^l *Carior est ipsis homo, quam sibi*:
nor for any merit or grace of ours; for we are most vile an
his incomparable love and goodness, out of his divine n
that Homers golden chain, which reacheth down from h
which every creature is annexed, and depends on his Crea
saith ^m Moses; and it was good; and he loves it, as good

The love of angels and living souls is mutuall amongst
us militant in the church, and all such as love God; as
diate the earth from those celestiall thrones, they by thei
on us, ⁿ *in salute hominum promovendâ alacres, et cons*
there is joy in heaven for every sinner that repenteth; t
solicitous for our good, ^o *casti genii*.

Ubi regnat caritas, suave desiderium,
Lætitiaque et amor Deo conjunctus.

Love proper to mortall men is the third member of this s
subject of my following discourse.

MEMB. II.

SUBJECT. I.—*Love of men, which varies as his obje
pleasant, honest.*

VALESIVS (*lib. 3. contr. 13.*) defines this love, which is
affection of both powers, appetite and reason. The rat
brain, the other in the liver (as before hath been said
others). The heart is diversly affected of both, and c
waies by consent. The sensitive faculty most part over
soul is carried hood-winkt, and the understanding ca
^q *The heart is variously inclined: sometimes they are*

large; and whatsoever is beautifull and fair, is referred to them, or any to be desired. * *To profitable, is ascribed health, wealth, honour, &c.* and is rather ambition, desire, covetousness, then love. Friends, children, of women, * all delightfull and pleasant objects, are referred to the second. Love of honest things consists in vertue and wisdom, and is preferred to that which is profitable and pleasant; intellectuall, about that which is honest. 'St. Austin calls *profitable, worldly; pleasant, carnal; honest, spirituall.* " *Of and from all three, result charity, friendship, and true love, which respects God and our neighbour.* Of each of these I will briefly say, and shew in what sort they cause melancholy.

amongst all these fair enticing objects, which procure love, and bewitch
soul of man, there is none so moving, so forcible as profit; and that
eb carrieth with it a shew of commodity. Health indeed is a pretious
e, to recover and preserve which, we will undergo any misery, drink
e potions, freely give our goods: restore a man to his health, his purse
open to thee; bountifull he is, thankfull and beholding to thee; but give
wealth and honour, give him gold, or what shall be for his advantage
preferment, and thou shalt command his affections, oblige him eternally
see, heart, hand, life, and all, is at thy service; thou art his dear and
g friend, good and gracious lord and master, his Mæcenas; he is thy
e, thy vassall, most devote, affectioned, and bound in all duty. Tell him
d tydings in this kinde, there spoke an angel, a blessed hour that brings
ain; he is thy creature, and thou his creator; he hugges and admires
; he is thine for ever. No loadstone so attractive as that of profit; none
ir an object as this of gold: * nothing wins a man sooner than a good turn;
ity and liberality command body and soul.

... (erede mihi) placant hominesque Deosque :
... dantur donis Jupiter ipse datis.

Good turns do pacifie both God and men,
And Jupiter himself is won by them.

gold, of all other, is a most delicious object; a sweet light, a goodly lustre; *gratius aurum quam solem intuemur*, saith Austin, and we had rather see it than the sun. Sweet and pleasant in getting, in keeping, it costs all our labours: intolerable pains we take for it, base employments, bitter flouts and taunts, long journeys, heavy burdens; all are made light and easie by this hope of gain.

— at mihi plaudo
Ipse domi, simul ac nummos contempletur in arch.

the sight of gold refresheth our spirits, and ravisheth our hearts, as that
 Babylonian garment and *golden wedge did Achan in the camp; the very
 sight and hearing sets on fire his soul with desire of it. It will make a man
 to the Antipodes, or tarry at home and turn parasite, lye, flatter, prosti-
 tute himself, swear and bear false witness; he will venture his body, kill a
 man, murder his father, and damn his soul to come at it. *Formosior auri*
est, as *he well observed, the mass of gold is fairer than all your Græcian
 pictures, that Apelles, Phidias, or any doting painter, could ever make: we
 are enamoured with it.

7 Prima ferè vota, et cunctis notissima templis,
Divitiæ ut crescant.————

our labours, studies, endeavours, vows, prayers and wishes, are to get it, to compass it.

* Hæc est illa cui famulatur maximus orbis,
Divæ potens rerum, domitrixque Pecunia fati.

is the great goddess we adore and worship; this is the sole object of

Utile sanctas refertur; utilem est ambitio, cupido, desiderium, potius quam amor, excessus, avaritia.
 Num. grad. 7. cap. 1. Lib. de amicit. Utile mundanum, carnale jucundum, spirituale honestum.
 singulis tribus sit caritas et amicitia, que respiciat Deum et proximum. Benefactores precipue
 vivas. Vires, 8. de animâ. Jos. 7. Petronius Arbiter. Juvenalis. Joh. Secund. lib.
 1. cap. 1.

our desire. If we have it, as we think, we are made for ever three princes, lords, &c. If we lose it, we are dull, heavy, dejected, dissatisfied, miserable, desperate, and mad. Our estate and *bene esse* ebbs away with our commodity; and as we are endowed or enriched, so are we loved and esteemed: it lasts no longer than our wealth; when that is gone, object removed, farewell friendship: as long as bounty, good cheer, rewards, were to be hoped, friends enough; they were tied to thee with teeth, and would follow thee as crows do a carcass: but, when thy gold is gone and spent, the lamp of their love is out; and thou shalt be scorned, hated, injured. * Lucians Timon, when he lived in prosperity the sole spectacle of Greece, onely admired; who but Timon! Every body loved, honoured, applauded him; each man offered him his services, sought to be kin to him: but, when his gold was spent, his fair picture gone, farewell Timon; none so ugly, none so deformed, so odious as Timon; no man so ridiculous on a sudden: they gave him a penny a rope; no man would know him.

'Tis the generall humour of the world; commodity steers our course throughout; we love those that are fortunate and rich, that thrive, whom we may receive mutuall kindness, hope for like courtesies, get a gain or profit; hate those, and abhor, on the other side, which are poor, miserable, or by whom we may sustain loss or inconvenience. And even those that were now familiar and dear unto us, our loving and long friends, neighbours, kinsmen, allies, with whom we have conversed and lived as Geryons for some years past, striving still to give one another all good and entertainment, with mutual invitations, feastings, disports, of whom we would ride, run, spend our selves, and of whom we have heard and honourably spoken, to whom we have given all those turgent testimonies, magnificent eulogiums, most excellent and most noble, worthy, wise, learned, valiant, &c. and magnified beyond measure—if any contrivance arise betwixt us, some trespass, injury, abuse, some part of our good is tainted, a peeces of land come to be litigious, if they cross us in our way, touch the string of our commodity, we detest and depress them upon the spot: neither affinity, consanguinity, or old acquaintance can containe *rupto jecore exierit caprificus*. A golden apple sets altogether by as if a marrow bone or hony comb were flung amongst bears: father, brother and sister, kinsmen are at odds: and look, what malice, detestation, can invent, that shall be done, *Terribile, durum, pestilens, atrox*; mutuall injuries, desire of revenge, and how to hurt them, him and all our studies. If our pleasures be interrupt, we can tolerate it; if we are hurt, we can put it up and be reconciled; but touch our commodity, most impatient: fair becomes foul, the Graces are turned to Harpies, salutations to bitter imprecations, mutuall feastings to plotting villainies, and counterminings; good words to satyres and invectives; we revile *tra*; nought but his imperfections are in our eyes; he is a base knave, a monster, a caterpillar, a viper, an hog-rubber, &c. *Desinit in pisces* *formosa supernè*: This scene is altered on a sudden; love is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed upon this object of commodity, and upon money, the desire in excess is covetousness. Ambition tyrannizeth over our souls, as shewed, and in defect crucifies as much; as, if a man by negligence, prodigality, waste and consume his goods and beggery follows, and melancholy: he becomes an abject, ^a odious, ^b then an infidel, in not providing for his family.

* Lucianus, Timon. ^a Pers. ^b Part. 1. sect. 2. memb. 3. sub. 12. ^c Tim. 1.

SUSECT. II.—*Pleasant Objects of Love.*

NT objects are infinite, whether they be such as have life, or be fe. Inanimate are countries, provinces, towers, towns, cities, as he *Icherrimam insulam videmus, etiam cum non videmus*; we see a fair description, when we see it not. The ^f sun never saw a fairer city, *Tempe*, orchards, gardens, pleasant walks, groves, fountains, &c. in it self is said to be ^s fair or foul; fair buildings, ^h fair pictures, all elaborate, and curious works, clothes, give an admirable lustre: we and gaze upon them, *ut pueri Junonis avem*, as children do on a peafair dog, a fair horse and hawk, &c. (ⁱ *Thessalus amat equum*, *buculum Ægyptius*, *Lacedæmonius catulum*, &c.) such things we most gracious in our sight, acceptable unto us, and whatsoever else of this passion, if it be superfluous or immoderately loved, as Guianerius

These things in themselves are pleasing and good, singular ornecessary, comely, and fit to be had; but when we fix an immoderate dote on them over much, this pleasure may turn to pain, bring much discontent unto us, work our final overthrow, and cause melancholy. Many are carried away with those bewitching sports of gaming, hunting, and such vain pleasures, ^j as I have said: some with immo- sire of fame, to be crowned in the Olympicks, knighted in the field, by these means ruin themselves. The lascivious dotes on his fair the glutton on his dishes, which are infinitely varied to please the e epicure on his severall pleasures, the superstitious on his idol, and self with future joys, as Turks feed themselves with an imaginary per- of a sensuall paradise: so severall pleasant objects diversely affect n. But the fairest objects and entisings proceed from men themselves, et frequently captivate, allure, and make them dote beyond all mea- one another, and that for many respects: first, as some suppose, by that ce of stars, (*quod me tibi temperat astrum?*) they do singularly dote man, hate such again, and can give no reason for it. ^k *Non amo te*, c. Alexander admired Hephæstion, Adrian Antinoüs, Nero Sporus, physicians refer this to their temperament; astrologers to trine and pects, or opposite to their severall ascendants, lords of their genitures, hatred of planets; ^l Cicogna, to concord and discord of spirits; but outward graces. A merry companion is welcome and acceptable to and therefore, saith ^m Gomesius, princes and great men entertain d players commonly in their courts. But ⁿ *pares cum paribus facil- regantur*; 'tis that ^o similitude of manners, which ties most men in an le link, as, if they be addicted to the same studies or disports, they one anothers companies; *birds of a feather will gather together*; of divers inclinations, or opposite in manners, they can seldome econdly, ^p affability, custome, and familiarity, may convert nature es, though they be different in manners, as, if they be country-men, dents, colleagues, or have been fellow-souldiers, ^q brethren in afflic- *erba calamitatum societas diversi etiam ingenii homines conjungit*) r some such accidentall occasion: though they cannot agree amongst s, they will stick together like burrs, and hold against a third: so, e discontinuance, or death, enmity ceaseth; or in a forrain place.

t. Camdeno. ^f Leland of St. Edmondsbury. ^g Cælum serenum, cælum visu fædum, de Angliâ. ^h Credo equidem, vivos ducent è marmore vultus. ⁱ Max. Tyrius, ser. l. 1. sec. 2. memb. 3. ^j Mart. ^k Omnif. mag. lib. 12. cap. 3. ^l De snle geniali, ^m Theod. Prodrômus amor. lib. 3. ⁿ Similitudo morum parit amicitiam. ^o Vives, 3. ^p Qui simul fecere naufragium, aut unâ pertulere vincula, vel consilii conjurationive soci- tur, invicem amant: Brutum et Cassium invicem infensos Cæsarianus dominatus conciliavit. idus et Julius Flaccus, quum essent inimicissimi, censores renunciati, similitates illico depo- et, cap. 4. de causâ amor. ^q Papilius.

noble Scaliger, *incredibilis ingenii præstantia, &c.* *L*
nibus per omnia comparandus: scripta ejus aurea, a
poplitibus veneramur flexis, &c. But, when they be
absurd as Scaliger, so vile and base, as his books *de*
other satyricall invectives, may witness. Ovid, in *Ibi*
was not so bitter. Another great tie or cause of love
rents are dear to their children, children to their paren
cosens of all sorts, as an hen and chickens, all of a k
her own bird fairest. Many memorable examples are
portenti simile, if they do not: "a mother cannot forge
found out the true owner: love of parents may not be c
descends; and they that are inhumane in this kinde, a
they breath, and of the four elements: yet many unnat
in this rank, of hard-hearted parents, disobedient ch
brothers; nothing so common. The love of kinsme
kinsmen (as the saying is) *few friends*. If thine estat
able *par pari referre*, to requite their kindness, there
pondence; otherwise thou art a burden, most odious t
The last object that ties man and man, is comeliness
alone, as men love women with a wanton eye; which
heroicall, or Love-Melancholy. Other loves (saith
called with some contraction, as the love of wine, gold
is predominant in an higher strain, whose part affected i
deserves a longer explication, and shall be dilated apa

SUBJECT. III.—*Honest Objects of Love*

BEAUTY is the common object of all love; as * *jet d*
beauty love: virtue and honesty are great motives, i
as the rest, especially if they be sincere and right, not
from true form, and an incorrupt judgement. Those
and Anteros, are then most firm and fast. For man
are deceived by their flattering Gnathoes, dissemblin
hypocrites, that make a shew of great love, leart
virtue, zeal, modesty, with affected looks and coun
protestations often steal away the hearts and favou

honours, offices: but these men cause harsh confusion often, and as Rehoboam's counsellors in a common-wealth, overthrow themselves. Tandlerus, and some authors make a doubt, whether hatred may be compelled by philters or characters; Cardan, and, by pretious stones and amulets; astrologers, by election of times, shall elsewhere discuss. The true object of this honest love is honesty, ^a real worth, *interna forma*; and this love cannot be compelled: *ut ameris, amabilis esto*; love it self is the most potent virtue and wisdom, *gratia gratum faciens*, the sole and only grace, refined, but open, honest, simple, naked, ^a *descending from heaven*, style hath it, an infused habit from God, which hath given severall it, learning, tongues, for which they shall be amiable and gracious (1). as to Saul stature and a goodly presence (1 *Sam.* 9. 2): Joseph in Pharaoh's court (*Gen.* 39) for ^b his person; and Daniel with of the eunuchs (*Dan.* 1. 9.) Christ was gracious with God and men (2). There is still some peculiar grace, as of good discourse, eloquence, honesty, which is the *primum mobile*, first mover, and a most instrument to draw the favours and good wills of men's eyes, ears, and into them. When *Jesus spake, they were all astonished at his answer.* (2. 47) and wondred at his gracious words which proceeded from

An orator steals away the hearts of men, and, as another Orpheus, *unde vult*, he pulls them to him by speech alone: a sweet voice admiration; and he that can utter himself in good words, in our oration, is called a proper man, a divine spirit. For which cause, heid poets, *senatus populusque poetarum*, made Mercury the gentle to the Graces, captain of eloquence, and those Charites to be Jupiter's daughters, descended from above. Though they be otherwise, crooked, ugly to behold, those good parts of the mind denote fair. Plato commends the beauty of Socrates; yet who was more maintenance, stern and ghastly to look upon? So are and have been philosophers, as ^c Gregory Nazianzen observes, *deformed, most part, which is to be seen with the eyes, but most elegant in that which is in.* *Sæpe sub attrita latitat sapientia veste.* Æsop, Democritus, Melancthon, Gesner, &c. withered old men, *Sileni* Alci-harsh and impolite to the eye; but who were so terse, polite, eloquent, learned, temperate, and modest? No man then living was so fair as so lovely, *quoad superficiem*, to the eye, as ^d Boëthius observes: *corpus turpissimum interne*, a most deformed soul. Honesty, conditions, are great entisers to such as are well given, and much the favour and good will of men. Abdolonymus, in Curtius, a poor which mine author notes, *the cause of this poverty was his honesty*, honesty and continency, from a private person, (for they found him digger) was saluted king, and preferred before all the magnificoes of *jecta ei vestis purpurâ auroque distincta; a purple embroidered as put upon him,* ^e *and they bade him wash himself, and, as he y, take upon him the stile and spirit of a king*, continue his conduct the rest of his good parts. Titus Pomponius Atticus, that in of Rome, was so fair conditioned, of so sweet a carriage, that nerally beloved of all good men, of Cæsar, Pompey, Anthony, vers sects, &c. *multas hæreditates* (^f Cornelius Nepos writes) *solâ insequutus.* *Operæ pretium audire, &c.* it is worthy of your attention cries, *you that scorn all but riches, and give no esteem to virtue,*

^a Nihil divinius homine probo.

^b James, 3. 17.

^c Gravior est pulchro veniens de

^d Orat. 18. Deformis plerumque philosophi ad id quod in aspectum cadit, ea parte oculos fugit.

^e 43. de consol.

^f Causa ei paupertatis philosophia, sicut plerisque

^g Abiit corpus, et cape regis animum, et in eam fortunam, quâ dignus es, continentiam et vitam ejus.

except they be wealthy withall, Q. Cincinnatus had by the consent of the senate, was chosen dictator; on account were Cato, Fabritius, Aristides, Antoninus, Pudent worth: so Cæsar, Trajan, Alexander, admired for loved Alexander, but Parmenio the king: *Titus deli* and, which Aurelius Victor hath of Vespasian, the d^d Edgar Etheling was in England, for his ^k excellent v^e is yet fresh, sweet; and we love them many ages a dead. *Suavem memoriam sua reliquit*, saith Lipsius and dead they are all one. ¹ *I have ever loved, as the wrote to Dolabella) Marcus Brutus, for his great w constancy, sweet conditions; and believe it, ^m there i and fair as vertue. I ⁿ do mightily love Calvisinus Sossius) a most industrious, eloquent, upright man; wh me.* The affection came from his good parts. And, as on the 84 Psalm, ^o *there is a peculiar beauty of justice which we see with the eyes of our hearts, love, and ar in martyrs: though their bodies be torn in pieces with beauty shines, and we love their vertues.* ^p The Stoic a wise man is only fair; and Cato (in Tully, 3, *de F same, that the lineaments of the minde are far fairer th incomparably beyond them: wisdom and valour, acco especially deserve the name of beauty, and denominated parabiliter pulchrior est* (as Austin holds) *Veritas Helena Græcorum. Wine is strong; the king is strong but truth overcometh all things* (1 Esd. 3. 10, 11, 12). *that findeth wisdom, and getteth understanding; thereof is better then silver, and the gain thereof be more precious then pearls; and all the things thou can compared to her* (Prov. 3. 13, 14, 15). A wise, true good man, I say it again, is onely fair. ^r It is reported of France, and wife to Lewis 11th, a Scottish woman b forth in an evening with her ladies, she spied M. Alan chaplains, a silly, old, ^s hard-favoured man, fast asle kissed him sweetly; when the young ladies laughed at h that it was not his person that she did embrace and a Platonick love, the divine beauty of ^t his soul. Th hath been adored, admired; a singular lustre hath pro the more vertuous he is, the more gracious, the more a much followed upon earth as Christ himself; and, a (45. 2), *he was fairer then the sons of men.* Chry Mat.) Bernard (*Ser. 1. de omnibus sanctis*), Austin Ca Mat.) interpret it of the ^v beauty of his person; there v in his looks; it shined like lightning, and drew all n Cyril (*lib. 6. super. 55. Esay*), Theodoret, Arnobius of his divinity, justice, grace, eloquence, &c. Thom both; and so doth Baradius, and Peter Morales

^k Qui pro divitiis humana spernunt, nec virtutis locum putant, nisi opes a sensu patrum in dictatorem Romanum electus. ¹ Curtius. ^j Edgar ^l Morum suavitatis, obvia comitas, prompta officia, mortalium animos den Semper amavi, ut tu scis, M. Brutum, propter ejus summum ingenium, si probitatem et constantiam: nihil est, mihi crede, virtute formosius, nihil amores excitaret, si simulacrum ejus ad oculos penetraret. Plato, Phedone. sime diligo virum rectum, disertum, quod apud me potentissimum est. ^o titiae, quam videmus oculis cordis, anamus, et exardescimus, ut in martyribus lacerarent, etsi alias deformes, &c. ^p Lipsius manuduc. ad Phys. Stoic. II pulcher. ^q Fortitudo et prudentia pulchritudinis laudem præcipue mere in hist. an 1430. ^r Erat autem fæde deformis, et eâ formâ, quâ citius pueri ad osculum puelle. ^s Deformis iste etsi videatur senex, divinum animum suo fulgor, et divina majestas homines ad se trahens.

et Mariæ), adding as much of Joseph and the Virgin Mary, — *hæc formâ præcesserit omnes*, according to that prediction of Sibylla Cumæa, they present or absent, near us, or afar off, this beauty shines, and will attract many miles to come and visit it. Plato and Pythagoras left their treasuries, to see those wise Egyptian priests: Apollonius travelled into Arabia, Persia, to consult with the Magi, Brachmanni, Gymnosophists. The queen of Sheba came to visit Solomon; and many, saith ^u Hierom, went to Spain and remote places a thousand miles, to behold that eloquent man; ^v *Multi Romam, non ut urbem pulcherrimam, aut urbis et orbis domum Octavianam, sed ut hunc unum inviserent audirentque, a Gadibus profecti sunt.* No beauty leaves such an impression, strikes so deep, ^w or links the souls of men closer than virtue.

^x Non, per Deos, aut pictor posset,
Aut statuarius ullus, fingere
Talem pulchritudinem, qualem virtus habet:

painter, no graver, no carver, can express virtues lustre, or those adorable rays that come from it, those enchanting rays that enamour posterity, those everlasting rays that continue to the worlds end. Many, saith ^y Porcius, that loved and admired Alcibiades in his youth, knew not, but not for Alcibiades a man; *nunc intuentes quærebant Alcibiadem*: but the beauty of Socrates is still the same; ^z virtues lustre never fades, is ever fresh and green, *semper viva* to all succeeding ages, and a most attractive stone, to draw and combine such as are present. For that reason, belike, ^a *ser* feigns the three graces to be linked and tied hand in hand, because the hearts of men are so firmly united with such graces. ^b *O sweet bands,* ^c *ecce exclaims*) *which so happily combine, that those which are bound by love their binders, desiring, withall, much more harder to be bound, than as so many Geryons, to be united into one.* For the nature of true friendship is to combine, to be like affected, of one minde,

^d Velle et nolle ambobus idem, satiatque toto
Mens vero —

the poet saith, still to continue one and the same. And where this love takes place, there is peace and quietness, a true correspondence, perfect unity, a diapason of vows and wishes, the same opinions, as betwixt ^e Damon and Jonathan, Damon and Pythias, Pylades and Orestes, ^f Nisus and Egeus, Theseus and Pirithous: ^g they will live and die together, and execute one another with good turns, (^h *nam vinci in amore turpissimum erat*) not only living, but, when their friends are dead, with tombs and monuments, nænias, epitaphs, elegies, inscriptions, pyramids, obelisks, statues, pictures, histories, poems, annals, feasts, anniversaries, many ages (as Platos schollers did) they will *parentare still*, omit no good office that may tend to the preservation of their names, honours, and eternal memory. ⁱ *Illum coloribus, illum cerâ, illum ære, &c.* He did express his friends in colours, in wax, in brass, in ivory, marble, gold and silver, (as ^j reports of a citizen in Rome) *and in a great auditory, not long since, read a just volume of his life.* In another place, ^k speaking of an epigram which Martial had composed in praise of him, *He gave me as much as he could, and would have done more if he could: though what can a man give for then honour, glory, and eternity? But that which he wrote, peradven-*

est. lib. vulgar. ^l Pars. inscrip. Tit. Livii statue Patavii. ^m A true loves knot. ⁿ Stobienus, ^o Solinus. Pulchri nulla est facies. ^p O dulcissimi laquei, qui tam feliciter devinciunt, ut vinculis diligantur! qui à Gratilis vincti sunt, cupiunt arctius deligari, et in unum redigi. ^q Statius. ^r *sed him, as he loved his own soul, 1 Sam. 15. 1.* Beyond the love of women. ^s Virg. 9. Æn. Qui statim sese conjecit amicum Confossus. ^t Amicus animæ dimidium. Austin. confes. 4. cap. 6. de Virgilio Horatius, Et serves animæ dimidium meæ. ^u Plinius. ^v Illum argento et auro, illum ^w *in amore effingit; et nuper, ingenti adhibito auditorio, ingentem de vitâ ejus librum recitavit, epist. 68.* ^x Lib. 4. ep. 61. Prisco suo. Dedit mihi quantum potuit maximum, daturus amplius, si pot. Tamen si quid homini dari potest majus quam gloria, laus, et æternitas? At non erunt fortasse scripta. Ille tamen scripsit, tamquam essent futura.

piety, I have undertaken to write his life; since my fortune leave to make a more sumptuous monument, I will per his sacred ashes, which a small, perhaps, but a liberal wit rove. Where this true love is wanting, there can be no firm from teeth outward, counterfeit, or for some by respects, s till they have satisfied their own ends, which, upon eve breaks out into enmity, open war, defiance, heart-burnin lummies, contentions, and all manner of bitter melancholy those men which have no other object of their love, then authority, &c. are rather feared then beloved; *nec amant que tur ab ullo*: and, howsoever born with for a time, yet, for oppression, griping, covetousness, currish hardness, folly, prudence, and such like vices, they are generally odious, al God and men.

Non uxor saluum te vult, non filius: omnes
Vicini oderunt:

wife and children, friends, neighbours, all the world for fain be rid of them, and are compelled many times to la them: or else Gods judgements overtake them: instead of G So, when fair ^k Abigail, a woman of singular wisdom, was a Nabal was churlish and evil-conditioned; and therefore ceived, when Haman was executed, Haman the favorite, *tha the other princes, to whom all the Kings servants, that s bowed their knees, and revered.* Though they flourish hypocrites, such temporizing foxes, and blear the world bribery, dissembling their natures, or other mens weakness, apprehend their tricks, yet in the end they will be discerned in a moment: *Surely*, saith David, *thou hast set them* (Psa. 73. 18); as so many Sejani, they will come down scales; and, as Eusebius in ^m Ammianus, that was in such *bendum imperatorem*, be cast down headlong on a sudden. escape, and rest unmasked to their lives end, yet, after th mory stinks as a snuffe of a candle put out; and those that as mutter against them in their lives, will prosecute thei libels, and bitter imprecations: they shall *male audire* in a

even all those virtuous habits; for love is the circle equant of affections (of which Aristotle dilates at large in his *Ethicks*), and is led by God, which no man can well perform, but he that is a Christian, the regenerate man. This is ^a *To love God above all, and our neighbour self*; for this love is *lychnus accendens et accensus*, a community, apt to illuminate it self as well as others. All other objects are very beautiful, I confess; kindred, alliance, friendship, the love that to our country, nature, wealth, pleasure, honour, and such moral &c. of which read ^o copious Aristotle in his *Morals*: a man is of a man, in that he is a man; but all these are far more eminent, when they shall proceed from a sanctified spirit, that hath a love of religion, and a reference to God. Nature binds all creatures to their young ones: an hen, to preserve her brood, will run upon a hind; a bull will fight with a bull, a sow with a bear, a silly sheep with a wolf; the same nature urgeth a man to love his parents, (*P. Dii me, pater, mater, ni te magis quam oculos amem meos!*) and this love cannot be hated, as Tully holds, ^q *without detestable offence*: but much more an amendment, which injoins a filial love, and an obedience in this *The love of brethren is great, and like an arch of stones, where if placed, all comes down*: no love so forcible and strong, honest, to the nation of which, nature, fortune, virtue, happily concur; yet this is short of it. *Dulce et decorum pro patria mori*: ^a *it cannot be what a deal of charity that one name of country contains. Amor patriæ pro stipendio est.* The Decii did *se devovère*, Horatii, Curii, Regulus, Codrus, sacrifice themselves for their countries peace and

Fabios ad bellum miserat omnes:
cum missos perdidit una dies.

One day the Fabii stoutly warred,
One day the Fabii were destroyed.

and thousand Englishmen lost their lives willingly near Battle Abby, in defence of their country. ^u P. Æmilius (l. 6.) speaks of six senators of Rome that came with halberds in their hands to the king of England, to die for their country. This love makes so many writers take such pains, so many historians, physicians, &c. or at least as they pretend, for common safety, and the benefit of countries. ^v *Sanctum nomen amicitiae, sociorum communio* friendship is an holy name, and a sacred communion of friends. *Amicitia in the firmament, so is friendship in the world*, a most divine and only band. As nuptial love makes, this perfects mankind, and is to be valued (if you will stand to the judgement of ^x Cornelius Nepos), before consanguinity; *plus in amicitia valet similitudo morum, quam in consanguinitate*. the cords of love bind faster than any other wreath whatsoever. Love drives away, and take all pleasure, joy, comfort, happiness, and true contentment out of the world; 'tis the greatest tie, the surest indenture, strongest bond, as our modern Maro decides it, is much to be preferred before

doubt, and difficult to deem,
Three kinds of love together meet,
First the heart with power extream,
Next all weigh the balance down; to wit,
Affection unto kindred sweet,
Love of love to women kind,
Friends, combin'd by virtues meet:
All, the hand of virtuous mind,
A gentle heart should most assured bind.

For natural affection soon doth cease,
And quenched is with Cupids greater flame;
But faithful friendship doth them both suppress,
And them with mastering discipline doth tame,
Through thoughts aspiring to eternal fame.
For, as the soul doth rule the earthly mass,
And all the service of the body frame,
So love of soul doth love of body pass,
No less then perfect gold surmounts the meanest brass.

^a duobus polis sustentatur, ita lex Dei, amore Dei et proximi; duobus his fundamentis vinculi mundi corrui, si una de polis turbatur; lex perit divina, si una ex his. ^o 8. et 9. libro. 4. 5. ^q De amicit. Caritas parentum dilui nisi detestabili scelere non potest. ^r Fra-
trum fornicibus similissima, casura, nisi se invicem sustentaret. Seneca. ^s Dii immortales!
t quantum caritatis nomen illud habet. ^t Ovid. Fast. ^u Anno 1347, Jacob. Mayer.
lib. 12. ^v Tully. ^w Lucianus, Toxari. Amicitia ut sol in mundo, &c. ^x Vit.
1. 1. ^y Spencer, Fairy Queen, lib. 5. cant. 9. staff. 1. 2.

a refined, pure, divine love, the quintessence of an love, a stone: *non potest enim*, (as ^cAustin infers) *veraciter a nisi fuerit ipsius primitus veritatis*: he is no true friend truth. And therefore this is true love indeed, the cause of men, that reconciles all creatures, and glews them together and firm league, and can no more abide bitterness, hate and foul weather, light and darkness, sterility and plenty. As the sun in the firmament, (I say) so is love in the world, cause 'tis love without an addition, love, *καρ' ἐξοχῆν*, love men. ^d*The love of God begets the love of man; and, neighbour, the love of God is nourished and increased.* of love, ^e*all well governed families and cities are combined, and divine souls complicated, the world it self conjoined in God, and reduced to one.* ^f*This love is the absolute vertues, the life, spirit, and root of every vertue; it bringeth prosperity, easeth adversity, corrects all natural inconveniences, sustained by faith and hope, which, with this indissoluble twist; a Gordian knot, an æquilateral triangle, the greatest of them is love, (1 Cor. 13, 13) ^gwhich inflame with divine heat, and being so inflamed, purgeth, and, so purgeth makes an attonement, and reconciles us unto him.* ^h*The love of the soul of man; this cleanseth: that depresses; this eases cares and troubles; this quietness of mind: this informs life: that leads to repentance, this to heaven.* For, link't and touched with this charity, we shall love God as our self, as we are enjoined (*Mark*, 12. 31, *Matthew*, 22. 37, *John*, 13. 34, *1 John*, 4. 19, *Romans*, 13. 10, *Galatians*, 5. 22, *Colossians*, 3. 14, *1 Peter*, 4. 8, *1 John*, 4. 19, *2 John*, 1. 11, *3 John*, 1. 11, *Revelation*, 2. 1, 2, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 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2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 21

those seven works of mercy; he will make himself equal to them of the lower sort, rejoyce with them that rejoyce, weep with them that weep, (Rom. 12): he will speak truth to his neighbour, be courteous and tender hearted, forgiving others for Christs sake, as God forgave him (Eph. 4. 32); he will be undivided (Phil. 2. 2), of one judgement; be humble, meek, long suffering, (Colos. 3), forbear, forget, and forgive, (12. 13. 23): and what he doth, shall be heartily done to God, and not to men; be pittiful and courteous, (Pet. 3), seek peace and follow it. He will love his brother, not in word and tongue, but in deed and truth (1 Joh. 3. 18): and he that loves God, will love him that is begotten of him (1 Joh. 5. 1. &c.) Thus should willingly do, if we had a true touch of this charity, of this divine love, if we would perform this which we are enjoyned, forget and forgive, and commend ourselves to those christian laws of love.

O felix hominum genus,
Si vestros animos Amor,
Quo cælum regitur, regat!

gical souls, how blessed, how happy should we be, so loving, how might triumph over the devil, and have another heaven upon earth! But this we cannot do; and, which is the cause of all our woes, miseries, content, melancholy, want of this charity. We do *invicem angariare*, mtemn, insult, vex, torture, molest, and hold one anothers noses to the milstone hard, provoke, rail, scoffe, calumniate, challenge, hate, abuse and hearted, implacable, malicious, peevish, inexorable as we are) to satisfy our lust or private spleen, for ^ktoyes, trifles, and impertinent occasions, and our selves, goods, friends, fortunes, to be revenged on our adversary, ruin him and his. 'Tis all our study, practice and business, how to do mischief, mine, countermine, defend and offend, ward our selves, injure others, hurt all; as if we were born to do mischief, and that with such eagerness and bitterness, with such rancor, malice, rage, and fury, we prosecute our intended designs, that neither affinity or consanguinity, love or fear of God or men, can contain us: no satisfaction, no composition, will be accepted, no offices will serve, no submission; though he shall, upon his knees, as Sarpedon did to Glaucus in Homer, acknowledging his error, yield himself with tears in his eyes, beg his pardon, we will not relent, forgive, or forget, if we have confounded him and his, *made dice of his bones*, as they say, see him rot in prison, banish his friends, followers, *et omne invisum genus*, rooted him out, and all his posterity. Monsters of men as we are, dogs, wolves, tygers, fiends, incarnate devils, we do not only contend, oppress, and tyrannize our selves, but, as so many fire-brands, we set on, and animate others: our whole life is a perpetual combate, a conflict, a set battle, a warling fit: *Eris Dea* is settled in our tents, ^m*Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a sea fight, we turn our broad sides, or two milstones with continual attrition, we fire ourselves, or break anothers backs, and both are aimed and consumed in the end. Miserable wretches! to fat and enrich our selves, we care not how we get it: *Quocunque modo rem*: how many thousands we undo, whom we oppress, by whose ruin and downfall we arise, whom we injure, fatherless children, widdows, common societies, to satisfy our own private lust. Though we have myriads, abundance of wealth and treasure, (pittiless, merciless, remorseless, and uncharitable in the highest degree) and our poor brother in need, sickness, in great extremity, and now ready to starve for want of food, we had rather, as the fox told the ape, his tail should sweep the ground still, then cover his buttocks; rather spend it idly, assume it with dogs, hawks, hounds, unnecessary buildings, in riotous ap-

Boethius, lib. 2. met. 8. ^l Deliquitum patitur caritas: odium ejus loco succedit. Basil. 1. ser. de instit. mon. ^k Nodium in scirpo querentes. ^l Hircanæque admorunt ubera tigres. ^m Heracitus.

parel, ingurgitate, or let it be lost, then he should have part of it; take from him that little which he hath, then relieve him.

Like the dog in the manger, we neither use it our selves, let other use of, or enjoy it; part with nothing while we live, and, for want of doing our household, and setting things in order, set all the world together ears after our death. Poor Lazarus lies howling at his gates for a few he only seeks chippings, offals; let him roar and howl, famish, and own flesh; he respects him not. A poor decayed kinsman of his he him by the way in all his jollity, and runs begging bareheaded by him juring by those former bonds of friendship, alliance, consanguinity, uncle, cosen, brother, father,

— Per ego has lacrymas, dextramque tuam, te,
Si quidquam de te merui, fuit aut tibi quidquam
Dulce meum, miserere mei.

Shew some pitty, for Christs sake; pitty a sick man, an old man, &c. not, ride on: pretend sickness, inevitable loss of limbs, goods, plead shipwrack, fires, common calamities, shew thy wants and imperfections.

Etsi per sanctum juratus dicat Osirim,
Credite, non ludo: crudeles, tollite claudum:

Swear, protest, take God and all his angels to witness,—*quære* per thou art a counterfeit crank, a cheater; he is not touched with it *ubique jacet*; ride on, he takes no notice of it. Put up a supplication in the name of a thousand orphans, an hospital, a spittle, a prison goes by, they cry out to him for ayd; ride on; *surdo narras*; he let them eat stones, devour themselves with vermine, rot in their or he cares not. Shew him a decayed haven, a bridge, a school, a for &c. or some public work; ride on; good your worship, your honour sake, your countries sake; ride on. But shew him a role wherein shall be registred in golden letters, and commended to all posterity, set up, with his devises to be seen, then peradventure he will stay a bute: or if thou canst thunder upon him, as Papists do, with satisfactorious meritorious works, or perswade him by this means he shall save out of hell, and free it from purgatory (if he be of any religion), the likelihood he will listen and stay; or that he have no children, no man, heir, he cares for at least, or cannot well tell otherwise how or bestow his possessions (for carry them with him he cannot) it may be will build some school or hospitall in his life, or be induced to give his pious uses after his death. For I dare boldly say, vain glory, the of merit, and this enforced necessity, when they know not otherwise leave, or what better to do with them, is the main cause of most of works. I will not urge this to derogate from any mans charitable or bounty in this kinde, to censure any good work; no doubt many sanctified, heroical, and worthy minded men, that in true zeal vertues sake (divine spirits) that out of commiseration and pitty, extend liberality, and, as much as in them lies, do good to all men, cloath the feed the hungry, comfort the sick and needy, relieve all, forget all injuries, as true charity requires: yet most part there is *simulatum* deal of hypocrisie in this kinde, much default and defect. ° Cosmus that rich citizen of Florence, ingenuously confessed to a neer friend that would know of him why he built so many publike and magnificent laces, and bestowed so liberally on scholars, not that he loved learning then others, but to *peternize his own name, to be immortall by the of scholars; for, when his friends were dead, walls decayed, and*

° Si in gehennam abijt pauperem qui non alat, quid de eo fiet qui pauperem stenuit
Jovius, vita ejus. * Immortalitatem, beneficio literarum immortal, gloriosâ quâdam
concepit. Quod civis quibus benefecisset perituri, macula ruitura, etsi regio sumptu
non libri.

things gone, books would remain to the worlds end. The lanthorn in Athens was built by Xenocles, the theater by Pericles, the famous port Pyraeus by Muscles, Pallas Palladium by Phidias, the Pantheon by Callicrates; but these brave monuments are decayed all, and ruined long since, the builders names alone flourish by mediation of writers. And, as he said of the Marian oak, now cut down and dead, *nullius agricolæ manu culta stirps disturna, quam quæ poëta versu seminari potest*, no plant can grow so fast as that which is *ingenio sata*, set and manured by those ever-living wits. Ben Backuth, that weeping oak, under which Deborah, Rebecchaes nurse, and was buried, may not survive the memory of such everlasting monuments. Vainglory and emulation (as to most men) was the cause efficient, and he a trumpeter of his own fame, Cosmus sole intent, so to do good, that all the world might take notice of it. Such, for the most part, is the charity of our age, such our benefactors, Mæcenates and patrons. Shew me, amongst so many myriads, a truly devout, a right, honest, upright, meek, humble, a patient, innocuous, innocent, a mercifull, a loving, a charitable man!

¹ Probus quis
Nobiscum vivit?

Shew me a Caleb or a Joshua! *Dic mihi, Musa, virum*—shew a virtuous woman, a constant wife, a good neighbour, a trusty servant, an obedient son, a true friend, &c. Crows in Africk are not so scant. He that shall find this "iron age wherein we live, where love is cold, *et jam terras cæca reliquit*, Justice fled with her assistants, Vertue expelled,

² Justitie soror,
Incorrupta Fides, nudaque Veritas,—

Goodness gone, where vice abounds, the Devil is loose, and see one man reviled and insult over his brother, as if he were an innocent, or a block, oppress, tyrannise, prey upon, torture him, vex, grieve, torment and crucify him, starve him, where is charity? He that shall see men swear and quarrel, lye and bear false witness, to advantage themselves, prejudice others, hazard goods, lives, fortunes, credit, all, to be revenged on their enemies, men so unspeakable in their lusts, unnaturall in malice, such bloody governments, Italian blaspheming, Spanish renouncing, &c. may well aske where is charity? He that shall observe so many law-suits, such endless contentions, such plotting, undermining, so much money spent with such earnestness and fury, every man for himself, his own ends, the Devil for all: many distressed souls, such lamentable complaints, so many factions, conspiracies, seditions, oppressions, abuses, injuries, such grudging, revenge, discontent, so much emulation, envy, so many brawles, quarrels, contentions, &c. may well require what is become of charity? when we read of such cruell wars, tumults, uproars, bloody battels, so many men slain, so many cities ruined, &c. (for what else is the subject of all these stories almost, but bills, bowes, and gunns?) so many murders and massacres, &c. where is charity? Or see men wholly devote to God, monks, nuns, professed divines, holy men, ³ to make the trumpet of the world the trumpet of war, a company of hell-born Jesuits, and fiery-tempered friars, *facem præferre* to all seditions; as so many firebrands set all the world by the ears (I say nothing of their contentious and rayling books, whole ages spent in writing one against another, and that with such virulency and bitterness, *Bionæis sermonibus et sale nigro*), and by their bloody insinuations, that in thirty years, Bale saith, consumed 39 princes, 148 earls,

¹ Plutarch. Pericle. ² Tullius, lib. 1. de legibus. ³ Gen. 35. 8. ⁴ Hor. ⁵ Durum genus
est, ⁶ Tuill. pro Rosc. Mentiri vis causâ meâ? ego vero cupide et libenter mentiar tuâ causâ; et
quando me vis pejerare, ut paullulum tu compendii facias, paratum fore scito. ⁷ Gallienus, in Treb.
lib. lacerâ, occide, meâ mente irascere. Rabie jecur incendente feruntur Præcipites. Vopiscus, of
African. Tantum fudit sanguinis, quantum quis vini potavit. ⁸ Evangelii tubam belli tubam faciunt;
apostoli pacem, in colloquiis bellum suadent.

235 barons, 14755 commons; worse then those ten persecution justly doubt where is charity? *Obsecro vos, quales hi demum Christi* Are these Christians? I beseech you tell me. He that shall observe these things, may say to them as Cato to Cæsar, *credo, quæ de dicuntur, falsa existimas*; sure I think thou art of opinion there is heaven nor hell. Let them pretend religion, zeal, make what shew will, give almes, peace-makers, frequent sermons; if we may guess tree by the fruit, they are no better then hypocrites, epicures, atheists the ⁷ fool, in their hearts they say there is no God. 'Tis no more if being so uncharitable, hard-hearted as we are, we have so frequent so many discontents, such melancholy fits, so many bitter pangs, mis-cords, all in a combustion, often complaints, so common grievances, mischiefs, *si tantæ in terris tragædiæ, quibus labefactatur et min ratur humanum genus*, so many pestilences, wars, uproares, losses, fires, inundations, Gods vengeance and all the plagues of Egypt, upon us, since we are so curish one towards another, so respect God and our neighbours, and by our crying sinnes pull these miseries on our own heads. Nay more, 'tis justly to be feared, which ⁸ Joseph said of his countrymen Jewes, *If the Romans had not come when to sack their city, surely it had been swallowed up with some ead deluge, or fired from heaven, as Sodome and Gomorrah: their malice, wickedness and peevishness was such.* 'Tis to be suspected continue these wretched waies, we may look for the like heavy to come upon us. If we had any sense or feeling of these things, we should not go on as we do, in such irregular courses, practise a of impieties; our whole carriage would not be so averse from a man would but consider, when he is in the midst and full career prodigious and uncharitable actions, how displeasing they are sight, how noxious to himself, as Salomon told Joab (1 King. 2); *shall bring this blood upon their heads* (Prov. 1. 27); *sudden and destruction shall come, like a whirlwinde, upon them: anguish, the reward of his hand shall be given him* (Isa. 3. 11, &c.) *shall fall into the pit they have digged for others*; and when scraping, tyrannizing, getting, wallowing in their wealth,—*this night I will take away thy soul*—what a severe account they must make how ⁹ gracious on the other side a charitable man is in Gods eyes; *gratiam*: (Matth. 5. 7.) *blessed are the mercifull; for they shall have mercy*: he that lendeth to the poor, gives to God; and how it restored to them again; *how, by their patience and long suffering shall heap coals on their enemies heads* (Rom. 12); and he that follows after righteousness and mercy, shall finde righteousness and grace; surely they would check their desires, curb in their unnaturall, inordinate affections, agree amongst themselves, abstain from doing evill, am lives, and learn to do well. Behold, how comely and good a thing brethren to live together in ¹⁰ union: it is like the pretious ointment. How odious to contend one with the other! ¹¹ *Miseri quid luctamur hisce volumus? ecce mors supra caput est, et supremum illud ubi et dicta et facta nostra examinanda sunt. Sapiamus!* Will we contend and vex one another? behold, death is over our heads; we must shortly give an account of all our uncharitable words and think upon it; and be wise!

⁷ Psal. 14. 1. ⁸ De bello Judaico, lib. 6. c. 16. Puto, si Romani contra nos venire tardassent, terræ devorandam fuisse civitatem, aut diluvio perituram, aut fulmine, ut Sodoma, cum incensum ob desperatum populi, &c. ⁹ Benefacit animæ suæ vir misericors. ¹⁰ Concordiâ magis discordiâ maximæ dilabuntur. ¹¹ Lipsius.

SECT. II. MEMB. I.

SUBJECT. I.—*Heroicall love causing melancholy. His Pedegree, Power, and Extent.*

In the precedent section, mention was made, amongst other pleasant things, of this comeliness and beauty which proceeds from women, that is, the heroicall or love-melancholy, and is more eminent above the rest, properly called love. The part affected in men is the liver, and therefore the heroicall, because commonly gallants, noblemen, and the most generous are possessed with it. His power and extent is very large; and, in a twofold division of love, *φιλεῖν* and *ἐρᾶν*, those two Veneres which Plato and some others make mention of, it is most eminent, and *κατ' ἐξοχήν*, called as I have said, or Love it self. Which although it be denominated from men, and most evident in them, yet it extends and shews it self in all and sensible creatures, those incorporeall substances (as shall be hereafter said), and hath a large dominion of sovereignty over them. His pedigree is very ancient, derived from the beginning of the world, as *Phædrus* understands, and his parentage of such antiquity, that no poet could ever finde it. *Hesiod* makes *Terra* and *Chaos* to be Loves parents, before the Gods were born: *Ante Deos omnes primum generavit Amorem.*

We think it is the self same fire *Prometheus* fetched from heaven. *Arch* (*amator. libello*,) will have love to be the son of *Iris* and *Favonius*; *Socrates*, in that pleasant dialogue of *Plato*, when it came to his turn to speak of love, (of which subject *Agatho* the rhetorician, *magniloquus Agatho*, the chanter *Agatho*, had newly given occasion) in a poetical strain, telleth us—When *Venus* was born, all the Gods were invited to a banquet, amongst the rest, *Porus*, the God of bounty and wealth. *Penia*, poverty came a begging to the door; *Porus*, well whittled with nectar, there was no wine in those daies) walking in *Jupiters* garden, in a short time met with *Penia*, and in his drink got her with child, of whom was born *Love*; and, because he was begotten on *Venus* birth day, *Venus* still dwells upon him. The moral of this is in *Ficinus*. Another tale is there told out of *Aristophanes*—In the beginning of the world, men had two armes and four feet, but for their pride, because they compared themselves with the gods, were parted into halves; and now peradventure by the time they hope to be united again, and made one. Otherwise thus,—*Can* met two lovers, and bid them aske what they would, and they would have it; but they made answer, *O Vulcane, faber Deorum, &c. Vulcan, the Gods great smith, we beseech thee to work us anew in thy furnace, and of two make us one; which he presently did; and ever since all lovers are either all one, or else desire to be united.* Many such tales will finde in *Leon Hebræus*, *dial. 3.* and their morall to them. The reason why *Love* was still painted yong, (as *Phornutus* and others will) because yong men are most apt to love: soft, fair, and fat, because young folks are soonest taken: naked, because all true affection is simple and naked: he smiles, because merry and given to delights: hath a quiver, because his power, none can escape: is blinde, because he sees not where he strikes, whom he hits, &c. His power and sovereignty is expressed by

emb. 1. Subs. 2.

* Amor et amicitia.

† Phædrus, orat. in laudem Amoris, Platonis con-

* Vide Boccas. de Geneal. Deorum.

‡ See the morall in Plat. of that fiction.

de Deis.

§ Cap. 7. Comment. in Plat. convivium.

et cont. 13.

¶ Vives, 3. de animâ. Oramus te ut tuis artibus et caminis nos reſingas, et ex

as unum facias; quod et fecit, et exinde amatores unum sunt, et unum esse petunt.

* See more in Valesius, lib. 3. cont.

† Juvenis pingitur, quod, amore plerumque juvenes capiuntur; sic et mollis, for-

is, molis, quod simplex et apertus hic affectus; ridet, quod oblectamentum præ se ferat; cum pha-

&c.

° the poets, in that he is held to be a God, and a great command God, above Jupiter himself: *Magnus Dæmon*, as Plato calls him, strongest and merriest of all the gods according to Alcinous and ° *Athenæ Amor virorum rex et Dæm*, as Euripides, the god of gods, and governs men; for we must all do homage to him, keep an holy day for his deadore in his temples, worship his image, (*numen enim hoc non est nomen*) and sacrifice to his altar, that conquers all, ° and rules all:

° Mallem cum leone, cerro, et apro Ætolico,
Cum Antæo et Stympthalicis avibus luctari.
Quam cum Amore—

I had rather contend with bulls, lions, bears, and giants, then with Love; is so powerfull, enforceth all to pay tribute to him, domineers over all, can make mad and sober whom he list; insomuch that Cæcilius, in the Tusculanes, holds him to be no better then a fool or an idiot, that dares acknowledge Love to be a great god.

* Cui in manu sit quem esse dementem velit,
Quem sapere, quem in morbum injici, &c.

that can make sick and cure whom he list. Homer and Stesichorus were made blind, if you will believe ° Leon Hebræus, for speaking against his head: and though Aristophanes degrade him, and say that he was ° scorned rejected from the councill of the gods, had his wings clipped besides, the might come no more amongst them, and, to his farther disgrace, banished from heaven for ever, and confined to dwell on earth, yet he is of that ° majesty, omnipotency, and dominion, that no creature can withstand him.

° Imperat Cupido etiam Dīs pro arbitrio,
Et ipsam arcere ne arripotens potest Jupiter.

He is more then quarter master with the gods,

tenet
Thetide æquor, umbras Æaco, cælum Jove:

and hath not so much possession, as dominion. Jupiter himself was turned into a satyre, shepherd, a bull, a swan, a golden showre, and what not for love; that, as ° Lucians Juno right well objected to him, *ludus Amoris*, thou art Cupids wherlegigg: how did he insult over all the other gods, Mars, Neptune, Pan, Mercury, Bacchus, and the rest! ° Lucian brings Jupiter complaining of Cupid, that he could not be quiet for him; as the Moon lamenting that she was so impotently besotted on Endymion; Venus her self confessing as much, how rudely and in what sort her own Cupid had used her, being his ° mother, now drawing her to mount Ida for the love of that Trojan Anchises, now to Libanus for that Assyrian's sake. And, although she threatned to break his bow and arrows, to cut his wings, ° and whipped him besides on the bare buttocks with her pangs, yet all would not serve; he was too headstrong and unruly. That man conquering Hercules was tamed by him:

Quem non mille feræ, quem non Sthenelus hostis,
Nee potuit Juno vincere, vicit Amor.

Whom neither beasts nor enemies could tame,
Nor Junos might subdue, Love quell'd the rage.

Your bravest souldiers and most generous spirits are enervated with it, *muliebribus, blanditiis permittunt se, et inquinantur amplexibus*. A physician that took upon him to cure all diseases, ° could not help himself of this therefore ° Socrates calls Love a tyrant, and brings him triumphing in a chariot, whom Petrarche imitates in his triumph of Love, and Fracasso in an elegant poem expresseth at large, Cupid riding, Mars and Apollo following in his chariot, Psyche weeping, &c.

° A petty Pope, claves habet superiorum et inferiorum, as Orpheus, &c. ° Lib. 13. cap. 5. Dig. 1. Regnat, et in superos jus habet ille Deos. Ovid. ° Plautus. ° Selden. proleg. 3. cap. de lib. 1. Dial. 3. ° A concilio Deorum rejectus, et, ad majorem ejus ignominiam, &c. ° Falsine cap. 1. ° Sophocles. ° Tom. 4. ° Dial. Deorum, tom. 3. ° Quippe matrem ipsius quibus afficit, nunc in Idam adigens Anchise caussâ, &c. ° Jampridem et plagas ipsi in nates incussit. ° Altopilius, fol. 79. ° Nullis amor est medicabilis herbis. ° Plutarch. in Amatorio. Dicitur creato cessant reliqui magistratus.

vegetal creatures what sovereignty Love hath, by many pregnant proofs and familiar examples may be proved, especially of palm trees, which are both sensible, and express not a sympathy but a love passion, as by many observations hath been confirmed.

*Venerem frondes, omnisque vicissim
se amant, nutant et nutua palmas*

*Fœdera, populeo suspirat populus ictu,
Et platano platanus, alnoque assibilat alnus.*

Constantine de Agric. lib. 10. cap. 4. gives an instance out of Florentius the gicks, of a palm tree that loved most fervently, and would not be parted untill such time her love applied himself unto her: you might see trees bend, and of their own accords stretch out their boughs to embrace and kiss each other: they will give manifest signs of mutuall love. Marcus Marcellinus lib. 24. reports that they marry one another, and fall together they grow in sight; and when the winde brings the smell to them, they are elously affected. Philostratus in *Imaginibus*, observes as much, and in lib. 6. de locis affectis, cap. 5. they will be sick for love, ready to dye away; which the husbandmen perceiving, saith Constantine, stroke the palms that grow together, and so stroking again the palm that is enamoured they carry kisses from the one to the other: or tying the leaves and of the one to the stem of the other, will make them both flourish with a great deal better: which are enamoured, they can perceive by the bending of boughs, and inclination of their bodies. If any man think this to be a tale, let him read that story of two palm trees in Italy, growing at Brundisium, the female at Otranto (related by Jovianus in an excellent poem, sometimes tutor to Alphonsus junior, king of Naples, secretary of state, and a great philosopher), which were barren, and stood a long time, till they came to see one another growing up higher, many stadiums asunder. Pierius in his Hieroglyphicks, and Melchiorinus, Memb. 3. tract. de papyro, cites this story of Pontanus for a proof more in Salmuth, Comment. in Pancirol. de Nova repert. Tit. 1. de arboribus, Mizaldus, Arcanorum lib. 2. Sands Voyages, lib. 2. fol. 103. &c. In a fury be in vegetalls, what shall we think of sensible creatures, how much more violent and apparent shall it be in them?

*Unus genus in terris hominumque ferarumque,
Equorum, pecudes, pictæque volucres
Unumque ruunt: amor omnibus idem.*

*All kinde of creatures in the earth,
And fishes of the sea,
And painted birds do rage alike;
This love bears equal sway.*

Hic Deus et terras et maria alta domat.

Our experience and our sense will inform us how violently brute beasts are drawn away with this passion, horses above the rest, — *furor est equarum.* Cupid, in Lucian, bids Venus his mother be of good cheer, for he was now familiar with lions, and oftentimes did get on their backs, and ride them about like horses, and they would not upon him with their tails. Bulls, bears and boars are so furious indeed, they kill one another: but especially cocks, lions, and harts, are so fierce, that you may hear them fight half a mile off, saith Turpin many times kill each other, or compell them to abandon the rut, they may remain masters in their places; and when one hath driven the other away, he raiseth his nose up into the ayre, and looks aloft, as if he gave thanks to nature, which affords him such great delight. Dogs are affected in this kind, appears out of Aristotle; he will have

descrip. vener. aulic.

¹Neque prius in his desiderium cessat dum dejectus consoletur:

est ipsam arborem incurvatam, ultro ramis ab utrisque vicissim ad osculum exporrectis. Multas palmas contingens quæ simul crescunt, rursusque ad

grediens, eamque manu attingens, quasi osculum mutuo ministrare videtur, et expediti concun-

ta facit. ²Quam vero ipsa desideret, affectu ramorum significat, et ad illam respicit; aman-

³Virg. 3. Georg. ⁴Propertius. ⁵Dial. Deorum. Confide, mater, leonibus ipsis

in factus sum, et sæpe consendi eorum terga et apprehendi iugas; equorum more insidens eos

mihî caudis adblanduntur. ⁶Leones præ amore furant. Plin. l. 8. c. 16. Arist. l. 6. hist.

⁷Cap. 17. of his book of hunting.

them to sing *ob futuram venerem*, for joy, or in hope, of their ventry to come.

* *Aërie primum volucres te, Diva, tuumque
Significant initum, percussæ corda tuâ vi.*

Fishes pine away for love and wax lean, if ^o *Gomesius's* authority make them, and are rampant too, some of them: *Peter Gellius, lib. 10. de hist.* tells wonders of a triton in Epirus: there was a well not far from thence where the country wenches fetched water, they, ^p tritons, *stupri causâ* set upon them, and carry them to sea, and there drown them, if they not yeeld: so love tyrannizeth in dumb creatures. Yet this is natural, a beast to dote upon another of the same kinde: but what strange fury when a beast shall dote upon a man? *Saxo Grammaticus lib. 10. de hist.* hath a story of a bear that loved a woman, kept her in his den a long time, begot a son of her, out of whose loynes proceeded many northern kings: the originall, belike, of that common tale of Valentine and Orson: *Ælian* and *Peter Gellius* are full of such relations. A peacock in *Lucadia* loved a woman, and when she died, the peacock pined. ^a *A dolphin loved a boy called Phœbus, and when he died, the fish came upon land, and so perished.* The *lib. 10. cap. 22.* out of *Appion, Ægypt. lib. 15.* a dolphin at *Apollonia* loved a child, would come often to him, let him get on his back, and swim with him about, ^r *and when by sickness the child was taken away, the dolphin pined.* ^s Every book is full (saith *Busbequius*, the emperors orator with *Constantine* senior, not long since, *ep. 3. legat. Turc.*) and yields such instances, which I was alwaies afraid, least I should be thought to give credit untill I saw a lynx which I had from *Assyria*, so affected towards men, that it cannot be denied, but that he was in love with him. ^t When a man was present, the beast would use many notable entisements, and motions, and when he was going, hold him back, and look after him: when he was gone, very sad in his absence, but most jocund when he returned. ^u When my man went from me, the beast expressed his love with continuall sighs, and after he had pined away some few daies, died. Such another hath, of a crane of *Majorca*, that loved a Spaniard, that would follow him way with him, and in his absence seek about for him, make a noise, might hear her, and knock at his dore, ^v *and when he took his last, she starved herself.* Such pretty pranks can love play with birds, fishes,

(^o *Cœlestis ætheris, ponti, terræ claves habet Venus,
Solaque istorum omnium imperium obtinet.*)

and if all be certain, that is credibly reported, with the spirits of the divells of hell themselves, who are as much inamored and dote (if I may use that word) as any other creatures whatsoever. For if those stories that are written of incubus and succubus, of nymphes, lascivious fauns, and those heathen gods which were divels; those lascivious *telchines*, the *Platonists* tell so many fables; or those familiar meetings in company of witches and divels, there is some probability for it, that *Biarmannus, Wierus lib. 3. cap. 19. et 24.* and some others, sto to it, that the divel hath any carnall copulation with women; that there is no pleasure in such facts; they be meer phantasies, all such relations of succubi, lyes and tales; but *Austin, lib. 15. de civit. Dei* doth ledge it: *Erastus de Lamiis, Jacobus Sprenger* and his colleagues ^v *Zanchius cap. 16. lib. 4. de oper. Dei.* *Dandinus in Arist. de*

* *Lucretius.* ^a *De sale lib. 1. c. 21.* *Pisces ob amorem marcescunt, pallescunt, &c.* ^b *Plin. l. 10. c. 10.* *endæ aque causâ venientes, ex insidiis à tritone comprehensæ, &c.* ^c *Postquam puer morbo obortâ tempestate perisset Hernias, in sicco piscis exspiravit.* ^d *Pleni sunt libri quibus ferè in homines inflammate fuerunt, in quibus semper assensum sustinuit, veritus ne fabulosa crederem; donec vidi lyncem quem habuissim sic affectum erga unum de meis hominibus, &c.* ^e *Desiderium suum testatus post mortem interit.* ^f *Orpheus hymno Ven.* ^g *Qui hæc in atrâ bilis aut imaginationis conati sunt, nihil faciunt.*

Text. 29. *com.* 30. Bodin, *lib.* 2. *cap.* 7. and Paracelsus (a great one of this tenet amongst the rest), which give sundry peculiar instances, by many testimonies, proofs and confessions evince it. Hector in his Scottish history, hath three or four such examples, which he confirms out of him, *lib.* 16. *cap.* 43. of such as have had familiar acquaintance many years with them, and that in the habit of men and women. Seneca, in his fourth book *de vitâ Apollonii*, hath a memorable instance of this kinde, which I may not omit, of one Menippus Lycius, a young man of age, that going betwixt Cenchreas and Corinth, met such a woman in the habit of a fair gentlewoman, which taking him by the hand, led him home to her house, in the suburbs of Corinth, and told him she was a Phœnician by birth, and if he would tarry with her, *he should hear her sing and play, and drink such wine as never any drank, and no man should molest him; but she being fair and lovely, would live and die with him, that was fair and lovely to behold.* The young man, a philosopher, wise, staid and discreet, able to moderate his passions, though not this year, tarried with her awhile to his great content, and at last married her, whose wedding, amongst other guests, came Apollonius; who, by some probable conjectures, found her out to be a serpent, a lamia; and that all her substance was like Tantalus gold, described by Homer, no substance, but meer illusion. When she saw herself descried, she wept, and desired Apollonius to depart, but he would not be moved, and thereupon she, plate, house, and all that was in it, vanished in an instant: *many thousands took notice of this for it was done in the midst of Greece.* Sabine, in his comment on the 10th of Ovid's *Metamorphosis*, at the tale of Orpheus, telleth us of a gentleman of Bavaria, that, for many months together, bewailed the loss of his dear wife; at length the devil in her habit came and comforted him; and told him, that he was so importunate for her, that she would come and live with him, on that condition he would be new married, never swear and blaspheme as he used formerly to do; for if he did, she would be gone: *she vowed it, and lived with her; she brought him children, and governed his household, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing; she vanished thereupon, and was never after seen.*

This I have heard, saith Sabine, from persons of good credit, which makes me that the duke of Bavaria did tell it for a certainty, to the duke of Saxony. One more I will relate out of Florilegus, *ad annum* 1058, a most famous historian of our nation; because he telleth it so confidently, that it is a thing, in those daies talked of, all over Europe: A young gentleman of Saxony, the same day that he was married, after dinner with the bride and her friends, went a walking into the fields; and towards evening, to a tennis-court to recreate himself; whilst he played, he put his ring upon the finger of *Venus statua*, which was thereby, made in brass; after he sufficiently played, and now made an end of his sport, he came to fetch his ring, but Venus had bowed her finger in, and he could not get it off. He was upon loath to make his company tarry at present, there left it, and promised to fetch it the next day, or at some more convenient time, went home to supper, and so to bed. In the night, when he should come to perform his nuptial rites, Venus steps between him and his wife, (unseen or felt) and told him that she was his wife, that he had betrothed himself to her by that ring, which he put upon her finger: she troubled him some following nights. He not knowing how to help himself, made his way to one Palumbus, a learned magician in those daies, who gave him a

stantem audies et vinum bibes, quale antea nunquam bibisti; te rivalis turbabit nullus; pulchra aulicis contenta vivam, et moriar. * Multi factum hoc cognovère, quod in mediâ Græciâ gestum sit. curans domesticam, ut ante, peperit aliquot liberos, semper tamen tristis et pallida. * Hæc audivi a fide dignis, qui asseverabant ducem Bavarie eadem retulisse duci Saxonie pro veris.

letter, and bid him at such a time of the night, in such a cross way, towns end, where old Saturn would pass by, with his associates, in sion, as commonly he did, deliver that script, with his own hands to himself: the young man of a bold spirit, accordingly did it; and when old fiend had read it, he called Venus to him, who rode before him, commanded her to deliver his ring, which forthwith she did; and the gentleman was freed. Many such stories I finde in severall ^aauth confirm this which I have said; as that more notable amongst the Philinium and Machates in ^bPhlegons Tract *de rebus mirabilibus* though many be against it, yet I, for my part, will subscribe to *lib. 14. cap. 15.* ^c*God sent angels to the tuition of men; but while lived amongst us, that mischievous all-commander of the earth, as lust, enticed them by little and little, to this vice, and defiled the company of women:* and Anaxagoras *de resurrect.* ^d*Many spiritual bodies, overcome by the love of maids, and lust, failed, &c. those were born, we call gyants.* Justin Martyr, Clemens Alex. Sulpitius Severus, Eusebius, &c. to this sense, make a twofold angels, one from the beginning of the world; another a little before, as Moses teacheth us, ^eopenly professing, that these geni^l and have carnal copulation with women. At Japan in the East at this present (if we may believe the relation of ^ftravellers) the idol called Teuchedy, to whom one of the fairest virgins in the country monthly brought, and left in a private room, in the *fotoqui*, or church she sits alone to be deflowered. At certain times, ^gthe Teuchedy, thought to be the divel) appears to her, and knoweth her carnally month, a fair virgin is taken in; but what becomes of the old man can tell. In that goodly temple of Jupiter Belus in Babylon, a fair chappel, ^hsaith Herodotus, an eye-witness of it, in *w splendide stratus lectus et apposita mensa aurea*, a brave bed, gold, &c. into which no creature came but one only woman, whom god made choice of, as the Chaldean priests told him; and that he lay with her himself, as at Thebes in Ægypt was the like done of that you see this is no news, the divels themselves, or their juggling have plaid such pranks in all ages. Many divines stiffly contradict I will conclude with ⁱLipsius, that since *examples, testimonies, &c. sions of those unhappy women are so manifest on the other side, as even in this our town of Lovan, that it is likely to be so.* ^j*One will add, that I suppose, that in no age past, (I know not the destiny of this unhappy time) have there ever appeared, or shew selves, so many lecherous divels, satyrs, and geni^l, as in this of appears by the daily narrations, and judicial sentences upon records more of this question in Plutarch vit. Numæ, Austin de civ. Dei. Wierus lib. 3. de præstig. Dæm. Giraldus Cambrensis itinerar. lib. 1. Malleus malefic. quæst. 5. part. 1. Jacobus Reussus lib. 6. fol. 54. Godelman. lib. 2. cap. 4. Erastus, Valesius de sacer. cap. 40. John Nider Fornicar. lib. 5. cap. 9. Stroz. Cicogna cap. 3. Delrio, Lipsius Bodine dæmonol. lib. 2. cap. 7. Pererius lib. 8. in 6. cap. ver. 2. King James, &c.*

^a Fabula Damarati et Aristonis in Herodoto, lib. 6. Erato.

^b Interpret. Mercur.

^c misit ad tutelam cultumque generis humani; sed illos cum hominibus commorantes, dantes re salacissimus paulatim ad vitia pellexit, et mulierum congressibus inquinavit.

^d Quæ capti sunt amore virginum, et libidine victi defecerunt, ex quibus gigantes qui vocantur

^e Pererius in Gen. lib. 8. c. 6. ver. 1. Zanc, &c.

^f Purchas Hack. posth. par. 1. lib. 4.

^g In Clio.

^h Deus ipse hoc cubili requiescens.

ⁱ Physiologia Stoicorum l. 1. cap.

^j ritus unde, semen lis, &c. at exempla turbant nos; mulierum quotidianæ confessiones de his asserunt, et sunt in hac urbe Lovanio exempla.

^k Unum dixero, non opinari me alio rebus copiam Satyrorum, et salacum istorum Geniorum se ostendisse, quantum nunc quotidiana nunc judiciales sententiæ proferunt.

USECT. II.—*How Love tyrannizeth over men. Love, or Heroicall Melancholy, his definition; part affected.*

we have heard how this tyrant love rageth with brute beasts and spirits; let us consider what passions it causeth amongst men.

improbe amor, quid non mortalia pectora cogis? How it tickles the senses of mortal men. *Horresco referens*, — I am almost afraid to relate, and ashamed, it hath wrought such stupend and prodigious effects; foul offences. Love indeed (I may not deny) first united provinces, built cities, and by a perpetual generation makes and preserves mankind, propagates virtue; but if it rage, it is no more love, but burning lust; a disease, a rage, madness, hell. *Est orcus ille, vis est immedicabilis, est rabies* &c.; 'tis no vertuous habit this, but a vehement perturbation of the mind, master of nature, wit, and art, as Alexis in *Athenæus* sets it out, *viriliter* &c., *muliebriter timidum, furore præceps, labore infractum, mel felleum, a percussio*, &c. It subverts kingdoms, overthrows cities, towns, families, corrupts, and makes a massacre of men; thunder and lightning, fires, plagues, have not done that mischief to mankind, as this burning his brutish passion. Let Sodome and Gomorrah, Troy (which Dares Iliad, and Dictis Cretensis will make good) and I know not how many more bear record — *et fuit ante Helenam*, &c. all succeeding ages will sub-

scribe the Ione of Naples in Italy, Fredegunde and Brunhalt in France, all histories full of these basilisks. Besides those daily monomachies, murders, wars, of blood, rapes, riot and immoderate expense, to satisfy their lusts; shame, loss, torture, punishment, disgrace, loathsome diseases that follow from thence, worse than calentures and pestilent feavers; those often plagues, *arthritis*, palsies, *sciatica*, convulsions, aches, combustions, &c. which torment the body; that feral melancholy which crucifies the soul in this life, and everlastingly torments in the world to come.

Notwithstanding they know these, and many such miseries, threats, torments surely come upon them; rewards, exhortations, *e contra*; yet notwithstanding their own weakness, a depraved nature, or loves tyranny, which irresistibly rageth, they suffer themselves to be led like an ox to the slaughter; as *descensus Averni*) they go down headlong to their own perdition; they will commit folly with beasts, men leaving the natural use of women, as the proverb saith, *burned in lust one towards another, and man with man in filthiness.*

Amis equo, Pasiphae tauro, Aristo Ephesius asinae se commiscuit; et equæ, alii canibus, capris, &c. unde monstra nascuntur aliquando, et sylvani, et ad terrorem hominum prodigiosa spectra: nec cum sed ipsis hominibus rem habent, quod peccatum Sodomie vulgo dicitur; quod olim vitium apud Orientales illos fuit, Græcos nimirum, Italos, Asianos; Hercules Hylam habuit, Polycletum, Dionem, Perithoonta, et Phryga; alii et Euristium ab Hercule amatum tradunt. et pulchrorum adolescentum causâ frequens gymnasium adibat, flagitiis spectaculo pascebat oculos, quod et Philebus et Phædon rivalet, et Alcibiades de eodem Socrate loquatur, lubens conticesco, sed et eo; tantum incitamentum præbet libidini. At hunc perstrinxit Theophrastus lib. de curat. Græc. affect. cap. ultimo. Quin et ipse Plato suum, dicitur Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon et illum; Quod autem de Nerone, Claudio, cæterorumque portentosa

¹ For it is a shame to speak of those things which are done of them in secret, Eph. 5. 12. ² Lib. 13. ³ Rom. 1. 27. ⁴ Lilius Giraldus, vita ejus. ⁵ Pueros &c. philosophis relinquendum vult Lucianus dial. Amorum.

suave scetus, adeoque jactat se non aliu usum venere. ^{ivini}
monachos, cardinales, sacrificulos, etiam ^u furor hic ad morte
^v Angelus Politianus, ob pueri amorem, violentas sibi manus i
rendum sane dictu, quantum apud nos patrum memoriâ, scel
hoc sævierit! Quum enim Anno 1538, prudentissimus Rex
vus cucullatorum cœnobîa, et sacrificorum collegia, votarior
biles legum Doctores Thomam Leum, Richardum Laytonum vis
tanto numero reperti sunt apud eos scortatores, cinædi, ganeo
puerarii, pæderastæ, Sodomitæ, (^w Balei verbis utor) Ganim
unoquoque eorum novam credideris Gomorrhæam. Sed vide, si
catalogum apud eundem Baleum; Puellæ (inquit) in lectis do
rant ob fratres necromanticos. Hæc si apud votarios, mo
scilicet homunciones, quid in foro, quid in aulâ factum suspic
nobiles, quid inter fornices, quam non fœditatem, quam
Sileo interim turpes illas, et ne nominandas quidem monach
pationes, masturbatores. ^z Rodericus a Castro vocat, tum e
vicem ad Venerem excitandam flagris cœdunt, Spintrias,
bubeias, et lasciviente lumbo Tribades illas mulierculas, quæ
cant, et præter Eunuchos etiam ad Venerem explendam,
veretra habent. Immo quod magis mirere, fœmina fœminam C
non ita pridem deperiit, ausa rem plane incredibilem, mutato
virum de nuptiis sermonem init, et brevi nupta est: sed a
consule Busbequium. Omitto ^a Salinarios illos Ægyptiacos,
sarum cadaveribus concumbunt; et eorum vesanam libidi
idola et imagines depereunt. Nota est fabula Pigmalionis
Mundi et Paulini apud Ægesippum belli Jud. lib. 2. cap.
Cæsaris legatus, referente Plinio, lib. 35. cap. 3. quem
Christum crucifixit, picturis Atalantæ et Helenæ adeo
tollere eas vellet si natura tectorii permisisset, alius
næ deperiit, (Ælianus, lib. 9. cap. 37) alius Bonæ D
bro vacet. ^b Raptus ad stupra (quod ait ille)
exceptum, Heliogabalus, per omnia cava co
prid. vitâ ejus. ^d Hostius quidam specula

tumultum, confusionemque naturæ gignant in re Venereâ: nam porcos, equos inierunt viri et foeminae, insano bestiarum amore; unde Minotauri, Centauri, Sylvani, Sphinges, &c. *Sed ne con- oceam, aut ea foras efferam, quæ non omnes scire convenit (hæc is solummodo, quod causâ non absimili ^f Rodericus, scripta velim) nis ingeniis et depravatis mentibus fœdissimi sceleris notitiam, &c. diutius hisce sordibus inquinare.*

at last to that heroical love, which is proper to men and women, is cause of melancholy, and deserves much rather to be called burn- hen by such an honourable title. There is an honest love, I confess, natural, *laqueus occultus captivans corda hominum, ut a mulieribus et separari*; a secret snare to captivate the hearts of men, as ^s Chris- nseca proves, a strong allurements, of a most attractive, occult, ada- property, and powerful virtue, and no man living can avoid it. ^h *Et m sensit amoris, aut lapis est, aut bellua.* He is not a man but a ery stone, *aut ⁱ Numen, aut Nebuchadnezzar*; he hath a gourd for a pepon for his heart, that hath not felt the power of it; and a rare o be found, one in an age, *Qui nunquam visæ flagravît amore or semel insanivimus omnes*, dote we either yong or old, as ^j he one are excepted, but Minerva and the Muses: so Cupid in ^k Lucian to his mother Venus, that amongst all the rest, his arrows could not m. But this nuptiall love, is a common passion, an honest, for e in the way of marriage; *at materia appetit formam, sic mulier ou know marriage is honorable, a blessed calling, appointed by elf in Paradise*; it breeds true peace, tranquillity, content and hap- *si nulla est aut fuit unquam sanctior conjunctio*, as Daphnæus in could well prove, *et quæ generi humano immortalitatem parat*, live without jarring, scolding, lovingly as they should do.

ter et amplius
irrupta tenet copula, nec ullis
querimonis
ma citius solvit amor die.

Thrice happy they, and more than that,
Whom bonds of love so firmly ties,
That without brawls till death them part,
^l 'Tis undissolv'd and never dies.

eca lived with his Paulina, Abraham and Sara, Orpheus and Arria and Pœtus, Artemisia and Mausolus, Rubenius Celer, that ds have it ingraven on his tomb, he had led his life with Ennea, ife, forty-three yeares eight moneths, and never fell out. There is re in this world comparable to it; 'tis *sumum mortalitatis bo- — ⁿ hominum Divûmque voluptas, Alma Venus — latet enim aliquid majus potentiusque omnibus aliis humanis voluptatibus*, olds, there's something in a woman beyond all humane delight; que virtue, a charming quality, an occult and powerful motive. und rules her as head, but she again commands his heart, he is her e his onely joy and content: no happiness is like unto it, no love s this of man and wife, no such comfort, as ^p *placens uxor*, a sweet *mnis amor magnus, sed aperto in conjuge major*, when they love fresh as they did at first, ^r *Charaque charo consenescit conjugi*, as ings Paris kissing Helena, after they had been married ten years, withall, that he loved her as dear, as he did the first hour he was

And in their old age, when they make much of one another, he did to his wife in the poet,

mus quod viximus, et moriamur,
nomen sumpsimus in thalamo;
illa dies ut commutemur in ævo,
sim juvenis, tuque puella mihi.

Dear wife, let's live in love, and dye together,
As hitherto we have in all good will:
Let no day change or alter our affections,
But let's be young to one another still.

mulierum l. l. c. 15.

^f Amphitheat. amor. cap. 4. interpret. Curtio.

^h Eneas

ad. ⁱ Tertul. prover. lib. 4. adversus Manc. cap. 40.

^j Chaucer.

^k Tom. 1. dial.

anus. Amore non ardent Musæ.

^l In amator. dialog.

^m Hor.

ⁿ Lucretius.

^p Hor.

^q Propert.

^r Simonides. Græc.

^s Ausonius.

Such should conjugall love be, still the same, and as they are one should they be of one mind, as in an aristocratical government, one
 † Geryon-like, *coalescere in unum*, have one heart in two bodies, will the same. A good wife, according to Plutarch, should be as a look to represent her husbands face and passion: If he be pleasant, she merry; if he laugh, she should smile; if he look sad, she should part of his sorrow, and bear a part with him, and so they should continue mutual love one towards another.

* Et me ab amore tuo deducet nulla senectus,
 Sive ego Tythonus, sive ego Nestor ero.

No age shall part my love from thee,
 Though I live Nestor or Tythonus live.

And she again to him, as the † bride saluted the bridegroom of old
Ubi tu Caius, ego semper Caia, be thou still Caius, I'll be Caia.

'Tis an happy state this indeed, when the fountain is blessed (said mon, *Prov. 5. 18*) and he rejoiceth with the wife of his youth, and him as the loving kinde, and pleasant roe, and he delights in her content. But this love of ours is immoderate, inordinate, and not to be compared in any bounds. It will not contain it self within the union of marriage, apply to one object, but is a wandering, extravagant, a domineering, less, an irrefragable, a destructive passion; sometimes this burning lust after marriage, and then is properly called *jealousie*; sometimes before then it is called *heroicall melancholy*; it extends sometimes to corrupt begets rapes, incests, murders; *Marcus Antonius compressit Fa sororem, Caracalla, Julium novercam, Nero matrem, Caligula Cyneras, Mirrham filiam, &c.* But it is confined within no terms of years, sex, or whatsoever else. Some furiously rage before they come to creation or age. † Quartilla in Petronius never remembered she was and the wife of Bath in Chaucer, cracks,

Since I was twelve years old, believe,
 Husbands at kirk door had I five.

* Aretines Lucretia sold her maiden-head a thousand times before twenty-four years old, *plus millies vendideram virginitatem, &c. celabo, non deerant qui ut integram ambirent*. Rahab, that harlot to be a professed quean at ten years of age, and was but fifteen when she hid the spies, as † Hugh Broughton proves, to whom Serrarius the *quæst. 6. in cap. 2.* Josue, subscribes. Generally women begin puberty they call it, or *catullire*, as Julius Pollux cites, *lib. 2. cap. 3. onon* of Aristophanes, † at fourteen years old, then they do offer themselves some plainly rage. † Leo Afer saith, that in Africk a man shall seal a maid at fourteen years of age, they are so forward; and many of us, after they come into the teens, do not live without husbands, but what pranks in this kinde the middle age have played, is not to be recorded. *Si mihi sint centum linguæ, sint oraque centum*, no tongue sufficiently declare; every story is full of men and womens unsatiation Neros, Heliogabali, Bonosi, &c. † *Cælius Amphileum, sed Quintus phelinam depereunt, &c.* They neigh after other mens wives (as *cap. 5. 8.* complaineth) like fed horses, or range like town buls, *virginum et viduarum*, as many of our great ones do. Solomons was extinguished in this fire of lust; Sampsons strength enervated in Lots daughters quite forgot; gravity of priesthood in Helies reverend old age in the elders that would violate Susanna; filiall duty to his stepmother; brotherly love in Ammon towards his sister. † divine laws, precepts, exhortations, fear of God and men, fair, foul

† Geryon amicitia symbolum. * Propert. l. 2. † Plutarch. c. 30. Roma. hist. * Janos irafano, si unquam meminim me virginem fuisse. Infans enim paribus iniquata sum, et rubribus me applicui, donec ad ætatem perveni; ut Milo vitulum, &c. * Pomo didasc. dial. Casp. Barthio ex Ital. † Angelico scriptur. concantu. † Epictetus, c. 42. Mulieres statim movere incipiunt, &c. attractari se sinunt et exponunt. Levius Lemulus. * L. 3. fol. 125. †

fortunes, shame, disgrace, honor cannot oppose, stave off, or withstand any of it, *omnia vincit amor*, &c. No cord, nor cable can so forcibly or hold so fast, as love can do with a twin'd thread. The scorching of the æquinoctial, or extremity of cold within the circle artique, the very seas are frozen, cold or torrid zone cannot avoid, or expel at, fury and rage of mortall men.

^a Quo fugis, ah demens, nulla est fuga, tu licet usque
Ad Tanaim fugias, usque sequetur Amor.

womens unnatural, ^dunsatiable lust, what country, what village doth complain? Mother and daughter sometimes dote on the same man; and son, master and servant, on one woman.

—— Sed amor, sed ineffrenata libido.
Quid castum in terris intentatumque relinquit?

breach of vows and oaths, fury, dotage, madness, might I reckon up? is more tolerable in youth, and such as are still in their hot blood; but old fool to dote, to see an old lecher, what more odious, what can be absurd? and yet what so common? Who so furious? ^e*Amare ed ætate perit, multo insaniunt acius*; Some dote then, more then ever they in their youth. How many decrepit, hoary, harsh, writhen, bursten-bellied, toothless, bald, blear-eyed, impotent, rotten old men shall you see lying still, in every place? One gets him a young wife, another a curtisan; when he can scarce lift his leg over a sill, and hath one foot already in a boat, when he hath the trembling in his joynts, the gout in his feet, a qual rhume in his head, *a continue cough*, ^f*his sight fails him, thick coming, his breath stinks*, all his moisture is dried up and gone, may not you get him, a very child again, that cannot dress himself, or cut his own hair, yet he will be dreaming of, and honing after wenches; what can be seemly? Worse it is in women then in men, when she is *ætate declivis*, *et materolim, parum decore matrimonium sequi videtur*, an old widow for so long since (^gin Plinies opinion) she doth very unseemly seek a husband; yet whilst she is so ^hold a crone, a beldam, she can neither see nor be nor stand, a meer ⁱkarcass, a witch, and scarce feel; she catterwauls, she must have a stallion, a champion; she must and will marry again, and she will get herself to some young man, ^jthat hates to look on her, but for her sake he abhors the sight of her, to the prejudice of her good name, her own grief of friends, and ruin of her children.

To enlarge or illustrate this power and effects of love, is to set a sun in the sun. ^kIt rageth with all sorts and conditions of men; yet is evident amongst such as are yong and lusty, in the flowre of their nobly descended, high fed; such as live idly, and at ease; and for these (which our divines call burning lust) this ^l*ferinus insanus amor*, a mad and beastly passion, as I have said, is named by our physicians ^m*il love*, and a more honorable title put upon it, *amor nobilis*, as ⁿ*arola* stiles it, because noble men and women make a common use of it, and are so ordinarily affected with it. *Avicenna lib. 3. Fen. 4. cap. 23*, calleth this passion *ilishi*, and defines it ^o*to be a disease of the holy vexation, or anguish of minde; in which a man continually*

^a De mulierum inexhaustâ libidine luxuque insatiabili omnes æque regiones con-
existimo. Steph. ^b Plautus. ^c Oculi caligant, aures graviter audiunt, capilli fluunt,
et flatus olet, tussis, &c. Cyprian. ^d Lib. 8. epist. Rufinus. ^e Hinc turpis inter ar-
tem. ^f Cadaverosa adeo ut ab inferis reversa videri possit, vult adhuc catullire. ^g Nam
nilis est despectum senium. Æneas Silvius. ^h Quid toto terrarum orbe communis?
ⁱ quod oppidum, quæ familia vacat amatorum exemplis? Æneas Silvius. Quis trigessimus
nullum amoris causâ peregit insigne facinus? ego de me facio conjecturam, quem amor
vexat. ^j Forestus. Plato. ^k Pract. major. Tract. 6. cap. 1 Rub. 11. de ægrit. cap.
ultimum contingat. ^l Hæc ægritudo est sollicitudo melancholica, in quâ homo applicat sibi
cogitationem super pulchritudine ipsius quam amat, gestum, morum.

love; and many things we covet and desire, without all
Carolus a Lorme, in his questions, makes a doubt, *an amor*
this heroically love be a disease: Julius Pollux *onomast.* li
mines it; they that are in love are likewise ⁹sick; *lascivi*
et qui in venerem furit, vere est ægrotus. Arnoldus will
so called, and a malady rather of the body then minde.

lanes defines it a furious disease of the minde; Plato makes
his *Commentator*, cap. 12, a species of madness, *for man*
women, Esdr. 4. 26. but ^rRhases a *melancholy passion*
cians make it a species, or kinde of melancholy (as will
tomes) and treat of it apart: whom I mean to imitate, and
his kinds; to examine his several causes; to shew his sym
prognosticks, effect; that so it may be with more facility

The part affected in the mean time, as ^aArnoldus suppo
part of the head, for want of moisture; which his Comm
gius *med. epist. lib. 1. cap. 24.* will have this passion sit
keep residence in the heart; ¹*to proceed from the eyes*
spirits, and kindled with imagination, in the liver and hear
as the saying is, *Medium ferit per hepar*, as Cupid in A
such cause, belike, "Homer fains Titius liver (who was e
to be still gnawed by two vultures, day and night in hell, ^v
bowels thus enamoured, are so continually tormented b
cap. 2. part. 2, ^w*will have the testicles an immediate s*
liver an antecedent. Fracastorius agrees in this with Goro
imaginatio venerea, erectio, &c. titillatissimam partem v
truso semine gestiens voluptas non cessat, nec assidua
addit Guastavinius *Comment. 4. Sect. prob. 27. Arist.*

passion of the brain, as all other melancholy, by reason of
and so doth Jason Pratensis c. 19. *de morb. cerebri*, (wh
this Erotical love) place and reckon it amongst the aff
^sMelanchthon *de animâ* confutes those that make the liver
Guianerius *Tract. 15. cap. 13. et 17.* though many put
the heart, refers it to the brain. Ficinus cap. 7. in *Convi*
have the blood to be the part affected. Jo. Frietagus,
supposeth all four affected: heart. liver. brain. blood: but

, or his disease inveterate, as I have determined in the precedent partition, both imagination and reason are misaffected, first one, then the other.

MEMB. II.

CT. 1.—*Causes of Heroicall love, Temperature, full Diet, Idleness, Place, Climate, &c.*

all causes the remotest are stars. ^a Ficinus *cap. 19.* saith they are most to this burning lust, that have Venus in Leo in their Horoscope, when Moon and Venus be mutually aspected, or such as be of Venus complexion. ^b Plutarch interprets astrologically that tale, of Mars and Venus, *segenitures ♂ and ♀ are in conjunction*, they are commonly lascivious, *women, queans; as the good wife of Bath confessed in Chaucer:*

I followeth aye mine inclination,
By vertue of my constellation.

all those astrological aphorisms which I have ever read, that of Cardan is memorable; for which howsoever he be bitterly censured by ^c Marinus, a malapert frier, and some others (which ^d he himself suspected) he thinks it is free, down right, plain and ingenuous. In his ^e eighth general example, he hath these words of himself. ♂ ♀ et ♀ in ♀ dignitas assiduum mihi Venereorum cogitationem præstabant, ita ut nunquam am. Et paulo post, *Cogitatio Venereorum me torquet perpetuo, et quam implere non licuit, aut fecisse potentem puduit, cogitatione assiduum sum voluptatem.* Et alibi, ob ♀ et ♀ dominium et radiorum mixtionem, idum fuit ingenium, sed lascivum, egoque turpi libidini detitus et obscæ. So far Cardan of himself, *quod de se fatetur ideo ut utilitatem adferat vis hujusce disciplinæ*; and for this he is traduced by Marcennus, when effect, he saith no more then what Gregory Nazianzen of old, to Chilo solar, *offerebant se mihi visendæ mulieres, quarum præcellenti elegundecore spectabili tentabatur meæ integritas pudicitiae. Et quidem um vitavi fornicationis, at munditiæ virginalis florem arcand cordis tione fœdavi. Sed ad rem.* Aptiores ad masculinam venerem sunt quonensi Venus est in signo masculino, et in Saturni finibus aut oppositione, Ptolomæus in quadripart. plura de his et specialia habet aphorismata, proculdubio usu confirmata, et ab experientiâ multâ perfecta, inquit entator ejus Cardanus. *Tho. Campanella Astrologiæ lib. 4. cap. 8. lis 4 et 5.* insaniam amatoriam remonstrantia, multa præ cæteris accuaphorismata, quæ qui volet, consulat. Chiromantici ex cingulo Veneris nque conjecturam faciunt, et monte Veneris, de quorum decretis, Taisne-Johan. de Indagine, Goclenium, ceterosque si lubet, inspicias. Physilivine wholly from the temperature and complexion; phlegmatic persons, lly melancholy, (according to Ficinus, *Comm. cap. 9.*) are seldomer then they, but once taken, they are never freed: though many are of n, flatuous or hypochondriacal melancholy, are most subject of all others, is infirmity. Valescus assigns their strong imagination for a cause; e abundance of wind; Gordonius of seed, and spirits, or atomi in the which cause their violent and furious passions. Sanguine thence are soon t, young folks most apt to love, and by their good wills, saith ^f Lucian *I have a bout with every one they see*: the colts evil is common to all exions. Theomestus, a young and lusty gallant, acknowledgeth (in id author) all this to be verified in him; *I am so amorously given,*

ment. in convivium Platonis. Irretiuntur cito quibus nascentibus Venus fuerit in Leone, a Venerem vehementer asperxit, et qui eadem complexione sunt præditi. ^b Plerumque s sunt; et si feminæ, meretrices, l. de audiend. ^c Comment. in Genes. cap. 3. ^d Et si arm a præclarâ infamiâ stultitiâque abero, vincit tamen amor veritatis. ^e Edit. Basil. 1558. ^f Fol. 445. Basil. Edit. ^g Dial. amorum.

^h you may sooner number the sea sands, and snow falling from the skies, than my severall loves. Cupid had shot all his arrows at me: I am delude various desires; one love succeeds another, and that so soon, that before it is ended, I begin with a second; she that is last, is still fairest; and that is present pleaseth me most: as an hydra's head, my loves increase. Iolaus can help me. Mine eyes are so moist a refuge and sanctuary of that they draw all beauties to them, and are never satisfied. I am doubt what fury of Venus this should be. Alas, how have I offended her, vex me! what Hippolitus am I! What Telchin is my genius? or is it a natural imperfection, an hereditary passion? Another in ⁱ Anacreon confesse that he had twenty sweet-hearts in Athens at once, fifteen at Corinth, as many at Thebes, at Lesbos, and at Rhodes, twice as many in Ionia, thrice in Cyprius, twenty thousand in all: or in a word, εἰ φύλλα πάντα, &c.

| | |
|---------------------------------|----------------------|
| Folia arborum omnium si | In æquore universas, |
| Nosti referre cuncta, | Solum meorum amorum |
| Aut computare arenas | Te fecero logistam? |
| Can'st count the leaves in May, | |
| Or sands I th' ocean sea? | |
| Then count my loves I pray. | |

His eyes are like a ballance, apt to propend each way, and to be weighed down with every wench's looks; his heart a weathercock, his affections a tinder, or naphtha to it self, which every fair object, sweet smile, or favor sets on fire. Guianerius tract. 15. cap. 14. refers all this to the *temperature of the testicles*. Ferandus, a Frenchman, in his *Erotique* (which ^k book came first to my hands after the third edition) to certain in the seed, such as are very spermatick and full of seed. I finde this in Aristot. sect. 4. prob. 17. si non secernatur semen, cessare testem non possunt, as Guastavinius his commentator translates it, for which these young men, that be strong set, of able bodies, are so subject. Hercules de Saxonia bath the same words in effect. But most part such are aptest to love that are young and lusty, live at ease, stand free from cares, like cattle in a rank pasture; idle and solitary persons must needs *hirkuitullire*, as Guastavinius recites out of Censorinus.

ⁱ Mens erit apta capi tum quum lætissima rerum
Ut seges in pingui luxuriabit humo.

The minde is apt to lust, and hot or cold
As corn luxuriates in a better mould.

The place it self makes much wherein we live; the climate, air, and diet if they concur. In our Misnia, saith Galen, neer to Pergamus, the scarce finde an adulterer, but many at Rome, by reason of the delicious seat. It was that plenty of all things, which made ^m Corinth so in of old, and the opportunity of the place to entertain those forraign comers every day strangers came in at each gate, from all quarters. In the temple of Venus, a thousand whores did prostitute themselves, as ⁿ writes; besides Lais and the rest of better note: All nations resorted to as to a school of Venus. Your hot and southern countries are prone to and far more incontinent, then those that live in the North; as Boddicourseth at large, *Method. hist. cap. 5. Molles Asiatici*; so are the Greeks, Spaniards, Italians, even all that latitude: and in those tract as are more fruitful, plentiful, and delicious, as Valence in Spain, Calabria; *domicilium luxus*, Tully terms it; and which Hannibals so can witness: Canopus in Ægypt, Sybaris, Phœacia, Baïæ, ^o Cyprus, Lampsacus. In Naples the fruits of the soyl and pleasant air enervate

^k Citius maris fluctus et nives colo delabentes numeraris, quam amores meos: illi amores ad dunt, ac priusquam desinant priores incipiunt sequentes. Adeo humidis oculis meus inhabitat omnem formam ad se rapiens, ut nullâ satietate expleatur. Quanam hæc ira Veneris, &c. ^l Num. 2. calidam testiculorum crisin habent, &c. ^m Printed at Paris 1624, seven years after my first

ⁿ Ovid. de art. ^o Gerbellus. descript. Græciæ. Rerum omnium affluentia et loci mira opus nullo non die hospites in portas advertebant. Templo Veneris mille meretrices se prostituunt. ^p Tota Cypri insula deliciis incumbit, et ob id tantum luxuriæ dedita ut sit olim Veneri sacra illius, Lampsacus olim Priapo sacer ob vinum generosum, et loci delicias. Idem.

ties, and alter constitutions : ° insomuch, that Florus calls it *Certamen Bac-
et Veneris*, but ° Folliot admires it. In Italy and Spain, they have their
in every great city, as in Rome, Venice, Florence, wherein some say,
all ninety thousand inhabitants, of which ten thousand are curtizans ; and
for all this, every gentleman almost hath a peculiar mistress ; fornications,
bawls are nowhere so common : *urbs est jam tota lupanar* ; how should
live honest among so many provocations ? now if vigor of youth, great-
(liberty I mean), and that impunity of sin, which grandies take unto them-
in this kinde, shall meet, what a gap must it needs open to all manner
ce ; with what fury will it rage ? For, as Maximus Tyrius the Platonist
ves, *libido consequuta quum fuerit materiam improbam, et præruptam
tiam, et effrenatam audaciam, &c.* what will not lust effect in such per-
? For commonly princes and great men make no scruple at all of such mat-
but, with that whore in Spartian, *quicquid libet licet* ; they think they
do what they list, profess it publikely, and rather brag with Proculus (that
to a friend of his in Rome ° what famous exploits he had done in that kind)
any way be abashed at it. ° Nicholas Sanders relates of Henry the 8th
ow not how truly) *Quod paucas vidit pulchriores quas non concupierit,
uissimas non concupierit quas non violârit* : He saw very few maids that
not desire ; and desired fewer whom he did not enjoy : nothing so familiar
est them ; °tis most of their business : Sardanapalus, Messalina, and Jone
ples, are not comparable to ° meaner men and women ; Solomon of old
thousand concubines : Assuerus his eunuches, and keepers ; Nero his
ous, panders, and bawds ; the Turks, ° Muscovits, Mogors, Xeriffs of
ry, and Persian sophies, are no whit inferior to them, in our times. *De-
fit omnium puellarum toto regno formâ præstantiorum* (saith Jovius)
peratore ; et quas ille linquit, nobiles habent ; They press and muster
nches as we do souldiers ; and have their choice of the rarest beauties
countries can afford ; and yet all this cannot keep them from adultery,
sodomy, buggery, and such prodigious lusts. We may conclude, that
be yong, fortunate, rich, high-fed, and idle withall, it is almost impos-
they should live honest ; not rage, and precipitate themselves into those
veniences of burning lust.

° Otium et reges prius et beatas
Perdidit urbes.

ness overthrows all, *Vacuo pectore regnat amor*, love tyrannizeth in
le person. *Amore abundas Antipho*. If thou hast nothing to do,
diâ vel amore miser torquebere—Thou shalt be haled in pieces with
lust, some passion or other. *Homines nihil agendo male agere dis-*

°Tis Aristotles simile, ° as match or touchwood takes fire, so doth an
erson love. *Quæritur Ægistus quare sit factus adulter, &c.* why was
us a whoremaster ? You need not ask a reason of it. Ismenedora
Baccho, a woman forced a man, as ° Aurora did Cephalus : No marvel,
° Plutarch, *Luxurians opibus more hominum mulier agit* : She was rich,
ate and jolly ; and doth but as men do in that case, as Jupiter did by
pa, Neptune by Amymone. The poets therefore did well to feign
epheards lovers, to give themselves to songs and dalliances, because
lived such idle lives. For love, as ° Theophrastus defines it, is *otiosi
i affectus*, an affection of an idle minde ; or as ° Seneca describes it,

° Neapolitan. delectatio, elegantia, amœnitas, vix intra modum humanum consistere vi-
nde, &c. Leand. Alber. in Campaniâ. ° Lib. de laud. urb. Neap. Disputat. de morbis
Reinaldo Interpret. ° Lampridius. Quod decem noctibus centum virgines fecisset mulieres.
jus. ° If they contain themselves, many times, it is not virtutis amore ; non deest volun-
tas. ° In Muscov. ° Catullus ad Lesbium. ° Hor. ° Polit. 8. num. 28. Ut
ad ignem, sic amor ad illos qui torpescunt otio. ° Pausanias Attic. lib. 1. Cephalus egre-
tus juvenis ab Aurorâ raptus, quod ejus amore capta esset. ° In amatorio. ° E. Stobæo
° Amor otiosæ cura est sollicitudinis.

Juventâ gignitur, luxu nutritur, feriis alitur, otioque inter bona; youth begets it, riot maintains it, idleness nourisheth it, makes ^b Gordonius the physician, *cap. 20. part. 2.* call this disease per passion of nobility. Now, if a weak judgement and a strong do concur, how, saith Hercules de Saxonia, shall they resist? appropriates it almost to *monks, friers, and religious persons, live solitary, fare daintily, and do nothing*: and well he might should they otherwise choose?

Diet alone is able to cause it: a rare thing to see a young man that lives idly, and fares well, of what condition soever, not to ^d Alcibiades was still dallying with wanton young women; immense expences, effeminate in his apparel, ever in love, but why? he cate in his diet; too frequent and excessive in banquets. *Ubi cum ibi libido dominatur*; lust and security domineer together, as averreth. All which the wife of Bath in Chaucer freely justifies.

For all to sicker, as cold engendreth hail,
A liquorish tongue must have a liquorish tail.

Especially if they shall further it by choice diet; as many times rites and Phœaces do, feed liberally, and by their good will, eat but lascivious meats. *Vinum imprimis generosum, legumen, omnium generum bene conditas, et largo pipere aspersas, carnos, lactucas, erucas, rapas, porros, cæpas, nucem piceam, amces, electuaria, syrupos, succos, cochleas, conchas, pisces optimas, aviculas, testiculos animalium, ova, condimenta diversorum generum lectos, pulvinaria, &c.* Et quicquid fere medici impotentibus laboranti præscribunt, hoc quasi diasatyrion habent in deliciis multo delicatioribus; mulsum, exquisitas et exoticas fruges, aromatas, expressos succos multis ferculis variatos, ipsumque vinum vincentes, et quicquid culina, pharmacopœia, aut quæque ferministrare possit. Et hoc plerumque victu quum se ganeant ^e ut ille ad Chreseida suam, se bulbis et cochleis curavit; etiam se parent, et ad hanc palæstram se exerceant, qui fieri possit, depereant, ^h ut non penitus insaniant? Æstuans venter cito dinem, Hieronymus ait. ⁱ Post prandia, Callyroenda. Qui nare se potest? ^j Luxuriosa res vinum, fomentum libidinis voco blandum demonem, Bernardus; lac veneris, Aristophanes. non Vesuvius, tantis ardoribus æstuant, ac juveniles medullæ addit ^k Hieronymus: unde ob optimum vinum Lampsacus olim et venerandi Bacchi socia, apud ^l Orpheum Venus audit. ^m simplex, et per se sumptum præstare possit, nam—ⁿ quæ rapis tui plenum? quam non insaniam, quem non furorem aitemus? ^o Gomesius salem enumerat inter ea quæ intempestum provocare solent, et salaciores fieri scæminas ob esum salis contentideo dicunt ab oceano ortam.

^a Unde tot in Veneta scortorum millia cur sunt?
In promptu causa est, est Venus orta mari.

Et hinc fœta mater Salacea Oceani conjux, verbumque fortasse effluxit. Mala Bacchica tantum olim in amoribus prævaluerunt ex illis statuæ Bacchi ponerentur. ^p Cubebis in vino mace

^b Principes plerumque ob licentiam et affluentiam divitiarum istam passionem rere. ^c Ardenter appetit qui otiosam vitam agit, et communiter incurrit tales deliciose viventes, incontinentes, religiosos, &c. ^d Plutarch. vit. ejus. animos veneri. ^e Sed nihil erucæ faciunt bulbique salaces; improba nec p tibi. Ovid. ^f Petronius. Curavi me mox cibus validioribus, &c. ^g Utkium, qui post potionem, uxorem et quatuor ancillas proximo cubiculo cubavit. Pers. Sat. 3. ^h Siracides. Nox, et amor vinumque nihil moderate vadent. ⁱ Hymno. ^j Hor. 1. 3. Od. 25. ^k De sale lib. cap. 21. ^l virginitate. ^m Garcias ab horto aromatum, lib. 1. cap. 28.

orientales ad Venerem excitandam, et ^asurax radice Africani. *China eosdem effectus habet, talisque herbæ meminit mag. nat. lib. 2. cap. 16. ista Porta ex Indiâ allatæ, cujus mentionem facit et Theophrastus. infinita his similia apud Rhasin, Matthiolam, Mizuldum, cæterosque occurrunt, quorum ideo mentionem feci, ne quis imperitior in hos impingat, sed pro virili tanquam syrtes et cautes consulto effugiat.*

SECT. II.—Other causes of Love-Melancholy. Sight, Beauty from the face, eyes, other parts; and how it pierceth.

BY such causes may be reckoned up, but they cannot avail, except unity be offered of time, place, and those other beautiful objects, or all enticement; as kissing, conference, discourse, gestures concur, with like lascivious provocations. Kornmannus in his book *de lined amoris* five degrees of lust, out of ^aLucian belike, which he handles in five *Visus, Colloquium, Convictus, Oscula, Tactus*. Sight of all other first step of this unruly love; though sometimes it be prevented by reason hearing, or rather incensed. For there be those so apt, credulous to love, that if they heard of a proper man, or woman, they are in before they see them, and that meerly by relation, as Achilles Tatius ob-

^aSuch is their intemperance and lust, that they are as much maimed with it, as if they saw them. Calisthenes a rich young gentleman of Thrace, hearing of ^bLeucippe, Sostratus fair daughter, was far with her; and out of fame and common rumour, so much incensed, he would needs have her to be his wife. And sometimes by reading they are affected, as he in ^cLucian confesseth of himself, *I never read that place in thea in Xenophon, but I am as much affected, as if I were present with her*. ^dSuch persons commonly fain a kind of beauty to themselves; as did those three gentlewomen, in ^eBalthasar Castilio, fall in love with a man, whom they never knew, but only heard him commended: or by reading of a letter; for there is a grace commeth from hearing, ^fas a philosopher informeth us, *as well as from sight; and the species of love received into the phantasie by relation alone: ^gut cupere ab aspectu, ut ab auditu*, both senses affect. *Interdum et absentes amamus*, sometimes we love those that are absent, saith Philostratus, and gives instance in the end Athenodorus, that lov'd a maid at Corinth whom he never saw; *oculi sed mens videt*, We see with the eyes of our understanding.

the most familiar and usual cause of love, is that which comes by which conveys those admirable rayes of beauty and pleasing graces to the heart. Plotinus derives love from sight, *ἔπος quasi ὄρασις*. ^a*Si oculi sunt in amore duces*, the eyes are the harbingers of love, and the first step of love is sight, ^bas Lilius Giraldus proves at large, *hist. Deor. lib. 13*. they, as two sluices, let in the influences of that divine, powerful, ravishing, and captivating beauty; which, as ^cone saith, *is sharper then any art or needle, wounds deeper into the heart; and opens a gap through which the soul itself pierceth* (*Eccles. 18.*) *though it, love is kindled like a fire*. This amazing, confounding, admir-

ex radix ad colitum summe facit; si quis comedat, aut infusionem bibat, membrum subito Leo Afer, lib. 9. cap. ult. ^aQuæ non solum edentibus sed et genitale tangentibus tantum t colore summe desiderant; quoties fere velint, possint; alios duodecies profecisse, alios ad 60 retinisse refert. ^bLucian. Tom. 4. Dial. amorum. ^cEa enim hominum intemperantiam ut et etiam famâ ad amandum impellantur, et audientes æque afficiuntur ac videntes. ^dFor- Sostrati filiam audiens, uxorem cupit, et solâ illius auditione ardet. ^eQuoties de Panthea tantis locum perlego, ita animo affectus ac si coram intuerer. ^fPulchritudinem sibi ipsis con- imagines. ^gDe aulico, lib. 2. fol. 116. 'tis a pleasant story, and related at large by him. venit ab auditu æque ac visu, et species amoris in phantasiam recipiunt solâ relatione. Pico- grad. 8. c. 38. ^aLip. cent. 22. epist. 29. Beauties Encomions. ^bPropert. ^cAmoris gradum visus habet, ut aspiat rem amatam. ^dAchilles Tatiûs, lib. 1. Forma telo quovis ad inferendum vulnus, perque oculos amatorio vulnere aditum patefaciens in animum penetrat.

able, amiable beauty, ^d then which in all natures treasure (saith there is nothing so majestical and sacred, nothing so divine, love 'tis natures crown, gold and glory; *bonum si non sumum, de se non infrequenter triumphans*, whose power hence may be discontemn and abhor generally such things, as are foul and ugly to compt them filthy, but love and covet that which is fair. 'Tis things, which pleaseth and allureth us; a fair hawk, a fine garment, a fair house, &c. That Persian Xerxes when he destroyed temples of the gods in Greece, caused that of Diana, *in integrum* be spared, alone for that excellent beauty and magnificence of it beauty can so command. 'Tis that which painters, artificers, aim at; as Eriximachus the physician in Plato contends, ^e it was that ministred occasion to art, to find out the knowledge of carving; to find out models, perspectives, rich furnitures, and inventions. Whiteness in the lilly, red in the rose, purple in lustre in all things without life, the clear light of the moon, the of the sun, splendor of gold, purple, sparkling diamond, the excellence of the horse, the majesty of the lion, the colour of birds, peacock silver scales of fish, we behold with singular delight and admiration which is rich in plants, delightful in flowers, wonderful in beautiful glorious in men, doth make us affect and earnestly desire it; as any sweet harmony, an eloquent tongue, see any excellent quality, of man, elaborate art, or ought that is exquisite, there ariseth in a longing for the same. We love such men, but most part for person; we call them gods and goddesses, divine, serene, happy, all mortal men they alone (^h Calpurnius holds) are free from *divitiis, magistratu et gloria florent, injuria lacessimus*; we back hate, renowned, rich and happy men; we repine at their felicity, deserving we think; fortune is a step-mother to us, a parent to envy (saith ⁱ Isocrates) wise, just, honest men; except with kindnesses, some good turn or other, they extort this love from fair persons we love at first sight, desire their acquaintance, and as so many gods: we had rather serve them than command others; our selves the more beholding to them, the more service they enjoy they be otherwise vitious, dishonest, we love them, favour them, to do them any good office for their ^j beauties sake, though they have good quality beside. *Dic igitur, o formose adolescens* (as that Euripides breaks out in ^k Stobaeus) *dic, Antiloque, suavius nectare dic, o Telemache, vehementius Ulysse dicis; dic, Alcibiades, ut libentius tibi licet ebrio auscultabimus*. Speak, fair youth, speak, thy words are sweeter than nectar; speak, O Telemachus, thou art full then Ulysses; speak, Alcibiades, though drunk, we will value thee as thou art. Faults in such are no faults: For when the sea had stoln Anytus his gold and silver plate, he was so far from so foul a fact (though every man else condemned his impudency) that he wished it had been more, and much better (had dearly) for his sweet sake. No worth is eminent in such lovely imperfections hid; *non enim facile de his quos plurimum diliguntur suspicamur*, for hearing, sight, touch, &c. our mind

^d In tota rerum natura nihil formae divinitus, nihil augustius, nihil pretiosius, cujus intelliguntur, &c. ^e Christ. Fonseca. ^f S. L. ^g Bruys prob. 11. de formâ e 1 de calumnia. Formosi calumniâ vacant; dolemus alios meliore loco positos, fortunam illis, &c. ^h Invidemus sapientibus, justis, nisi beneficiis assidue amorem extorquent amamus et primo velut aspectu benevolentia conjungimur, et eos tanquam Deos colimus servimus quam aliis imperamus, majoremque, &c. ⁱ Formae majestatem Barbari majores quam quos eximiam formam naturam donata est. Herod. lib. 5. Curtius 6. Arist. 63. Plutarch. vit. ejus. Brisonius Strabo.

are captivated, *omnes sensus formosus delectat*. Many men have been chosen for their person alone; chosen kings, as amongst the Indians, Perethians, Ethiopians of old: the properest man of person the country could find, was elected their sovereign lord; *gratior est pulchro veniens e corpore*, and so have many other nations thought and done, as ¹ Curtius observes; *ingens enim in corporis majestate veneratio est*, for there is a majesty in such men; and so far was beauty adored amongst them, that no man was thought fit to reign, that was not in all parts compleat and eminent. Agis king of Lacedæmon had like to have been deposed, because he married a little wife; they would not have their royal issue degenerate. He would ever have thought that Adrian the fourth, an English monk, would (as ^m Papirius Massovius writes in his life) *inops a suis relictus*, and *seductus miser*, a poor forsaken child, should ever come to be pope of Rome? Why was it? *Erat acri ingenio, facundiâ expeditâ, eleganti corpore, gaudio lætâ ac hilari*, as he follows it out of ⁿ Nubrigensis; (for he plows like a heifer,) he was wise, learned, eloquent, of a pleasant, a promising countenance, a goodly proper man; he had, in a word, a winning look of his own, that carried it; for that he was especially advanced. So Saul was a person and fair. Maximinus elected emperor, &c. Branchus the son of Apollo, whom he begot of Jance, Succrons daughter (saith Lactantius) when king Admetus heard in Thessaly, now grown a man, was an earnest seeker to his mother to know his father; the nymph denied him, because he had conjured her to the contrary; yet overcome by his importunity at last, she sent him to his father; when he came into Apollos presence, *malas reverenter osculatus*; he carried himself so well, and was so fair a young man, that Apollo was infinitely taken with the beauty of his person, he could not look off him; and said, he was worthy of such parents, gave him a crown of gold, the spirit of divination, and in conclusion, made him a demi-god. *superba formæ*, a goddess beauty is, whom the very gods adore, *nam deos Dii amant*; she is *amoris domina*, loves harbinger, loves loadstone, hath a charm, &c. Beauty is a dowry of it self, a sufficient patrimony, an ample commendation, an accurate epistle, as ^o Lucian, Apuleius, Tiraquellus, & some ^p others conclude. *Imperio digna forma*, beauty deserves a kingdom, saith Abulensis, *paradox. 2. cap. 110.* immortality; and ^q more have this honour and eternity for their beauty, then for all other virtues becomen; and such as are fair, ^r are worthy to be honoured of god and men. The Italian Ganymedes was therefore fetched by Jupiter into heaven; a question dear to Alexander; Antinous to Adrian. Plato calls beauty for a cause, a privilege of nature, *naturæ gaudentis opus*, natures masterpiece, ^s a dumb comment; Theophrastus, a silent fraud; still rhetoric Cardanus, that persuades without speech, a kingdom without a guard, because beautiful persons command as so many captains; Socrates, a tyranny, *which enerveth over tyrants themselves*; which made Diogenes, belike, call for women queens, *quod facerent homines quæ præciperent*, because they were so obedient to their commands. They will adore, cringe, compleat and bow to a common wench (if she be fair) as if she were a noble lady, a countess, a queen or a goddess. Those intemperate young men of Greece, erected at Delphos, a golden image with infinite cost, to the eternal glory of Phryne the curtizan, as Elian relates; for she was a most beautiful woman, in so much saith ^t Athenæus, that Appelles and Praxiteles drew

¹ 5. Magnorumque operum non alios capaces putant quam quos eximîâ specie natura donavit. de vitâ Pontificum Rom. ² Lib. 2. cap. 6. ³ Dial. amorum, c. 2. de magiâ. Lib. 2. connub. ⁴ Virgo formosa, etsi oppido pauper, abunde est dotata. ⁵ Isocrates. ⁶ Plures ob formam immortalitatem adepti sunt quam ob reliquas omnes virtutes. ⁷ Lucian. tom. 4. Charidamon. Qui pulchritudine apud Deos et apud homines honore affecti. ⁸ Muta commentatio, quâvis epistolâ ad commendationem efficacior. ⁹ Lib. 9. Var. hist. Tanta formæ elegantia ut ab eâ nudâ, &c.

Venus' picture from her. Thus yong men will adore and honour kings themselves I say will do it; and voluntarily submit their a lovely woman. *Wine is strong; kings are strong; but a woman* 1 Esd. 4. 10. as Zerobabel proved at large to king Darius, the noblemen. *Kings sit still and command sea and land, &c. all the king; but women make kings pay tribute, and have them.* When they have got gold and silver, they submit all woman; give themselves wholly to her, gaze and gaze on her desire her more than gold or silver, or any pretious thing: father and mother, and venture their lives for her; labour and bring all their gains to women; steal, fight and spoil for sakes. And no king so strong, but a fair woman is strong. All things (as he proceeds) fear to touch the king; yet I Apame his concubine, the daughter of the famous Bartacus, right hand of the king, and she took the crown off his head, her own, and stroke him with her left hand; yet the king gazed on her, and when she laughed he laughed, and when she was entered to be reconciled to her. So beauty commands even king nay whole armies and kingdoms are captivated, together with ^u *Forma vincit armatos, ferrum pulchritudo captivat; vincent non vincentur prælio.* And 'tis a great matter, saith ^v Xenophon all fair persons may worthily brag, that a strong man must living if he will have ought; a valiant man must fight and en for it, a wise man speak, shew himself and toil; but a fair person doth all with ease; he compasseth his desire without any God and men, heaven and earth conspire to honour him; ex him above other, if he be in need, ^w and all the world is willing to ^x Chariclea fell into the hands of pyrats, but when all the rest edge of the sword, she alone was preserved for her person. ^y V tinople was sacked by the Turks, Irene escaped, and was so made a captive, that she even captivated the grand Senior his Rosamond insult over king Henry the second;

——— ^z I was so fair an object,

Whom fortune made my king, my love made subject;

He found by proof the

That it had power to co

It captivates the very gods themselves, *Morosiora numina.*

——— ^a Deus ipse Deorum

Factus ob hanc formam bos, equus, imber, olor.

And those *mali genii* are taken with it, as ^b I have already pro *Barbari verentur, et ad aspectum pulchrum immanis animi* (Heliodor. lib. 5) The Barbarians stand in awe of a fair woman beautiful aspect, a fierce spirit is pacified. For when as T and the wars ended (as Clemens ^c Alexandrinus quotes out angry Menelaus with rage and fury armed, came with his sword have killed Helena with his own hands, as being the sole cause of wars and miseries: but when he saw her fair face, as one divine beauty, he let his weapon fall, and embraced her besides power to strike so sweet a creature. *Ergo hebetantur enses* the edge of a sharp sword (as the saying is) is dulled with a beautiful and severity it self is overcome. Hiperides the orator, who client was accused at Athens for her lewdness, used no other

¹ Esdras, 4. 29. ² Origen hom. 23. in Numb. In ipsos tyrannos tyrannidem exere magnum ob quod gloriari possunt formosi, quod robustis necessarium sit laborare, for cere, sapientem, &c. ³ Majorem vim habet ad commendandum formam, quam acc Arist. ⁴ Heliodor. lib. 1. ⁵ Knowles, hist. Turcica. ⁶ Daniel in complaint of R filius Eplg. ⁷ Sect. 2. Mem. 1. Sub. 1. ⁸ Stomatium 1. Post captam Trojam ad occidendam Helenam, stupore adeo pulchritudinis correptus, ut ferrum excideret, 1

se, but tearing her upper garment, disclosed her naked breast to the
 ges; with which comeliness of her body and amiable gesture, they were
 moved and astonished, that they did acquit her forthwith, and let her go.
 ble piece of justice! mine author exclaims, and who is he that would
 rather lose his seat and robes, forfeit his office, then give sentence
 against the majesty of beauty? Such prerogatives have fair persons, and
 alone are free from danger. Parthenopæus was so lovely and fair, that
 he fought in the Theban wars, if his face had been by chance bare,
 any would offer to strike at or hurt him: such immunities hath beauty.
 themselves are moved with it. Sinalda was a woman of such ex-
 ceptional feature, and a queen, that when she was to be trodden on by wild
 beasts for punishment, *the wild beasts stood in admiration of her person,*
Grammaticus lib. 8. Dan. Hist.) and would not hurt her. Wherefore
 that royal virgin in Apuleius when she fled from the thieves den, in a
 fit, make such an apostrophe to her asse on whom she rode? (for what
 she to the contrary *but that he was an asse?*) *Si me parentibus et proco*
reddideris, quas tibi gratias, quos honores habeo, quos cibos ex-
co! She would comb him, dress him, feed him, and trick him every day
 self, and he should work no more, toil no more, but rest and play, &c.
 Besides, she would have a dainty picture drawn, in perpetual remem-
 ber, a virgin riding upon an asses back with this motto, *Asino vectore*
virgo fugiens captivitatem; why said she all this? why did she make
 promises to a dumb beast? But that she perceived the poor asse to be
 with her beauty; for he did often *obliquo collo pedes puellæ decoros*
re, kiss her feet as she rid, et ad delicatulas vocolas tentabat adhinnire;
 to give consent, as much as in him was, to her delicate speeches; and
 as he had some feeling as she conceived of her misery. And why did
 gines' horse in Heliodorus 'curveat, prance, and go so proudly, *exultans*
iter et superbiens, &c. but that sure, as mine author supposeth, he was
 e with his master? *dixisses ipsum equum pulchrum intelligere pulchram*
in formam? A fly lighted on Malthius cheek as he lay asleep; but why?
 to hurt him, as a parasite of his, standing by well perceived, *non ut*
eret, sed ut oscularetur, but certainly to kiss him, as ravished with his
 looks. Inanimate creatures I suppose, have a touch of this, when a
 of Psyches candle fell on Cupids shoulder, I think, sure, it was to kiss it.
 Venus ran to meet her rose-cheeked Adonis, as an elegant poet of ours
 her out,

—— the bushes in the way
 Some catch her neck, some kiss her face,
 Some twine about her legs to make her stay,
 And all did covet her for to embrace.

ipse amore inficitur, as Heliodorus holds, the ayr it self is in love: for
 Hero plaid upon her lute,

!The wanton air in twenty sweet forms danc't
 After her fingers ———

those lascivious winds staid Daphne when she fled from Apollo;

—— nudabant corpora venti,
 Obvique adversas vibrabant flamina vestes.

as ventus loved Hyacinthus, and Orithya Erichthons daughter of Athens;
 puit, &c. he took her away by force, as she was playing with other
 bes at Ilissus, and begat Zetes and Galais his two sons, of her. That
 and waters are enamoured with this our beauty, is all out as likely as that

the formæ fult, ut cum vincta loris, feris exposita foret, equorum calcibus obterenda, ipsis jumentis
 blandi fult; ledere noluerunt. * Lib. 8. miles. † Ethiop. 1. 3. ‡ Athenæus, lib. 8. § Apu-
 lar, astuo. ¶ Shakespeare. † Marlow. * Ov. Met. 1.

of the air and winds; for when Leander swimm'd in the Hellespont, Neptune with his trident did beat down the waves, but

*They still mounted up, intending to have kiss'd him,
And fell in drops, like tears, because they mist him.*

The ¹ river Alpheus was in love with Arethusa, as she tells the tale herself;

*viridesque manu siccata capillos,
Fluminis Alpei veteres recitavit amores;
Pars ego Nympharum, &c.*

When our Tame and Isis meet

** Oscula mille sonant, connexu brachia pallent,
Mutuaque explicitis connectunt colla lacertis.*

Inachus and Pineus, and how many loving rivers can I reckon up, whose beauty hath enthral'd! I say nothing all this while of idols themselves, that have committed idolatry in this kind; of looking-glasses, that have been captivated in love (if you will believe ² poets) when their ladies and mistresses looked to dress them.

*Et si non habeo sensum, tua gratia sensum
Exhibet, et calidi sentio amoris onus.
Dirigit huc quoties spectantia lumina, flammam
Succendant inopi sancia membra mihi.*

*Though I no sense at all of feeling have,
Yet your sweet looks do animate and save;
And when your speaking eyes do this way turn,
Me thinks my wounded members live and burn.*

I could tell you such another story of a spindle, that was fired by fair looks, or fingers, some say, I know not well whether; but fired it was by report; and of a cold bath that suddenly smok'd, and was very hot when naked Coelia came into it. *Miramur quis sit tantus et unde vapor, &c.* ³ Of all the tales in this kind, that is the most memorable of ⁴ Death himself, when he should have stroken a sweet young virgin with his dart, he fell in love with the object. Many more such could I relate, which are to be believed with a poetical faith. So dumb and dead creatures dote: but men are much stupefied many times at the first sight of beauty, amazed, ⁵ as that fisherman in Aristænetus, that spied a maid bathing herself by the sea side,

** Soluta mihi sunt omnia membra——
A capite ad calcem, sensusque omnis perit
De pectore, tam immensus stupor animum invasit mihi.*

And as ⁶ Lucian in his images, confesseth of himself, that he was at his mistress's presence, void of all sense, immoveable, as if he had seen a Gorgon's head, which was no such cruel monster, (as ⁷ Cælius interprets it, *lib. 3. cap. 2.*) ⁸ the very quintessence of beauty; some fair creature, as without doubt the poet understood in the first fiction of it, at which the spectators were amazed. ⁹ *Miseri quibus intentata nites*, poor wretches are compelled at the very sight of her ravishing looks to run mad, or make away with themselves.

** They wait the sentence of her scornful eyes;
And whom she favours lives, the other dyes.*

¹⁰ Heliodorus *lib. 1.* brings in Thyamis almost besides himself, when he saw Chariclea first; and not daring to look upon her a second time, *for he thought it impossible for any man living, to see her and contain himself.* The very fame of beauty will fetch them to it many miles off, (such an attractive power this loadstone hath) and they will seem but short; they will undertake any toil or trouble, ¹¹ long journeys. Penia or Atalanta shall not overgo them through seas, deserts, mountains, and dangerous places, as they did to gaze on Psyche: *many mortal men came far and near to see that glorious object of her age*; Paris for Helena; Corebus to Troja;

*—— Illis Trojam qui forte diebus
Venerat insano Cassandra incensus amore.*

King John of France, once prisoner in England, came to visit his old friend

¹ Ovid. Met. lib. 5. ² Leland. ³ Angerianus. ⁴ Si longe aspiciens hæc vixit lumine Divæ Angerianus. ⁵ Idem Anger. ⁶ Obstupuit mirabilibus oculis Angerianus. ⁷ Stobæus e Græco. ⁸ Parum absuit quo minus saxum ex homine factum, ipsa stultitia immobilior me fecit. ⁹ Veteres Gorgonis fabulam confinxerunt, ex oculis ferre decus stupidos reddens. ¹⁰ Hor. Ode 5. ¹¹ Marlow's Hero. ¹² Aspectum virginis sponte fugi timore ferre, et impossibile existimans ut simul eam aspiceret quis possit, et intra temperantia noctis se continere. ¹³ Apuleius l. 4. Multi mortales longis itineribus, &c.

a, crossing the seas; but the truth is, his coming was to see the countess of Salisbury, the *non-pariel* of those times, and his dear mistress. That great god Plutus came from hell itself, to steal Proserpina; Achilles left his friends for Polixena's sake, his enemies' daughter; and all the gods forsook their heavenly mansions for that fair lady, Philo Dioneus's sake, the paragon of Greece in those days; *ed enim venustate ut eam certatim omnes Dii conjugem expeterent.* ^a *Formosa Divis erat puella.* They will not only come to see, but, as a falconer makes his angry hawk hover about; follow, give attendance and service, spend their lives, and all their fortunes to attain;

Were beauty under twenty locks kept fast,
Yet love breaks through, and picks them all at last.

in fair ^a Hero came abroad, the eyes, hearts, and affections of her spectators were still attendant on her.

*Nullus inter vultus supereminet omnes,
Ut artem aspiciunt venientem numinis instar.*

^a So far above the rest fair Hero shin'd,
And stole away th' enchanted gazers' mind.

When Peter Aretines Lucretia came first to Rome, and that the fame of her beauty, *ad urbanarum deliciarum sectatores venerat, nemo non ad videndam* &c. was spread abroad, they came in (as they say) thick and threefold to her, and hovered about her gates, as they did of old to Lais of Corinth, and the women of Thebes. ^a *Ad cujus jacuit Græcia tota fores,* ^b *Every man sought to see her love; some with gallant and costly apparel; some with an affected air; some with musique; others with rich gifts, pleasant discourse, multi-plied followers; others with letters, vows, and promises, to commend themselves, and to be gracious in her eyes.* Happy was he that could see her; thrice so happy, that enjoyed her company. Charmides ^c in Plato, was a proper young man, for comeliness of person, and all good qualities, far exceeding others; when the fair Charmides came abroad, they seemed all to be in love with him (as ^d he describes their carriage) and were troubled at the very sight of him; ^e *came near him, many followed him wheresoever he went,* as those, ^f *for many spectators* did Acontius, if at any time he walked abroad: the Athenians stared on Alcibiades; Sappho and the Mitilean women on Phaon the young man. Such lovely sights do not only please, entice, but ravish and amaze. A young man, a delicate and tender youth, present at a feast which Androcles made in Piræo at Athens, when he sacrificed to Mercury, so stupified the guests, Dineas, Aristippus, Agasthenes, and the rest, (as Charidemus the Carian relates it) that they could not eat their meat; they sate all supper long, gazing, glancing at him, stealing looks, and admiring his beauty. Many condemn these men, that are so enamoured, for fools; but some again defend them for it; many reject Paris' judgement, and yet Lucian approves admiring Paris for his choice; he would have done as much himself, for his good desert, in his mind, beauty is to be preferred, ^g *before wealth and gold.* ^h Athenæus Deipnosophist. lib. 13. cap. 7. holds it not such injury for the Trojans and Greeks to contend ten years, to spend so much time, to lose so many men's lives for Helens sake; ⁱ for so fair a ladies sake;

Ob talem uxorem cui præstantissima forma
Nil mortale refert.

one woman was worth a kingdom; a hundred thousand other women; and it self. Well might ^m Sterpsichores be blind for carping at so fair a

^a Gerbel. 1. 5. Achæa.

^b Jo. Secundus basiorum lib.

^c Musæus. Illa autem bene morata, per quocunque vagabatur, sequentem mentem habebat, et oculos, et corda virorum.

^d Parnodidascalo dial. Ital. Latin. donat. a Gasp. Barthio Germano.

^e Homer.

^f Propertius.

^g Aristænetus, ep. 10.

^h Tom. 4. dial. meretr. Respicientes et ad formam ejus obstupescunt.

ⁱ Indignum nihil est Troas et Achivos tempore tam longo perperos esse labores.

^m Digna quidem facies pro qua vel obiret.

creature; and a just punishment it was. The same testimony give the old men of Troy, that were spectators of that single combat and Menelaus at the Seian gate; when Helena stood in presence all, the war was worthily prolonged and undertaken ^a for her sake gods themselves (as Homer and ^b Isocrates record) fought more for they did against the gyants. When ^c Venus lost her son Cupid, she was comforted by Mercury, that he that could bring tidings of him, shot kisses; a noble reward, some say, and much better than so many give seven such kisses to many men, were more pretious then seven many provinces. One such a kiss alone, would recover a man dying. ^d *Suaviolum Stygiâ sic te de valle reducet, &c.* Great Aeneas died for Roxane, a poor mans child, onely for her person. ^e 'Twas Alexander, and heroically done; I admire him for it. Orlando was killed for Gelica, and who doth not condole his mishap? This he died for Piramus; who doth not weep, as (before his conversion) ^f Austin did for the salvation of her estate! she died for him, *me thinks* (as he said) *I could*

But this is not the matter in hand, what prerogative this be of what power and soveraignty it is, and how farre such persons are admired, and doted upon it, are to be justified; no man doubts of it; the question is how and by what meanes beauty produceth love. By sight: the eye betrayes the soul, and is both active and passive; it wounds and is wounded; is an especiall cause and instrument of the subject and in the object. ^g *As teares, it begins in the eyes, descends to the breast;* it conveys these beauteous rayes, as I have said, unto the heart. ^h *ut perit.* ⁱ *Mars videt hanc, visamque cupit.* Shechem saw Dinah of Lea, and defiled her, Gen. 34. 3. Jacob Rachel, 29. 17. David saw Bathsheba afar off, 2 Sam. 11. 2. David saw fair Aristoclea the daughter of Theophanes, bathing her self at that Hercyne well in Lebadea; he was captivated in an instant. ^j *Viderunt oculi, rapuerunt pectora flammâ* fell sick for Thamars sake, 2 Sam. 13. 2. The beauty of Esther that she found favor not onely in the sight of Assuerus, but of all that looked upon her. Gerson, Origen, and some others contended, that Joseph was the fairest of the sons of men; and Joseph next unto him, ^k *præ filiis hominum*, and they will have it literally taken; his very name signifieth such, that he found grace and favor of all those that looked upon him, as we do commonly to see some great personages given to. Matthew Paris describes Matilda the empress going through France; Morales the Jesuit saith as much of the Virgin Mary. Anthony saw Cleopatra, but, saith Appian *lib. 1.* he was enamoured on her; at the first sight of Helen was so besotted, that he esteemed him the fairest man in the world if he might enjoy her, and to that purpose he lay down, and made his pathetical prayers unto the gods. ^l Charicles espying that curious picture of smiling Venus naked in her temple, great while gazing, as one amazed; at length he brake into that mad speech, *O fortunate god Mars, that wast bound in chains, and made lous for her sake!* He could not contain himself, but kissed her; he knew not how oft; and heartily desired to be so disgraced as Menelaus was; what did he that his betters had not done before him?

^a Those murtherous Turks that murmured at Mahomet, when they saw Irene, exclaiming, Knowly. ^b In laudem Helene orat. ^c Apul. miles lib. 4. ^d Secun. bas. 13. ^e Confess. ^f Seneca. Amor in oculis oritur. ^g Ovid. Fast. ^h Plutarch. ⁱ Jean et Marie. ^j Lucian. Charidemone. ^k Supra omnes mortales felicissimum est. ^l Lucian. amor. Iuxta quiddam ac furibundum exclamans, O fortunatissime Mars propter hanc victus fuisti.

* atque aliquis de Diis non tristibus optat
Sic fieri turpis—

Venus came first to heaven, her comeliness was such, that (as mine saith) **all the gods came flocking about and saluted her; each of them Jupiter, and desired he might have her to be his wife.* When fair chus came in presence, as a candle in the dark his beauty shined, all (as Xenophon describes the manner of it) *were instantly fixed on him, smitten at the sight; insomuch that they could not conceal themselves, gesture and looks it was discerned and expressed.* Those other senses, touching, may much penetrate and affect, but none so much, none able as sight. *Forma Briseis mediis in armis movet Achillem,* Achilles moved in the midst of a battle by fair Briseis; Ajax by Tecmessa; Judith sed that great captain Holofernes; Dalilah, Samson; Rosamund, the second; Roxolana, Solyma the magnificent, &c.

⁴ Νικᾷ δὲ καὶ σιδηρῶν
Καὶ πῦρ καλῇ τῇς οὐσᾶ.

roman overcomes fire and sword.

Under heaven so strongly doth allure
Use of man, and all his minde possess,
Sties jovellest bait; that doth procure
Carriers erst their rigor to suppress,
Sight hands forget their manliness,

Driven with the power of an heart-burning eye;
And lapt in flowers of a golden tress,
That can with melting pleasure, mollifie
Their hardned hearts inur'd to cruelty.

He ingenuously confesseth, that he no sooner came in Leucippes presence, but that he did *corde tremere, et oculis lascivius intueri*; ² he was smitten at the first sight; his heart panted, and he could not possibly turn from her. So doth Calysiris (in Heliodorus lib. 2. Isis priest, a bold man) complain; who by chance at Memphis seeing that Thradoppe, might not hold his eyes off her, *³I will not conceal it, she is me with her presence, and quite assaulted my continency, which I set unto mine old age; I resisted, a long time, my bodily eyes with of my understanding; at last I was conquered, and as a tempest carried long.* ¹Xenophiles a philosopher, railed at women down right for ears together; scorned, hated, scoffed at them: coming at last into a fair maids company, (as he condoles his mishap to his friend Dema-rough free before, *Intactus nullis ante cupidinibus*, was far in love, he overcome upon a sudden. *Victus sum fateor a Daphnide, &c.* so I am taken;

¹ Sola hæc inflexit sensus, animumque labentem
Impulit—

hold out no longer. Such another mishap, but worse, had Strato-physician, that blear-eyed old man, *muco plenus* (so ^kProdromus de him) he was a severe woman-hater all his life; *freda et contumeliosa in faminas profatus*, a bitter persecutor of the whole sexe; *humanas et viperas appellabat*; he foreswore them all still, and mocked them ever he came, in such vile terms, *ut matrem et sorores odisses*, that hadst heard him, thou would'st have loathed thine own mother and for his words sake. Yet this old doting fool was taken at last, with celestial and divine look of Myrilla, the daughter of Anticles the gardner, irking wench; that he shaved off his bushie beard, painted his face, his hair, wore a lawrel crown to cover his bald pate, and for her love

et. l. 3. ^a Omnes Diis complexi sunt, et in uxorem sibi petierunt. Nat. Comes de Venere. lux noctis affulget, omnium oculos incurrit: sic Antiloquus, &c. ^c Delevit omnes ex dieres. ^d Nam vincit et vel ignem ferrumque si qua pulchra est. Anacreon, 2. ^e Spencer lry Qu. ^f Achilles Tattus lib. 1. ^g Statim ac eam contemplatus sum, occidi; oculos a vertere conatus sum, sed illi repugnabant. ^h Pudet dicere, non celabo tamen. Memphim e vicit, et continentiam expugnavit, quam ad senectutem usque servāram, oculis corporis, tunc primum circa hæc anxius animi hæreo. Aristenetus, ep. 17. ⁱ Virg. Æn. 4. ^k Ama-
¹ Comasque ad speculum disposuit.

besides was ready to run mad. For the very day that he married, he was so furious, *ut solis occasum minus expectare posset*, (a terrible, a long day) he could not stay till it was night; *sed omnibus insalutatis munus festinus irrupit*, the meat scarce out of his mouth, without any leave he would needs go presently to bed. What young man therefore, if so intemperate, can secure himself? Who can say, I will not be taken by a beautiful object? I can, I will contain. No, saith ^m Lucian, of his man is so fair, that if thou dost but see her, *she will stupify thee, kill thee and Medusa like, turn thee to a stone; thou canst not pull thine hand from her, but as an adamant doth iron*, she will carry thee bound headlong she will her self; infect thee like a basilisk. It holds both in men and women. Dido was amazed at Æneas' presence; *Obstupuit primo aspectu Sideris* and as he feelingly verified out of his experience;

* *Quam ego postquam vidi, non ita amavi ut sani solent* | I lov'd her not as others soberly
Homines, sed eodem pacto ut insani solent. | But as a mad man rageth, so do I.

So Musæus of Leander, *nusquam lumen detorquet ab illâ*; and ^c O Palamon,

He cast his eye upon Emilia,
And therewith he blent and cryed ha ha,
As though he had been stroke unto the heart.

If you desire to know more particularly what this beauty is, how it doth fascinate (for as all hold, love is a fascination) brief. ^p *This comeliness or beauty ariseth from the due proportion of the whole, or from each several part.* For an exact delineation of which you to poets, historiographers, and those amorous writers, to Lucian and Charidemus, Xenophons description of Panthea, Petronius C. Heliodorus Chariclea, Tatiſus Leucippe, Longus Sophistas Daphnia, Theodorus Prodrômus his Rhodantes, Aristænetus and Plutarchus, Balthasar Castilio, *lib. 4 de aulico*, Laurentius *cap. 10.* Æneas Silvius his Lucretia, and every poet almost, which have accurately described a perfect beauty, an absolute feature, and that every member, both in men and women. Each part must contribute to the perfection of it; for as Seneca saith, *Ep. 33. lib. 4. Non est mulier cujus crus laudatur et brachium, sed illa cujus simul univere admirationem singulis partibus dedit*; she is no fair woman, whose arms &c. are commended, except the face and all the other parts be commended. And the face especially gives a lustre to the rest: the face is it that denominates fair or foul; *ars formæ facies*, the face is beauties to which though the other parts be deformed, yet a good face carries it (*facies amat*) that alone is most part respected, principally valued, *deferox*, and of it self able to captivate.

¶ *Urit me Glyceræ nitor,
Urit grata protervitas,
Et vultus nimium lubricus aspicit;*

Glyceras too fair a face was it that set him on fire, too fine to be touched. When Chærea saw the singing wenches sweet looks, he was so taken he cried out, *O faciem pulchram, deleo omnes dehinc ex animo tædet quotidianarum harum formarum!* O fair face! I'll never love her; look on any other hereafter but her; I am weary of these ordinary away with them. The more he sees her, the worse he is,—*uritque* as in a burning glass, the sun beames are recollected to a center, the

* Imag. Pollitrato. Si illam saltem intuearis, statim immobilior te faciet: ad comam non relinquetur facultas oculos ab eâ amovendi; abducat te alligatum quocunque voluerit ad se trahere ferunt adamantem. ^p Plant. Merc. ^m In the Knights tale. ^c Ex proportionem aptique partium compositione. Piccolominius. ^p Hor. Od. 19. lib. 1. ^c Act. 2. scen. 3.

love are projected from her eys. It was Æneas countenance ravished queen Dido, *Oi humerosque Deo similis*, he had an angelical face.

¹O sacros cultus Baccho vel Apolline dignos, | ——— O sacred looks befitting majesty,
Quos vir, quos tuto foemina nulla videt! | Which never mortal wight could safely see!

Although for the greater part, this beauty be most eminent in the face, yet many times those other members yield a most pleasing grace, and are alone sufficient to enamour. An high brow like unto the bright heavens, *cæli pulcherrima plaga*, *Frons ubi vivit honor, frons ubi ludit amor*, white and smooth like the polished alabaster; a pair of cheeks of vermilion colour, in which love lodgeth; *Amor qui mollibus genis puellæ pernoctas*: A corall *sp. matorum delubrum*, in which *Basia mille patent, basia mille latent*. *Gratiarum sedes gratissima*; a sweet smelling flowre, from which bees may gather hony; *Mellilegæ volucres quid adhuc cava thyma, rosasque, &c.*

*Omnes ad domine labra venite meæ,
Illa rosas spirat, &c.*

A white and round neck, that *via lactea*; dimple in the chin; black eye-brows, *Cupidinis arcus*; sweet breath; white and even teeth, which some call the sale-piece; a fine soft round pap, gives an excellent grace, *Quale decus tamenis Pario de marmore mammis!* and make a pleasant valley, *lacteum sinum*, between two chaulkie hills, sororiantes papillulas, et ad pruritus frigidos amatores solo aspectu excitantes. Unde is, *Forma papillarum quam fuit apta premi!* Again, *Urebant oculos duræ stantesque mamillæ.*

A flaxen hair; golden hair was ever in great account; for which Virgil commends Dido, *Nondum sustulerat flavum Proserpina crinem*; *Et, crines nodantur in aurum*. Apollonius (*Argonaut. lib. 4.* Jasonis flava coma incendit cor Medææ) will have Jasons golden haire to be the main cause of Medæas dotage on him. Castor and Pollux were both yellow hair'd. Paris, Menelaus, and most amorous yong men, have been such in all ages, *molles ac suaves*, as Baptista Porta infers, *Physiog. lib. 2.* lovely to behold. Homer so commends Helena; makes Patroclus and Achilles both yellow hair'd; *Pulchricoma Venus*; and Cupid himself was yellow hair'd *in aurum coruscante et crispante capillo*, like that neat picture of Narcissus in Callistratus; for so ²Psyche spied him asleep;

*Bryseis, Polixena, &c. flavicomæ omnes;
——— and Hero the fair,
Whom yong Apollo courted for her hair.*

Leland commends Guithera king Arthurs wife, for a fair flaxen hair: so Paulus Æmilius sets out Clodeveus that lovely king of France. ³Synesi- holds, every effeminate fellow or adulterer is fair hair'd: and Apuleius adds that Venus her self, Goddess of Love, cannot delight, *though she come accompanied with the Graces, and all Cupids train to attend upon her, girt with her own girdle, and smell of cynamon and bawme, yet if she be bald or bad hair'd, she cannot please her Vulcan.* Which belike, makes our Venetian ladies at this day, to counterfeit yellow hair so much; great women to calamistrate and curl it up, *vibrantes ad gratiam crines, et tot orbibus in captivitatem flexos*, to adorn their heads with spangles, pearls, and made flowers; and all courtiers to affect a pleasing grace in this kinde. In a word, *The hairs are Cupids nets, to catch all comers; a brushie wood, in which Cupid builds his nest, and under whose shadow, all Loves, a thousand several ways sport themselves.*

¹Petronius. ²Sophocles Antigone. ³Jo. Secundus bas. 19. ⁴Locheus. ⁵Arandus. Vallia amoniasima e duobus montibus composita niveis. ⁶Ovid. ⁷Fol. 77. Dapelles hilares amatores, &c. ⁸When Cupid slept. Casariem auream habentem, ubi Psyche vidit, mollemque ex ambrosiâ cervicem insepexit, crines crispas, purpureas genas candidasque, &c. Apuleius. ⁹In laudem calvi. Splendidi comâ quisque adulter est; illicit aurea coma. ¹⁰Venus ipsa non placeret comis nudata, capite spolliata: si qualis ipsa Venus, cum fuit virgo, omni Gratiarum choro stipata, et toto Cupidinum populo roncinnata, baltheo suo cincta, cinnama fragrans, et balsama, si calva processerit, placere non potest Vulcano suo. ¹¹Arandus. Capilli retia Cupidinalis, sylva cædua, in qua nidificat Cupido, sub cujus umbrâ Amores mille modis se exercent.

A little soft hand, pretty little mouth, small, fine, long fingers, *G* *quæ digitis*—'tis that which Apollo did admire in Daphne;—*la digitosque manusque*: a straight and slender body; a small foot, and proportioned leg, hath an excellent lustre; *d cui totum incumbit corpus fundamento ædis*. Clearchus vowed to his friend Amyander in *Aristæ* that the most attractive part in his mistress, to make him love and like her was her pretty leg and foot: a soft and white skin, &c. have their pleasures: *Nebula haud est mollior ac hujus cutis est, ædipol papillam lam*. Though in men these parts are not so much respected; a grim Sam sometimes, —*nudus membra Pyracmon*, a martial hirsute face ple best; a black man is a pearl in a fair woman's eye, and is as acceptable lame Vulcan was to Venus; for he being a sweaty fuliginous blacksmith dearly beloved of her, when fair Apollo, nimble Mercury were rejected the rest of the sweet-fac'd gods forsaken. Many women (as Petronius serves) *sordibus calent* (as many men are more moved with kitchen wen and a poor market maid, than all these illustrious court and city dames sooner dote upon a slave, a servant, a dirt-dawber, a *brontes*, a coo player, if they see his naked legs or arms, *torosaque brachia*, &c. like huntsman Meleager in Philostratus, though he being all in raggs, obscene dirty, besmeared like a ruddleman, a gypsie, or a chimney-sweeper, than a noble gallant, Nireus, Hephæstion, Alcibiades, or those embroidered tiers full of silk and gold. *Justines* wife, a citizen of Rome, fell in love Pylades a player, and was ready to run mad for him, had not Galen helped her by chance. Faustina the empress doted on a fencer.

Not one out of a thousand falls in love, but there is some peculiar part other which pleaseth most, and inflames him above the rest. *A* company of young philosophers on a time, fell at variance, which part of a woman was most desirable and pleased best? some said the forehead, some the eyes, cheeks, lips, neck, chin, &c. the controversie was referred to the Lais of Corinth to decide; but she, smiling, said, they were a company of fools for suppose they had her where they wished, what would they first do? Yet this notwithstanding I do easily grant, *neque quis vestrum nega opinor*; all parts are attractive, but especially *the eyes*;

— (videt igne micantes
Sideribus similes oculos —

which are loves fowlers; *aucupium amoris*, the shooting horns, *the hoo loue* (as Arandus will) *the guides, touchstone, judges*; *that in a moment mad men, and make sound folks mad; the watchmen of the body; who they not? How vex they not? All this is true, and (which Athenæus 13. dip. cap. 5. and Tatius hold) they are chief seats of love; and as J. Lernetius* hath facetely expressed in an elegant ode of his,

Amorem ocellis flammeolis heras
Vidi insidentem, credite posteri,
Fratresque circum ludibundos
Cum pharetrâ volitare et arcu, &c.

I saw love sitting in my mistress's eyes,
Sparkling; believe it, all posterity;
And his attendants playing round about
With bow and arrows ready for too str.

Scaliger calls the eyes, *Cupids arrows; the tongue, the lightning of love paps, the tents*: Balthasar Castilio, the causes, the chariots, the lamps of

— æmula lumina stellis,
Lumina quæ possent sollicitare Deos.

Eys emulating stars in light.
Enticing gods at the first sight.

⁴ Theod. Prodrum. Amor. lib. 1. ⁵ Epist. 72. Ubi pulchram tibiam, bene compactum tæm pedem vidi. ⁶ Plant. Cas. ⁷ Claudius optime rem agit. ⁸ Fol. 5. Si servum videris sordidum altius cinctum, aut pulvere perfusum, aut histrionem in scenam traductum, &c. ⁹ Me p fateor carere forma, verum luculenta.—nostra eat. Petronius Catal. de Priapo. ¹⁰ Galen. ¹¹ nius Apologus. Quæ pars maxime desiderabilis? alius frontem, alius genas, &c. ¹² Inter formâ ¹³ Helmsius. ¹⁴ Sunt enim oculi, præcipue pulchritudinis sedes. lib. 6. ¹⁵ Amorâ hauri, daces, et indices qui momento insanos sanant, sanos insanire cogunt, oculatissimi corporis excubitores, qui agent? quid non cogunt? ¹⁶ Ocelli carm. 17. cujus et Lipsius epist. quest. lib. 3. cap. 11. ¹⁷ ob elegantiam ¹⁸ Cynthia prima suis miserum me cepit ocellis, Contactum nullis ante cupâ Propert. l. 1.

, Petronius,

oculos, et o facetes,
in propria nota loquaces;
genus, et leves Amores,
in medio sedet Voluptas.

O sweet and pretty speaking eyes,
Where Venus, love and pleasure lies!

, touch-box, naphthe and matches; Tibullus.

illis quum vult exurere Divos.
geminas lampades acer Amor.

Tart love, when he will set the gods on fire,
Lightens the eyes, as torches, to desire.

At the first sight of Heros eyes, was incensed, saith Musæus.

rum radiis crescebat fax amorum
invecit ignis impetu;
in celestis immaculatæ formæ
us est veloci sagittâ.
est, ab oculi ictibus
et in præcordia viri manat.

Loves torches 'gan to burn, first, in her eyes,
And set his heart on fire, which never dies:
For the fair beauty of a virgin pure,
Is sharper then a dart; and doth inure
A deeper wound, which pierceth to the heart
By the eyes, and causeth such a cruel smart.

poet brings in Amnon complaining of Thamar.

fascino
us et formæ lepos,
gratia, et verus decor,
es purpuram et rosas genæ,
æque aureo nodo comæ.

It was thy beauty, 'twas thy pleasing smile,
Thy grace and comeliness did me beguile;
Thy rose-like cheeks, and unto purple fair
Thy lovely eyes and golden knotted hair.

As Lemnius cries out on his mistress basilisk eyes, *ardentes faces*,
wearing glasses, they had so inflamed his soul, that no water could
What a tyranny, (saith he) what a penetration of bodies is this!
with violence, and swallowest me up, as Charybdis doth saylers
by eyes; he that falls into this gulf of love, can never get out.
The corollary then, the strongest beams of beauty are still darted

lumina tanta,
sinibus suis tueri,
a trepidansque palpitansque
nil æstuantis auræ? &c.

For who such eyes with his can see
And not forthwith enamoured be?

catch dotrels, by putting out a leg or an arm, with those mutual
eyes they first inveigle one another. ¹ *Cynthia-prima suis mi-*
pit oculis. Of all eyes (by the way) black are most amiable, en-
tire, which the poet observes in commending of his mistress. ² *Spec-*
is oculis, nigroque capillo, which Hesiod admires in his Alcmena,

ritice ac nigricantibus oculis,
am spirat ac ab aureâ Venere.

From her black eyes, and from her golden face,
As if from Venus, came a lovely grace.

in his Milæne.—*nigra oculos formosa mihi.* ³ Homer useth
of ox-eyed, in describing Juno, because a round black eye is the
of beauty, and farthest from black the worse; which ⁴ Poly-
xeth in our nation; *Angli ut plurimum cæsiis oculis*, we have
the most part. Baptista Porta, Physiognom. lib. 3. puts gray
children, they be childish eyes; dull and heavy. Many com-
other side Spanish ladies, and those ⁵ Greek dames at this day, for
of their eyes, as Porta doth his Neapolitan young wives. Sueton-
ius Cæsar to have been *nigris vegetisque oculis micantibus*, of a
sparkling eye: and although Averoes in his Colliget will have
timorous, yet without question they are most amorous.

Of all, I will shew you by what means beauty doth fascinate, be-
cause hold, and work upon the soul of a man by the eye. For cer-
tainly of the poets mind, Love doth bewitch and strangely change us.

is, oculos perstringit, et aufert
l, mirâ nos fascinat arte.
non subiens præcordia flammam
un tollit de cardine mentem.

Love mocks our senses, curbs our liberties,
And doth bewitch us with his art and rings:
I think some devil gets into our entrails, [things.
And kindles coals, and heaves our souls from th

¹ De Sulpitio, lib. 4.

² Pulchritudo ipsa per occultos radios in pectus amantis dima-

nam inculpsit. Tatius, l. 5.

³ Jacob Cornelius Amnon Tragœd. Act. 1. sc. 1.

in oculis nascuntur, et hilaritas vultus elegantie corona. Philostratus delectis. ⁴ Epist.

et oppugnationem relinque, quam flamma non extinguit; nam ab amore ipsa flamma

Quæ corporum penetratio, quæ tyrannis hæc! &c. ⁵ Lecheus Panthea. ⁶ Pro-

vid. amorum, lib. 2. eleg. 4. ⁷ Scut. Hercul. ⁸ Calcagnipus dial. ⁹ Iliad. l.

¹⁰ Sands' relation, fol. 67. ¹¹ Mantuan.

Belandus lib. 2. proves at large, ¹ that love is witch-craft, i. e. *peris, magicis, impudens the same qualities, and effects* were in the party whence it came. The manner of this Ficinus lib. cap. 100. in *Plot.* declares it, is thus: Mortals especially bewitched, when as by often gazing one on the other night to night, joins eye to eye, and as drink and such is love for the beginning of this disease is the eye. And therefore clear eye, though he be otherwise deformed, by often looking make one mad, and tye him fast to him by the eye. *Leons* 1. cap. 2. de *fascinat.* telleth us, that by this interview, ² are infected; the one eye pierceth through the other with ³ he seals forth; and many men have those excellent piercing Suetonius relates of Augustus, their brightness is such, the spectators to look off, and can no more endure them then ⁴ *Servilius* lib. 6. cap. 11. de *Harmonia Evangel.* reports of Saviour Christ; and ⁵ Peter Morales of the Virgin Mary, who describes likewise to have been yellow-hair'd, of a wheat-colour amiable and piercing eye. The rays, as some think, sent carry certain spiritual vapours with them, and so infect the other in a moment. I know, they that hold *risio sit intra* write a doubt of this; but Ficinus proves it from *blear-eyes*, ⁶ that make others *blear-eyed*: and it is more then manifest, that the corrupt blood doth get in together with the rays, and as ⁷ *gins*, the spectators eyes are infected. Other arguments besides, that kills a far off by sight; as that *Ephesian* did *lostratus* speaks, of so pernicious an eye, he poisoned all he on: and that other argument out of *Aristotles Problems*; *morbose*, (as *Cepivaccius* adds, and ⁸ *Septalius* the *Commen* nate a looking-glass with beholding it. ⁹ So the beames that agents heart, by the eyes infect the spirits about the patients, and thence the spirits infect the blood. To this effect she ¹⁰ *Apuleius*, Thou art the cause of my grief: thy eyes pierce eyes to mine inner parts, have set my bowels on fire, and then that am now ready to dye for thy sake. Ficinus illustrates familiar example of that *Marrbusian Phædrus* and *Theban* he stares on *Phædrus* face, and *Phædrus* fastens the balls of *Lycias*, and with those sparkling rayes sends out his spirits of *Phædrus* eyes are easily mingled with the beames of *Lycias* are joynd to spirits. This vapour begot in *Phædrus* he *Lycias* bowels: and that which is a greater wonder, *Phædrus* *Lycias* heart, and thence come those ordinary love-speeches, *Phædrus*, and mine own self, my dear bowels. And *Phædrus* *Lycias*; O my light, my joy, my soul, my life. *Phædrus* because his heart would have his spirits; and *Lycias* follow cause he loves the seat of his spirits; both follow; but *Lycias* of the two: the river hath more need of the fountain, then the river; as iron is drawn to that which is touched with

¹ Amor per oculos, nares, poros, influens, &c. Mortales tum summopere fascinatione intuitu aciem dirigentes, &c. Ideo si quis nitore pollet oculorum, &c. fascinator, oculus a se radios emittit, &c. ² Lib. de pulch. Jes. et Mar. ³ Lib. 2. referente, crine flavo, acris oculis. ⁴ Lib. 2. Lippi solo intuitu alios lippos faciunt, &c. ⁵ Comment. in Aristot. Probl.

⁶ Sic radius a corde percutientia mixtus, regimine vulnerat, per oculos et sanguinem inficit et spiritus, subtili quidam vi. Castil. lib. 3. 10. Causa omnis et origo omnis presentis doloris tute es; isti enim tui oculi, per a delapsi precordia, acerrimum meis medullis commovent incendium; ergo miserere r Lycias in Phædri vultum inhiat, Phædrus in oculus Lycie scintillas suorum deſig scintillis, &c. Sequitur Phædrus Lyciam, quia cor suum petit spiritum; Phædrus propriam sedem postulat. Verum Lycias, &c.

is not it again: so Lycias draws Phædrus. But how comes it to pass that the blind man loves, that never saw? We read, in the lives of fathers, a story of a child that was brought up in the wilderness, from his infancy, by an old hermite: now come to mans estate, he saw by chance, comely women wandering in the woods: he asked the old man what creatures they were; he told him fayries: after a while talking obiter, the hermit demanded of him, which was the pleasantest sight that ever he saw in life? he readily replied, the two fayries he spied in the wilderness. So without doubt, there is some secret loadstone in a beautiful woman; a magnetic power; a natural inbred affection, which moves our concupiscence; and as he sings,

Me thinks I have a mistress yet to come,
And still I seek, I love, I know not whom.

'Tis true indeed of natural and chaste love, but not of this heroical passion, or rather brutish burning lust of which we treat; we speak of wandering, wanton, adulterous eyes; which as he saith, lie still in wait as so many soldiers; and when they spy an innocent spectator fixed on them, shoot through, and presently bewitch him; especially when they shall gaze and glote, as wanton lovers do one upon another, and with a pleasant eye-conflict participate each others souls. Hence you may perceive how easily and how quickly we may be taken in love; since at the twinkling of an eye, Phædrus spirits may so perniciously infect Lycias blood. Neither is it any wonder, if we but consider how many other diseases closely, and as suddainly are caught by infection; plague, itch, scabs, flux, &c. The spirits taken in, will not let him rest that hath received them, but egg him on. *Idque petit corpus mens unde est saucia amore*; and we may manifestly perceive a strange education of spirits, by such as bleed at nose after they be dead, at the presence of the murderer; but read more of this in Lemnius lib. 2. de relict. nat. mir. cap. 7. Valleriola lib. 2. observ. cap. 7. Valesius controuersus, Cardan, Libavius de cruentis cadaveribus, &c.

MEMB. III.

SUBJECT. III.—Artificial allurements of Love; causes and provocations to Lust; Gestures, Cloaths, Dowre, &c.

NATURAL beauty is a stronger loadstone of it self, as you have heard, a great aptation, and pierceth to the very heart; *forma verecundæ nocuit mihi a puellæ*; but much more when those artificial enticements and provocations of gestures, cloaths, jewels, pigments, exornations, shall be annexed to it; those other circumstances, opportunity of time and place shall concur, which of themselves alone were all sufficient, each one in particular produce this effect. It is a question much controverted by some wise men, *ma debeat plus arti an naturæ*? Whether natural or artificial objects be more powerful? but not decided: for my part, I am of opinion, that though nature itself be a great motive, and give an excellent lustre in sordibus, in gery (as a jewel on a dunghill will shine and cast its rayes), it cannot be expressed, which Heliodorus fains of Chariclea, though she were in beggars rags: yet as it is used, artificial is of more force, and much to be preferred.

* Sic dentata sibi videtur Ægle,
Emptis ossibus Indicoque cornu;
Sic, quæ ulgior est cadente moro,
Cerasata sibi placet Lycoris.

So toothless Ægle seems a pretty one,
Set out with new bought teeth of Indy bone:
So foul Lycoris blacker then berry,
Her self admires now finer then cherry.

Dæmonia inquit quæ in hoc eremo nuper occurrebant. * Castilio de aulico, l. 3. fol. 228. Oculi ut
les in insidiis semper recubant, et subito ad visum sagittas emittunt, &c. * Nec mirum si reliquos
bos qui ex contagione nascuntur consideremus, pestem, pruritem, scabiem, &c. * Lucretius. * In
ity, that of favor is preferred before that of colours, and decent motion is more then that of favor.
ma Essaius. * Martialis.

John Leries the Burgundian cap. 8. *hist. navigat. in Brasil.* my side. For whereas (saith he) at our coming to Brazil, men and women naked as they were born, without any cover of their privities, and could not be persuaded, by our French year with them, to wear any, * *Many will think that our so long naked women, must needs be a great provocation to lust; but otherwise, that their nakedness did much less entice them than our womens cloaths. And I dare boldly affirm,* (saith he) *tering attires, counterfeit colours, headgears, curled hairs, plaited gowns, costly stomachers, guarded and loose garments, and all trements, wherewith our country-women counterfeit a beauty, set out themselves, cause more inconvenience in this kinde, then homeliness, although they be no whit inferior unto them in evince the truth of this by many other arguments; but I app my companions at that present, which were all of the same min* man Montagne in his *Essayes*, is of the same opinion; and others; out of whose assertions thus much in brief we may beauty is more beholding to art then nature; and stronger proceed from outward ornaments, then such as nature hath provided that those fair sparkling eyes, white neck, coral lips, turgent pap cheeks, &c. of themselves are potent enticers; but when a well-composed look, pleasing gesture, an affected carriage must needs be far more forcible then it was, when those curious variety of colours, purest dyes, jewels, spangles, pendants, law fair and fine linnen, embroideries, calamistrations, oyntment added, they will make the veriest dowdy a goddess, when nature thered by art. For it is not the eye of it self that entiseth to lusterous eye, as Peter terms it, 2. epist. 2. 14. a wanton, a n eye: A wandring eye, which Isaiah taxeth, 3. 16. Christ Virgin Mary had most beautiful eyes, as amiable eyes as any * Barradius, that ever lived; but withall so modest, so chaste, looked out on them, was freed from that passion of burning lust lieve † Gerson and ‡ Bonaventure, there was no such antide the Virgin Maries face 'Tis not the eye, but carriage of it that causeth such effects. When Pallas, Juno, Venus, were to for the golden apple, as it is elegantly described in that pi of * Apuleius, Juno came with majesty upon the stage; Miner Venus, *dulce subridens, constitit amœne, et gratissimæ gratiantes, &c.* came in smiling with her gracious graces and exqui if she had danced, *et nonnunquam saltare solis oculis*, and whi matter of all, she danced with her rolling eyes: they were tharbingers of her sute. So she makes her brags in a modern

‡ Soon could I make my brow to tyrannize,
And force the world do homage to mine eyes.

The eye is a secret orator, the first bawde, *Amoris portâ*; a looks, winking, glances and smiles, as so many dialogues, th match many times, and understand one anothers meanings, b to speak a word. ° Eurialus and Lucretia were so mutually e eye, and prepared to give each other entertainment, before eve ference: he asked her good will with his eye; she did *suffra*

* Multi tacite opinantur commercium illud adeo frequens cum Barbaris nudis, ac p ad libidinem provocare, at minus multo noxia illorum nuditas quam nostrarum Ausim asseverare splendidum illum cultum, fucos, &c. † Harno. evangel. lib. 6. de concep. virg. Physiognomia virginis omnes movet ad castitatem. ‡ 3. sen virgo formosissima, sed a nemine concupita. ° Met. 10. † Rosamonda comp

* Æneis Silv.

h a pleasant look. That ^dThracian Rodophe was so excellent at rhetorick, that if she had but looked upon any one almost (saith he would have bewitched him; and he could not possibly escape it. Iuvianus observes, the eyes are the windows of our souls, by which channels, all dishonest concupiscence gets into our hearts. They thoughts, and as they say, *frons animi index*; but the eye of the e; *quid procacibus intueri ocellis?* &c. I may say the same of te, nakedness of parts, plausible gestures, &c. To laugh is the sion of a man; an ordinary thing to smile; but those counterfeit, affected, artificial and reciprocal, those counter-smiles, are the rs and prognosticks of greater matters, which they most part use, and deceive; though many fond lovers again are so frequently and led into a fools paradise. For if they see but a fair maid ew a pleasant countenance, use some gracious words or gestures, it all to themselves, as done in their favour; sure she loves them, g, coming, &c.

videt quod pulchra puellula ridet, | When a fool sees a fair maid for to smile,
dit se quod amare velit. | He thinks she loves him; 'tis but to beguile.

an art of it, as the poet telleth us;

discunt etiam ridere puellae, | Who can believe? to laugh maids make an art,
que illis hac quoque parte decor: | And seek a pleasant grace to that same part.

great an entisement as any of the rest;

— ^bsubrisit molle puella,
Cor tibi rite salit.

thine heart leap with ⁱa pleasing gentle smile of hers.

^jDulce ridentem Lalagen amabo,
Dulce loquentem,

ge as much for smiling, as for discoursing, *delectata illa risit tam* s he said in Petronius of his mistress, being well pleased, she gave smile. It won Ismenius, as he ^kconfesseth; *Ismene subrisit amarene* smiled so lovingly the second time I saw her, that I could not dmire her: and Gallas sweet smile quite overcame ^lFaustus the *me aspiciens motis blande subrisit ocellis*. All other gestures will enforce as much. Daphnis in ^mLucian was a poor tattered en I knew her first, said Corbille, *pannosa et lacera*; but now, she piece indeed; hath her maids to attend her, brave attires, mony in &c. and will you know how this came to pass? *by setting out her he best fashion; by her pleasant carriage, affability, sweet smiling c.* Many women dote upon a man for his complement only, and viour; they are won in an instant; too credulous to believe that wanton suiter, who sees or makes love to them, is instantly ena- certainly dotes on, admires them, will surely marry, when as he ing less; 'tis his ordinary carriage in all such companies. So both other by such outward shews; and amongst the rest, an upright, race, curtesies, gentle salutations, cringes, a mincing gate, a decent eted pace, are most powerful entisers; and which the prophet Esay, imself, and a great observer, objected to the daughters of Sion, 3. 16. *d as they went, and made a tinkling with their feet*. To say the can they not effect by such means?

Whilst nature decks them in their best attires
Of youth and beauty, which the world admires,

* Urit—voce, manu, gressu, pectore, fronte, oculis.

2. Rodophe Thracia tam inevitabili fascino instructa, tam exacte oculis intuens attraxit, als incidisset, fieri non posset quin caperetur. * Lib. 3. de providentiâ. Animi fenestras improba cupiditas per ocellos tanquam canales introit. ^lBuchanan. ^sOvid. de arte Pers. 3. Sat. ⁱVel centum Charites ridere putaret. Musæus of Hero. ^jHor. Od. ^kEustathius l. 5. ^lMantuan. ^mTom. 4. merit. dial. Exornando seipsam eleganter, em se gerendo erga cunctos, ridendo suave ac blandum quid, &c. * Angerianus.

When art shall be annexed to beauty, when wiles and guiles for to speak as it is, love is a kind of legerdemain; meer juggling. When they shew their fair hand, fine foot and leg withal, *magnitudo nobis relinquunt*, saith ^a Balthazar Castilio *lib. 1.* they set and so when they pull up their petty-coats, and outward garments they do to shew their fine stockings, and those of purest silken dyelaces, embroyderings, (it shall go hard but when they go to chuse other place, all shall be seen) 'tis but a springe to catch woodcock. ^b Chrysostome telleth them down-right, though they say nothing with their mouths, they speak in their gate; they speak with their eyes: the carriage of their bodies. And what shall we say otherwise of their necks, shoulders, naked breasts, arms and wrists, to they but only to tempt men to lust?

^a Nam quid lacteolus sinus, et ipsas
Præ te fers sine linteo papillas?

Hoc est dicere, posce, posce
Hoc est ad Venerem vocare

There needs no more, as ^c Fredericus Matenesius well observes, go before them so dressed, to bid us look out; a trumpet to sound a sowgelder to blow,

^d Look out, look out and see
What object this may be
That doth perstringe mine eye:
A gallant lady goes,

In rich and gaudy cloths
But whither away God knoweth
—look out, &c. et q.

or to what end and purpose? But to leave all these phantastical prosecute mine intended theam. Nakedness, as I have said, is a remedy of itself, *remedium amoris*; yet it may be so used, in part, and that there can be no such entisement as it is;

^e Nec mihi cincta Diana placet, nec nuda Cytherea,
Illa voluptatis nil habet, hæc nimium.

David so espied Bersheba; the elders Susanna: ^f Apelles was called Campaspe, when he was to paint her naked. Tiberius in *Suet. cap. 47.* with Sestius Gallus, an old leacher, *libidinoso senex, eâ lege ut administrarent*; some say as much of Nero, and Pontus Pugnax. Amongst the Babylonians, it was the custome of some queans to dance, friskin in that fashion, saith Curtius *lib. 5. a mor. gent. lib. 1.* writes of others to that effect. ^g The Tuscan banquets, had naked women to attend upon them; which Leon *hist. lib. 3. cap. 96.* confirms of such other bawdy nations. I have filthy pictures still hanging in his chamber, which is too common in our times; and Heliogabalus, *etiam coram agentes, ut ad venerent*: so things may be abused. A servant maid in Aristænetus master and mistress through the key hole ^h merrily disposed; and she fell in love with her master. ⁱ Antoninus Caralla observed Iulia with her breasts amorously laid open; he was so much moved, *ah si liceret*, O that I might; which she by chance over-heard as impudently, ^j *quicquid libet licet*, thou maist do what thou wilt: that temptation he married her: this object was not in cause, it self; but that unseemly, undecent carriage of it.

When you have all done, *veniunt a veste sagittæ*, the greatest

^a Vel si forte vestimentum de industria elevetur, ut pedum ac tibiæ pars aliqua templum aut locum aliquem adierit. ^b Sermone, quod non fœminæ viris cohabitare es lingua, sed loquuta es gressu; non loquuta es voce, sed oculis loquuta es c.

^c Jovianus Pontanus Balar. lib. 1. ad Hermionem. ^d De luxu vestium discurs. 6. nist ut præco vos præcedat, &c. ^e If you can tell how, you may sing this to the blows. ^f Auson. epig. 28. ^g Plin. lib. 33. cap. 10. Campaspen nudam picturæ ejus illaqueatus est. ^h In Tyrrhenis convivis nude mulieres ministrabant. ⁱ A vidit, et in ipsi complexibus audit, &c. emersit inde cupido in pectus virginis. ^j Spartan.

are from our apparel; God makes, they say, man shapes, and there is live like unto it;

^a Which doth even beauty beautifie,
And most bewitch a wretched eye.

By knave, a deformed quean, a crooked carcass, a maukin, a witch, a post, an hedg stake may be so set out and tricked up, that it shall as fair a shew, as much enamour as the rest: many a silly fellow is so. *Primum luxuriæ aucupium*, one calls it, the first snare of lust; *secundum, aucupium animarum, lethulem arundinem*, a fatal reed, the greatest *tertio lenocinium, sanguineis lachrymis deplorandum*, saith ^b Matene- and with tears of blood to be deplored. Not that comeliness of clothes before to be condemned, and those usual ornaments: there is a decency *decorum* in this, as well as in other things, fit to be used: becoming all persons, and befitting their estates; he is only phantastical, that in fashion, and like an old image in Arras hangings, when a manner of life is generally received: but when they are so new fangled, so unstaid, ridiculous in their attires, beyond their means and fortunes, unbefitting age, place, quality, condition, what should we otherwise think of them? do they adorn themselves with so many colours of hearbs, fictitious rices, curious needle works, quaint devices, sweet smelling odours, with inestimable riches of pretious stones, pearls, rubies, diamonds, emeralds,

Why do they crown themselves with gold and silver, use coronets and of several fashions, deck themselves with pendants, bracelets, ear-rings, girdles, rings, pins, spangles, embroyderies, shadows, rebatoes, vers-ribbands? Why do they make such glorious shews with their scarfs, fans, masks, furs, laces, tiffanies, ruffs, falls, calls, cuffs, damasks, tinsels, cloth of gold, silver, tissue? With colours of heavens, stars, the strength of mettals, stones, odours, flowers, birds, beasts, fishes, whatsoever Africk, Asia, America, sea, land, art, and industry of man afford? Why do they use and covet such novelty of inventions; such fangled tires, and spend such inestimable sums on them? *To what are those crisped, false hairs, painted faces, as the satyrists observe, a composed gate, not a step awry?* Why are they like so many Sybar- Neros Poppea, Assuerus concubines, so costly, so long a dressing, as it was marshalling his army, or an hawk in pruning? ^d *Dum moluntur, comuntur, annus est: A gardiner takes not so much delight and pains in garden, an horseman to dress his horse, scour his armour, a marriner his ship, a merchant his shop and shop-book, as they do about their* and all those other parts: such setting up with corks, streightning whale-bones; why is it but as a day-net catcheth larks, to make yong stoop unto them? Philocharus, a gallant in Aristænetus, advised his Polænus, to take heed of such entisements; ^e *for it was the sweet and motion of his mistress spangles and bracelets, the smell of her* *ments, that captivated him first; Illa fuit mentis prima ruina meæ.* *I sibi vult pizidum turba*, saith ^f Lucian, *to what use are pins, pots, es, oyntments, irons, combs, bodkins, setting-sticks?* Why bestow they their patrimonies, and husbands yearly revenues, on such fooleries? *a patrimonium singulis auribus; why use they dragons, wasps, snakes, for us, inamelled jewels on their necks, ears? dignum potius foret ferro istas religari, atque utinam monilia vere dracones essent;* they had

^a *Arca dia.* ^b *De immod. muller. cultu.* ^c *Discurs. 6. de luxu vestium.* ^d *Petrone fol. 95. sectant sese comæ? quo facies medicamine attrita, et oculorum mollis petulantia? quo incessus impositus, &c.* ^e *Ter. P. Aretine. Hortulanus non ita exercetur visendis hortis, eques equis, navibus, &c.* ^f *Epist. 4. Sonus armillarum bene sonantium, odor unguentorum, &c. dial. Amor. Vascula plena multe infelicitatis omnem maritorum opulentiam in hæc impendunt, et pro monilibus habent, qui utinam vere dracones essent. Lucian.* ^g *Seneca.*

more need some of them be tied in bedlam with iron chains; have a fan, and hair-cloths next to their skins; and instead of wrough have their cheeks stigmatised with a hot iron; I say, some of our instead of painting, if they were well served. But why is all this? this cost, preparation, riding, running, far fetched, and dear bought? ¹ Because, forsooth, they would be fair and fine; and where nature, supply it by art. ² Sanguine quæ vero non rubet, arte rubet and to that purpose they annoint and paint their faces, to make Hecuba—*parvamque exortamque puellam*—*Europen*; to this crush in their feet and bodies; hurt and crucifie themselves, so loose clothes, an hundred yards I think in a gown, a sleeve; and again so close, *ut nudos exprimat artus*. ³ Now long tails and train short, up, down, high, low, thick, thin, &c., now little or no band big as cart wheels; now loose bodies; then great fardingals and &c. Why is all this, but with the whore in the Proverbs, to into or other? *oculorum decipulam*, ⁴ one therefore calls it *et indicem* li trap of lust, and sure token, as an ivy-bush is to a tavern.

Quod pulchros, Glycere, sumas de plexide vultus,
Quod tibi compositæ nec sine lege comæ:
Quod nitent digitis adamas, beryllus in aure,
Non sum divinus, sed scio quid cupias.

O Glycere in that you paint so
Your hair is so bedeck't, in order
With rings on fingers, bracelets
Although no prophet, tell I can,

To be admired, to be gazed on, to circumvent some novice, as they do; that instead of a lady he loves a cap and a feather; a maid that should have *verum colorem, corpus solidum et succi* Chærea describes his mistress in the ^m Poet; a painted face, a fair and fine linnen, a coronet, a flowre, ⁿ (*Naturaque putat quoficis*), a wrought waistcoate he dotes on, or a pied petticoat; instead of a proper woman. For generally, as with rich furred cases are far better then their bodies, and like the bark of a cinnamomum which is dearer then the whole bulk, their outward accoutrements more pretious then their inward indowments. 'Tis too commonly

^o Auferimur cultu et gemmis, auroque teguntur
Omnia; pars minima est ipsa puella sui.

With gold and jewels all is covered,
And with a strange tire we are won,

(While she's the least part of it
And with such baubles quite

Why do they keep in so long together, a whole winter sometimes not be seen by torch or candle-light, and come abroad with all their trimmation may be, when they have no business but only to shew themselves.

^p Spectatum veniunt, veniunt spectantur ut ipsæ.
^q For what is beauty if it be not seen,
Or what is't to be seen if not admir'd,
And though admir'd, unless in love desir'd?

why do they go with such counterfeit gate, which ^q Philo Judæus them for, and use (I say it again) such gestures, apish, ridiculous attires, *Sybaritical tricks, fucos genis, purpurissam venis, cerus, leges oculis*, &c. use those sweet perfumes, powders and oyntments flock to hear sermons so frequent; is it for devotion? or rather as them, to meet their sweet-hearts, and see fashions; for as he saith, they come so provided to that place, with such curious complements such gestures and tires, as if they should go to a dancing school, a or bawdy-house, fitter then a church,

¹ Castilio de aulic. lib. 1. Mulleribus omnibus hoc imprimis in votis est, ut formosæ et non sint, videantur tamen esse; et si quâ parte natura deficit, artis suppetias adiungunt faciei unctiones, dolor et cruciatus in arctandis corporibus, &c. ² Ovid. epist. Med. Ju. caudatas tunicas, &c. Bossus. ³ Scribanus philos. Christ. cap. 6. ⁴ Ter. Eunuch. ⁵ Stroza fil. ⁶ Ovid. ⁷ S. Daniel. ⁸ Lib. de victimis. Fracto lussu, obtutu strata, cinclinnata, fucata, recens lota, purpurissata, pretiosoque amicta palliolo, spiras juvenum animos circumveniat. ⁹ Orat. in ebrios. Impudenter se masculorum aspectu insolenter comas jactantes, trahunt tunicas pedibus collidentes oculoque petulant, tripudium insanientes, omnem adolescentum intemperantiam in se provocantes, idem memoriæ martyrum consecratis; pomærium civitatis officinam fecerunt impudentiæ.

When such a she-priest comes her mass to say,
Twenty to one they all forget to pray.

my make those holy temples, consecrated to godly martyrs, and religious
the shops of impudence, dens of whores and thieves, and little better then
houses. When we shall see these things dayly done, their husbands
rupts, if not cornutos, their wives light huswives, daughters dishonest;
hear of such dissolute acts, as dayly we do, how should we think other-
? what is their end, but to deceive and inveagle yong men? as tow
fire, such enticing objects produce their effect; how can it be altered?
en Venus stood before Anchises (as ^o Homer fains in one of his hymns) in
scently robes, he was instantly taken:

ipse ipsam staret Jovis filia, videns eam
hæc, admirabatur formam, et stupendas vestes;
induta peplo, igneis radiis splendidiore;

Habebat quoque torques fulgidos, flexiles hælices,
Tenerum collum ambebant monilia pulchra,
Aurea, variegata.

When Venus stood before Anchises first,
He was amaz'd to see her in her tyes;
For she had on a hood as red as fire,

And glittering chains, and ivy twisted spires;
About her tender neck were costly bruches,
And neck-laces of gold, inamell'd ouches.

when Medea came in presence of Jason first, attended by her nymphs and
as, as she is described by ^t Apollonius,

scintillas vero ignis instar sequebatur splendor,
aurum ab aureis fimbriis resplendebat jubar,
semisque in oculis dulce desiderium.

A lustre followed them like flaming fire,
And from their golden borders came such beams,
Which in his eyes provok'd a sweet desire.

As a relation we have in ^u Plutarch; when the queens came and offered
selves to Anthony, ^v with divers presents, and enticing ornaments,
which allurements, with such wonderful joy and festivity, they did so
eagle the Romans, that no man could contain himself; all was turned
light and pleasure. The women transformed themselves to Bacchus
es; the men-children to Satyrs and Pans; but Anthony himself was
besotted with Cleopatras sweet speeches, philters, beauty, pleasing
: for when she sailed along the river Cydnus, with such incredible
p, in a gilded ship, herself dressed like Venus, her maids like the
ces, her pages like so many Cupids; Anthony was amazed, and rapt
and himself. Heliodorus, lib. 1. brings in Dameneta, stepmother to
mon, whom she ^w saw in his scarfs, rings, robes and coronet, quite mad
the love of him. It was Judiths pantofles that ravished the eyes of
fernes. And ^x Cardan is not ashamed to confess, that seeing his wife the
time, all in white, he did admire and instantly love her. If these outward
ments were not of such force, why doth ^y Naomi give Ruth counsel how
please Boaz? and ^z Judith seeking to captivate Olofernes, washed and
nted her self with sweet oyntments, dressed her hair, and put on costly
tes. The riot in this kinde hath been excessive in times past; no man
ost came abroad, but curled and anointed;

^a Et matutino sudans Crispinus amomo,
Quantum vix redolent duo funera,

spent as much as two funerals at once, and with perfumed hairs, ^b et rosâ
odorati capillos Assyridque nardo. What strange thing doth ^c Sueton
te in this matter of Caligulas riot? And Pliny, lib. 12. et 13. Read more
Dioscorides, Ulmus, Arnoldus, Randoletius de fuco et decoratione; for it is
an art, as it was of old, (so ^d Seneca records) officinæ sunt odores coquen-
e. Women are bad and men worse; no difference at all betwixt their and our
es. ^e Good manners, (as Seneca complains) are extinct with wantonness:
icking up themselves, men go beyond women; they wear harlots colours,
do not walk, but jet and dance, hic mulier, hæc vir, more like players,

Quæ Veneri dicato.

^f Argonaut. l. 4.

^g Vit. Anton.

^h Regio dono ornatuque certantes,

et formam suam Antonio offerentes, &c. Cum ornatu et incredibili pompâ per Cydnum fluvium navi-
et auratâ puppi, ipsa ad similitudinem Veneris ornata, puellæ Gratiis similes, pueri Cupidinibus, Anto-
ad risum stupefactus. ⁱ Amictum, chlamyde et coronis, quum primum aspexit Cnemonem, ex potes-
tatis excedit. ^j Lib. de lib. prop. ^k Rath. 3. 3. ^l Cap. 10. 3. 4. ^m Juv. Sat. 6. ⁿ Hor.

Od. 11.

^o Cap. 27.

^p Epist. 90.

^q Quicquid est boni moris levitate extinguitur, et polluta

et muliebres munditias antecessimus, colores meretricios viri sumimus, tenero et molli gradu suspen-
s gradum, non ambulamus. Nat. quæst. lib. 7. cap. 31.

shoes. To repress the luxury of those Roman matrons, there
leria and *Oppia*, and a Cato to contradict; but no laws will s
the pride and insolency of our days; the prodigious riot in th
cullus wardrope is put down by our ordinary citizens; and a
Venice, a courtesan in Florence, is no whit inferior to a queen
phers say true: and why is all this? *Why do they glory in t*
he saith) or exult and triumph in the beauty of clothes? why
to incite men the sooner to burning lust. They pretend dece
ment; but let them take heed, lest while they set out their bodi
damn their souls; tis ^h Bernards counsel: *shine in jewels, stink*
have purple robes, and a torn conscience. Let them take hee
phesie, that their slippers and tires be not taken from them, sweet
earings, vailles, wimples, cringing-pins, glasses, fine linnen, hoo
sweet savours, they become not bald, burnt, and stinke upon a
let maids beware, as ⁱ Cyprian adviseth, *lest while they wan*
abroad, they loose not their virginities; and like Ægyptian
fair without, but prove rotten carcasses within. How much b
them to follow that good counsel of Tertullian? ^j *To have the*
with chastity; the word of God inserted into their ears: Chri
their hair; to subject themselves to their husbands. If th
they should be comely enough, cloathe themselves with the si
damask of devotion, purple of piety and chastity, and so pain
have God himself to be a suiter: Let whores and queans p
selves; ^k let them paint their faces with minion and cerusse
fuels of lust, and signs of a corrupt soul: if ye be good, ha
and religious matrons, let sobriety, modesty and chastity be yo
God himself your love and desire. Mulier recte olet, ubi ni
woman smells best, when she hath no perfume at all; no cr
jewel (Guivarra adds) is such an ornament to a virgin, or ve
quam virgini pudor, as chastity is: more credit in a wise mans
ment, they get by their plainness, and seem fairer then they t
with baubles, as a butchers meat is with pricks; puffed up and
many jays, with variety of colours. It is reported of Cornelia

be fair then honest (as Cato said) and have the common-wealth
ie turvie, then her tires marred; and she did nought but brag of
bes and jewels, and provoked the Roman matron to shew hers:
pt her in talk till her children came from school; and, these, said
jewels; and so deluded and put off a proud, vain, phantasticall
low much better were it for our matrons to do as she did, to go
decently, ^a *Honestæ mulieris instar quæ utitur auro pro eo quod*
antum quibus opus est, to use gold as it is gold, and for that use
d when they need it, then to consume it in riot, begger their hus-
titude themselves, inveagle others, and peradventure damn their

How much more would it be for their honour and credit? Thus
Jerome said of Blesilla, ^b *Furius did not so triumph over the Gauls,*
of the Samnites, Scipio of Numantia, as she did by her temperance;
veste, &c. they should insult and domineer over lust, folly, vain-
ch inordinate, furious and unruly passions.

over tedious, I confess, and whilst I stand gaping after fine clothes,
ther greater allurements, (in the worlds eye at least) which had like
n out of sight, and that is mony; *veniunt a dote sagittæ*, mony
match; ^c *Μορὸν ἀργυρον βλέπουσιν*: 'Tis like sauce to their meat,
condimentum, a good dowry with a wife. Many men if they do
a great portion, a rich heir, are more mad then if they had all the
rnaments, and those good parts art and nature can afford; ^d they
honesty, bringing up, birth, beauty, person, but for mony.

^e *equos (δὲ Cyrne) querimus*
et a bonâ progenie;
vero uxorem, malique patris fillam.

s and horses still from the best breed
fully seek, and well may they speed:

Ducere non curat vir bonus,
Modo ei magnam dotem afferat.

But for our wives, so they prove wealthy,
Fair or foul, we care not what they be.

rich, then she is fair, fine, absolute and perfect; then they burn
y love her dearly, like pig and pye, and are ready to hang them-
y may not have her. Nothing so familiar in these dayes, as for a
o marry an old wife, as they say, for a piece of gold; *asinum auro*
nd though she be an old crone, and have never a tooth in her
er good conditions, nor good face, a natural fool, but onely rich,
ve twenty yong gallants to be suiters in an instant. As she said
s, *non me, sed mea ambiunt*, 'tis not for her sake, but for her lands
nd an excellent match it were (as he added) if she were away. So
r side, many a yong lovely maid will cast away her self upon an old,
repite dizard;

^f *Bis puer efforto quamvis balbutiat ore,*
Prima legit raris tam culta roseta puellæ,

mattick and gouty; hath some twenty diseases; perhaps but one
, never a nose, no hair on his head, wit in his brains, nor honesty;
and or ^g mony, she will have him before all other suiters *Dum-*
pes barbarus ille placet. If he be rich, he is the man, a fine man,
er man; she'll go to Jacaktres or Tidore with him; *Galesimus de*
o. Sir Giles Goosecap, Sir Amorous La Fool, shall have her.
ilemasium in *Aristænetus* told Emmusus, *absque argento omnia*
him that hath no mony; *'tis to no purpose to talk of marriage*
ans, 'trouble me not with such motions; let others do as they
sure to have one shall maintain me fine and brave. Most are
de. ^h *De moribus ultima fiet quæstio*, for his conditions she

ⁱ Non sic Furius de Gallis, non Papyrius de Samnitibus, Scipio de Numantiâ triumphavit,
do in hac parte. ^j Anacreon, 4. Solum intuemur aurum. ^k Affer tecum si vis vivere
heognis.

^l Chaloner, l. 9. de Repub. Ang. ^m Uxorem ducat Danaen, &c. ⁿ Ovid.
nam spectant alii per gratias, ego pecuniam, &c. ne mihi negotium facesse. ^o Qui caret
utitur argumento. ^p Juvenalis.

shall enquire after them another time; or when all is done, the match and every body gone home. ² Lucians Lycia was a proper young man had many fine gentlemen to her suiters; Ethecles, a senators son, M a merchant, &c. but she forsook them all for one Passius, a base, bald-pated knave; but why was it? *His father lately died and left sole heir of his goods and lands.* This is not amongst your dust-women poor snakes that will prostitute their souls for money; but with this he may catch our most potent, puissant, and illustrious princes. That upstart domineering bishop of Ely, in the time of Richard the first, in his absence, as ³ Nuburgensis relates it, to fortifie himself, and in his greatness, *propinquare suarum connubiis, plurimos sibi potius nobiles devincire curavit*, married his poor kinswomen (which came Normandy by droves) to the chiefest nobles of the land, and they were to accept of such matches, fair or foul, for themselves, their sons, &c. *Et quis tam præclarum affinitatem sub spe magnæ promotionis optaret?* Who would not have done as much for money and preferment as mine author ⁴ adds. Vortiger, king of Britain, married Rove daughter of Hengist the Saxon prince, his mortall enemy; but when she had Kent for her dowry. Jagello the great duke of Lithuania, 13 mightily enamoured on Hedenga, insomuch that he turned Christian a Pagan, and was baptized himself by the name of Uladislaus, and his subjects, for her sake: but why was it? she was daughter and heir to the land, and his desire was to have both kingdoms incorporated into one. the great was an earnest suiter to Irene the empress, but, saith ⁵ Zonaras *regnum*; to annex the empire of the east to that of the west. Yet the event of all such matches, that are so made for money, goods, by or for burning lust, *quos fæda libido conjunxit*, what follows? they are mad at first, but 'tis a meer flash; as chaff and straw soon fired, but only for a while, yet out in a moment; so are all such matches made of allurements of burning lust; where there is no respect of honesty, piety, virtue, religion, education, and the like, they are extinguished in an instant, and instead of love comes hate; for joy, repentance and desperation. Franciscus Barbarus in his first book *de re uxoriâ*, c. 5, hath a story of Philip of Padua that fell in love with a common whore; and was not to run mad for her: his father having no more sons let him enjoy her for a few days, the young man began to loath, could not so much as look on the sight of her, and from one madness fell into another. Such evils commonly have all these lovers; and he that so marries, or for such reasons, they look for no better success, then Menelaus had with Helen; Valerius with Venus; Theseus with Phædra; Minos with Pasiphae; and Claudius with Messalina; shame, sorrow, misery, melancholy, discontent.

SUBJECT. IV.—*Importunity and opportunity of time, place, conference, course, singing, dancing, musick, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, tears, &c.*

ALL these allurements hitherto are afar off, and at a distance; I mean, nearer to those other degrees of love; which are, conference, kissing, discourse, singing, dancing, amorous tales, objects, presents, &c. as so many Syrens steal away the hearts of men and women. For

² Tom. 4. merit. dial. Multos amatores rejectit, quia pater ejus nuper mortuus, ac domum bonorum omnium. ³ Lib. 3. cap. 14. Quis nobilitum eo tempore, sibi aut filio aut nepoti suum cupiens, oblatam sibi aliquam propinquare ejus non acciperet obvitiis manibus? quarum turba Normanniâ in Angliam ejus rei gratiâ. ⁴ Alexander Gaguinus Sarmat. Europ. descript. Annal. ⁵ Libido statim deferbuit, fastidium cepit, et quod in eâ tantopere adjuvanti appetitu libidine liberatus in angorem incidit.

1. 2. ^c It is no sufficient trial of a maids affection by her eys if you must say something that shall be more available, and use forcible engins; therefore take her by the hand, wring her fingers and sigh withall; if she accept this in good part, and seem not to be averse, then call her mistress, take her about the neck and kiss her, &c. cannot be done except they first get opportunity of living, or coming ingress, egress, and regress: letters and commendations may do much, gestures and actions: but when they come to live near one another, in street, village, or together in an house, love is kindled on a sudden. serving-man by reason of this opportunity and importunity, inveigles a rich daughter; many a gallant loves a dowdy; many a gentleman runs with his wifes maids; many ladies dote upon their men, as the queen in the *id* upon the dwarf; many matches are so made in haste, and they as it were by ^d necessity so to love, which had they been free, come many of others, seen that variety which many places afford, or come to a third, would never have looked one upon another. Or had opportunity of discourse and familiarity been offered, they would have despised and contemned those, whom for want of better choice and other objects, they are fatally driven on; and by reason of their hot blood, idle life, full of passions, are forced to dote upon them that come next. And many times when they are at the first sight cannot fancy or affect each other, but are harsh and disagree, offended with each others carriage, like Benedict and his wife in the *comedy*; and in whom they finde many faults, by this living together in a house, conference, kissing, colling, and such like allurements, they are so fast to dote insensibly one upon another.

the greatest motive that Potiphars wife had to dote upon Joseph; was his being a nephew upon Leucippe his uncles daughter, because the plague being in Egypt, it was his fortune for a time to sojourn with her, to sit next her in the ship, as he telleth the tale himself in *Tatius lib. 2.* (which though it is a fiction, is grounded upon good observation, and doth well express the passions of lovers;) he had opportunity to take her by the hand, and to kiss, and handle her paps, &c. ^e which made him almost mad. the orator, makes the like confession in *Eustathius lib. 1.* when he first to Sosthenes' house, and sate at table with Cratistes his friend, Sosthenes' daughter, waiting on them *with her breasts open, arms bare*, ^f *Nuda pedem, discincta sinum, spoliata lacertos*, after the Greek in those times,—*nudos mediâ plus parte lacertos*, (as Daphne was seduced from Phœbus) which moved him much; was ever ready to attend on him, to fill him drink; her eys were never off him; *oculi*, those speaking eys, courting eys, enchanting eys; but she was smiling on him, and when they were risen, that she had gotten a little liberty, ^g *she came and drank to him, and withall trod upon his toes, and came and go, and when she could not speak for the company, she wring his hand*, and blush when she met him: and by this means first she came him (*bibens amorem hauriebam simul*); she would kiss the cup she gave to him, and smile, and drink where he drank on that side of the table, which mutual compressions, kissing, wringing of hands, treading, &c. *ipsam mihi videbar sorbillare virginem*, I sipt, and sipt, and sipt till at length, I was drunk in love upon a sudden. Philocharinus

^h voluntate periculum facere solis oculis non est satis, sed efficacius aliquid agere oportet, ut in oculum alteram adhibere: itaque manus tange, digitos constringe, atque inter stringendum habere agentem æquum se animo feret, neque facta huiusmodi aspernabitur, tum vero dominam appetit collum suaviare. ⁱ Hungry dogs will eat dirty puddings. ^k Shakespeare. ^l Tatius

^m In mammarum attractu, non aspernanda inest jucunditas, et attræctatus, &c. ⁿ Mantuan. ^o Manus ad cubitum nuda, coram astans, fortius intulit, tenuem de pectore spiritum dum meum pressit, et bibens pedem pressit; mutua compressiones corporum, labiorum commixtionem connexiones, &c. Et bibit eodem loco, &c.

^k in Aristænetus, met a fair maid by chance, a meer stranger to looked back at her; she looked back at him again, and smile

^l Ille dies lethi primus, primusque malorum
Causa fuit—

It was the sole cause of his farther acquaintance, and love that
^m *O nullis tutum credere blanditiis*. This opportunity of time and their circumstances, are so forcible motives, that it is impossible two young folks, equall in years, to live together, and not be especially in great houses, princes courts, where they are idle in su fare well, live at ease, and cannot tell otherwise how to spend
ⁿ *Illic Hippolitum pone, Priapus erit*. Achilles was sent by Thetis, to the island of Scyros in the Ægean sea, (where Lyco reigned) in his non-age, to be brought up; to avoid that hard de Oracle (he should be slain at the siege of Troy): and for that cau tured in Geneseo, amongst the kings children in a womans habit; event! He comrest Deidamia the kings fair daughter, and had called Pyrrhus, by her. Peter Albelhardus, the philosopher, as tale himself, being set by Fulbertus her uncle, to teach Heloniss niece, and to that purpose sojourned in his house, and had commi *tenellam famelico lupo*, (I use his own words), he soon got her *plura erant oscula quam sententiæ*, and he read more of love the lecture; such pretty feats can opportunity plea; *primum domi inde animis, &c.* But when as I say *nox, vinum, et adolesce* wine, and night, shall concur, *nox amoris et quietis conscia*, they be not all plunged over head and ears in love; for youth is *amorem, et prona materies*, a very combustible matter, Napht fuell of loves fire, and most apt to kindle it. If there be seven se ordinary house, you shall have three couple in some good liking amongst idle persons how should it be otherwise? *Living at* ^o Aretines Lucretia, in the flowre of my fortunes, rich, fair, yong, brought up, my conversation, age, beauty, fortune, made all th mire and love me. Night alone, one occasion, is enough to set and they are so cunning in great houses, that they make their bes of it: many a gentlewoman, that is guilty to her self of her in paintings, impostures, will not willingly be seen by day, but noteth, in the night, *diem ut glis odit, tædarum lucem super om* she hates the day like a dor-mouse, and above all things, loves candle-light; and if she must come abroad in the day, she cov mercers shop, a very obfusate and obscure sight. And good rea for it: *Nocte latent mendæ*, and many an amorous gull is fete that means. Gomesius *lib. 3. de sale gen. c. 22.* gives instance in gentleman, that was so deceived with a wife: she was so radiently rings, and jewels, lawns, scarfs, laces, gold, spangles, and gaudy the yong man took her to be a goddess (for he never saw her but b but after the wedding solemnities, when as he viewed her the n without her tires, and in a clear day, she was so deformed, b riveld, &c. such a beastly creature in his eys, that he could not en upon her. Such matches are frequently made in Italy, where t other opportunity to woove but when they go to church; or, as ^r is them at a distance, they must enterchange few or no words, till su come to be married; and then, as Sardus *lib. 1. cap. 3. de mori*

^k Epist. 4. Respexit, respexit et illa subridens, &c.

^l lib. 2. eleg. 2.

^m Romæ vivens flore fortune, et opulentie mee, ætas forma, grati maxime me fecerunt expetibilem, &c.

ⁿ Basbeq. epist.

^o Vir. Æn. 4.

^p Propertius.

^r De Aulic. l. i. fol. 63.

^s Ut adulterini m

¹Bohemus relate of those old Lacedemonians, *the bride is brought into the chamber, with her hair girt about her: the bridegroom comes in, and unties the knot, and must not see her at all by day-light, till such time as he is made a father by her.* In those hotter countries these are ordinary practices at this day; but in our northern parts amongst Germans, Danes, French, and Britains, the continent of Scandia and the rest, we assume more liberty in such cases; we allow them, as Bohemus saith, to kiss coming and going, *et modo subit lascivia, in cauponam ducere*, to talk merrily, sport, play, sing, and dance, so that it be modestly done; go to the alehouse and tavern together. And 'tis not amiss, ²though Chrysostome, Cyprian, Hierome, and some other of the fathers speak bitterly against it: but that is the abuse which is commonly seen at some drunken matches, dissolute meetings, or great unruly feasts. ³A young pittinanted, trim-bearded fellow, saith Hierome, *will come with a company of complements, and hold you up by the arm as you go, and wringing your fingers, will so be entised, or entise; one drinks to you, another embraceth, a third kisseth, and all this while the fidler plays or sings a lascivious song; a fourth singles you out to dance, one speaks by becks and signs, and that which he dares not say, signifies by passions; amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed minds; and scarce can a man live honest amongst feastings, and sports, or at such great meetings.* For as he goes on, ⁴she walks along, and with the ruffling of her clothes, makes men look at her: her shooes creek, her paps tied up, her waste pulled in to make her look small, she is straight girded, her hairs hang loose about her ears, her upper garment sometimes falls, and sometimes carries, to shew her naked shoulders; and as if she would not be seen, she covers that in all haste, which voluntarily she shewed. And not at feasts, playes, pageants, and such assemblies, ⁵but as Chrysostome objects, these tricks are put in practice at service time in churches, and at the communion itself. If such dumb shews, signs, and more obscure significations of love can so move, what shall they do that have full liberty to sing, dance, kiss, coll, to use all manner of discourse and dalliance! What shall he do that is beleagred of all sides?

¹ Quem tot, tam roseæ petunt puellæ,
Quem cultæ cupiunt nurus, amorque
Omnia undique et undecunque et usque,
Omnia ambit Amor, Venusque, Hymenque:

After whom so many rose maidens enquire,
Whom dainty dames and loving wights desire,
In every place, still, and at all times sue,
Whom gods and gentle goddesses do woo;

How shall he contain? The very tone of some of their voices, a pretty pleasing speech; an affected tone they use, is able of it self to captivate a young man; but when a good wit shall concur, art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the Syrens themselves cannot so enchant. ²P. Jovius commends his Italian country-women, to have an excellent faculty in this kinde, above all other nations; and amongst them, the Florentine ladies: some prefer Roman and Venetian courtesans, they have such pleasing tongues, and such ³elegancy of speech, that they are able to overcome a saint. *Pro facie multis vox sua lena fuit. Tantâ gratiâ vocis famam conciliabat*, saith Petronius ⁴in his fragment of pure impurities, I mean his Satyricon; *tam dulcis sonus permulcebat aëra, ut putares in'er auras cantare Syrenum concordiam*; she sang so sweetly that she charmed the ayr, and

¹Paranympa in cubiculum adducta capillos ad cutim referebat; sponsus inde ad eam ingressus cingulum solvebat, nec prius sponsam aspexit interdu quam ex illâ factus esset pater. ²Serm. cont. concub.

³Lab. 2. epist. ad filium, et virginem et matrem viduam epist. 10. Dabit tibi barbatulus quispiam manum, sustentabit lassam, et pressis digitis aut tentabitur aut tentabit, &c. ⁴Loquetur allus nutibus, et quicquid metuit dicere, significabit affectibus. Inter has tantas voluptatum illecebras etiam ferreas mentes libido domat. Difficile inter epulas servatur pudicitia. ⁵Clamore vestium ad se juvenes vocat; capilli fascioli comprimuntur crispati, cingulo pectus arctatur, capilli vel in frontem, vel in aures defluunt: palliolum interdum cadit ut nudet humeros, et quasi videri noluerit, festinans celat, quod volens detexerit.

¹Serm. cont. concub. In sancto et reverendo sacramentorum tempore multas occasiones, ut illis placeant qui eas vident, præbent. ²Pont. Bala. l. 1. ³Descr. Brit. ⁴Res est blanda canon discunt cantare puellæ pro facie, &c. Ovid. 3. de art. amandi. ⁵Epist. l. 1. Cum loquitur Lais, quanta,

O Dii boni, vocis ejus dulcedo!

thou wouldst have thought thou hadst heard a consort of Syrens. O God, when *Lais* speaks, how sweet it is! Philocolus exclaims in Aristophanes, To hear a fair young gentlewoman play upon the virginals, lute, viol, and sing to it, which as Gellius observes, *lib. 1. cap. 11.* are *lascivientiam delinere*, the chief delight of lovers, must needs be a great entisement. Parthena was so taken. *Mi vox ista avidè haurit ab aure animam*: O sister Harpelia (she laments) I am undone, how sweetly he sings! I'll speak a bold word, he is the properest man that ever I saw in my life: O how sweetly he sings! I dye for his sake: O that he would love me again! If thou didst but hear her sing, saith ^d Lucian, thou wouldst forget father and mother, forsake all thy friends, and follow her. Helena is highly commended by ^e Theocritus the poet for her sweet voice and musick; none could play so well as she, and Daphnis in the same Idyllion,

Quam tibi os dulce est, et vox amabilis, ô Daphni!
Jucundius est audire te canentem, quam mel lingere.
 How sweet a face hath Daphne, how lovely a voice!
 Honey it self is not so pleasant in my choice.

A sweet voice and musick are powerful entisers. Those Samian singewenchens, Aristonica, Onanthe and Agathocleia, *regiis diadematis insultabant*, insulted over kings themselves, as ^f Plutarch contends. *Centum locustinis cinctum caput Argus habebat*, Argus had an hundred eyes, all charmed by one silly pipe, that he lost his head. Clitophon complains in ^g Tattius of Leucippes sweet tunes; he heard her play by chance upon the lute, and sing a pretty song to it, in commendations of a rose, out of old Anacreon, belike;

Rosa honor decusque florum,
Rosa flos odorque Divum,
Hominum rosa est voluptas.
Decus illa Gratiarum,
Florente amoris hora,
Rosa suarium Diones, &c.

Rose the fairest of all flowers,
 Rose delight of higher powers,
 Rose the joy of mortal men,
 Rose the pleasure of fine women,
 Rose the Graces ornament,
 Rose Diones sweet content.

To this effect the lovely virgin with a melodious ayr upon her golden wired harp or lute, I know not well whether, plaid and sang, and that transported him beyond himself, and that ravished his heart. It was Jason's discourse as much as his beauty, or any other of his good parts, which delighted Medea so much.

^h Delectabatur enim
 Animus simul formâ dulcibusque verbis.

It was Cleopatras sweet voice, and pleasant speech which inveigled Anthony, above the rest of her entisements. *Verba ligant hominem, ut taurorum cornua funes*, as bulls horns are bound with ropes, so are mens hearts with pleasant words. *Her words burn as fire*, Eccles. 9. 8. Roxolana bewitched Solyman the magnificent; and Shores wife by this engine overcame Edward the fourth; ⁱ *Omnibus una omnes surripuit Veneres*. The wife of Bath in Chaucer confesseth all this out of her experience.

Some folk desire us for riches,
 Some for shape, some for fairness,

Some for that she can sing or dance,
 Some for gentleness, or for dalliance.

^j Peter Aretines Lucretia telleth as much and more of her self; *I counterfeited honesty, as if I had been virgo virginissima, more then a vestal virgin; I looked like a wife, I was so demure and chaste, I did adde such gestures, tunes, speeches, signs and motions upon all occasions, that my spectators and auditors were stupified, enchanted, fastned all to their places, like so many stocks and stones.* Many silly gentlewomen are fetched over in like sort, by a company of guls and swaggering companions, that frequently bely noble mens favours; riming Coribantiasmi, Thrasonean Rhodomantes or Bombas-

^a Aristanetus lib. 2. epist. 5.

utnam amare me dignetur!

statim obliviscaris.

^b Puellam citharâ canentem vidimus.

^c Idyl. 18. Neque sane ulla sic citharam pulsare novit.

^d Apollonius. Argonaut. l. 3.

^e Catullus.

^f Parnassio-
 tuebar oculis uxoris, addebam gestus, &c.

^g *Quam suave canit! verbum audax dixi, omnium quos vidi formosissimos.*

^h *Imagines, si cantantem audieris, ita demulcebere, ut parentum et patri-*

Amatorio Dia-

calo dial. Ital. Lat. Interp. Jasper. Barthio Germ. Fingebam honestatem plusquam virginis Vestalis;

ut tuebar oculis uxoris, addebam gestus, &c.

that have nothing in them but a few players ends and complements; Braggadocians, impudent intruders, that can discourse at table of knights combats, like ¹Lucians Leontiscus, of other mens travels, brave adventures, and such common trivial news; ride, dance, sing old ballet tunes, wear their clothes in fashion, with a good grace; a fine sweet gentleman proper man, who could not love him! She will have him though all friends say no, though she beg with him. Some again are incensed by big amorous toyes, Amadis de Gaul, Palmerin de Oliva, the Knight of the Sun, &c. or hearing such tales of ¹lovers, descriptions of their persons, famous discourses, such as Astyanassa, Helenas waiting woman, by the pen of Suidas, writ of old, *de variis concubitibus modis*; and after her, this and Elephantine; or those light tracts of ¹Aristides Milesius (mentioned by Plutarch) and found by the Persians, in Crassus army, amongst the tents; Aretines Dialogues, with ditties, love songs, &c. must needs set them on fire, with such like pictures, as those of Aretine, or wanton objects in every kind soever: *no stronger engine then to hear or read of love toyes, fables and discourses* (²one saith) *and many by this means are quite mad.* At length in Thrace (Andromeda one of Euripides tragedies being played) the actors were so much moved with the object, and those pathological loves of Perseus, amongst the rest, *O Cupid, Prince of Gods and men, &c.* every man, almost, a good while after spake pure iambicks, and raved in Perseus speech, *O Cupid, Prince of Gods and men.* As car-men, and prentises, when a new song is published with us, go singing that tune still in the streets; they continually acted that tragical part of Perseus and in every mans mouth was *O Cupid*; in every street, *O Cupid*; in every house almost, *O Cupid, Prince of Gods and men*; pronouncing still stage-players, *O Cupid*: they were so possessed all with that rapture, thought of that pathological love-speech, they could not a long time after it, or drive it out of their minds, but *O Cupid, Prince of Gods and men*, ever in their mouths. This (belike) made Aristotle, *Polit. lib. 7. cap. 18.* to bid young men to see comedies, or to hear amorous tales.

³ *Hæc igitur juvenes nequam facilesque puellæ
Inspiciant*

not young folks meddle at all with such matters. And this made the Romans, as ⁴Vitruvius relates, put Venus temple in the suburbs, *extra urbem, ne adolescentēs venereis insuescant*, to avoid all occasions and objects. what will not such an object do? Ismenius as he walked in Sosthenes garden, being now in love, when he saw so many lascivious pictures, *Thetis triage*, and I know not what, was almost beside himself. And to say a word with a lascivious object who is not moved, to see others dally, kiss, &c.? And much more when he shall come to be an actor himself. To kiss and to be kissed, which amongst other lascivious provocations, is a burden in a song, and a most forcible battery, as infectious, ⁵Xenophon speaks, as the poyson of a spider; a great allurements; a fire it self; *proæmium anticæniæ*, the prologue of burning lust (as Apuleius adds) lust it self; *ius quintæ parte sui nectaris imbuat.* A strong assault, that conquers towns, and those all commanding forces, ⁶*Domasque ferro sed domaris illo.* ⁷Aretines Lucretia, when she would in kindness overcome a suiter, and have her desire of him, *took him about the neck, and kissed him in and again*; and to that, which she could not otherwise effect, she

¹ *Amatorius sermo vehementis cupiditatis incitatio est.* Tatius, l. 1. *lusu et deliciis compositi.* ² *Eneus Silvius.* Nulla machina validior quam lectio lascivæ historiæ, sæpe etiam hujusmodi fabulis ad furorem incenduntur. ³ *Martial.* l. 4. ⁴ *Id.* l. 1. c. 7. ⁵ *Horatius* ad res venereas intemperantior tractat; nam cubiculo suo sic specula dictur habuisse disposita, ut quocunque respexisset imaginem cerneret. ⁶ *Suetonius* vit. ejus. ⁷ *Osculum ut phylangium inficit.* ⁸ *Hor.* ⁹ *Heinsius.* ¹⁰ *Applico* i proximitus et splanse deosculata sagum peto.

made him so speedily and willingly condescend. And 'tis a continual as
 — *hoc non deficit incipitque semper*, always fresh, and ready to be
 at first; *basium nullo fine terminatur, sed semper recens est*, and
 fiery touch with it.

— *Tenta modo tangere corpus,
 Jam tua mellifluis membra calore fluent.*

Especially when they shall be lasciviously given, as he feelingly said,
pressulum deosculata fotis, catenatis lacertis, obtorto valgiter labellum

* Valgis suavis
 Dum semiluco suavio
 Meam puellam suavior,

Anima tunc agra et saucia
 Concurrit ad labia mihi.

The soul and all is moved; *Jam pluribus osculis labra crepitabant, a
 rum quoque mixturam facientes, inter mutuos complexus animas anhel*

* Hæsimus calentes,
 Et transfudimus hinc et hinc labellis
 Errantes animas, valetate cura.

They breath out their souls and spirits together with their kisses, saith
 thazar Castilio; *change hearts and spirits, and mingle affections as the
 kisses; and it is rather a connexion of the minde then of the body.*
 although these kisses be delightsome and pleasant, ambrosian kisses,
violum dulci dulcius ambrosia, such as *Ganymedes* gave Jupiter, *N
 suavius*, sweeter then *nectar*, balsome, hony, *Oscula merum amore
 lantia*, Love dropping kisses; for

The gillflower, the rose is not so sweet,
 As sugred kisses be, when lovers meet,

Yet they leave an irksome impression, like that of aloes or gaul;

*Ut mi ex ambrosia mutatum jam foret illud
 Suaviolum tristi tristius helleboro.*

At first ambrose itself was not sweeter,
 At last black hellebor was not so bitter

They are deceitful kisses:

*Quid me mollibus implicas lacertis?
 Quid fallacibus osculis inescas? &c.*

Why dost within thine arms me lap.
 And with false kisses me intrap?

They are destructive, and the more the worse: *Et quæ me perdunt,
 mille dabat*; they are the bane of these miserable lovers. There be
 kisses, I deny not; *osculum charitatis*, friendly kisses, modest kisses,
 virgin kisses, officious and ceremonial kisses, &c. *Osculi sensus, brach
 amplexus*, kissing and embracing are proper gifts of nature to a man
 these are too lascivious kisses, *Implicuitque suos circum mea colla la
 &c.*, too continue, and too violent, *Brachia non hederæ, non
 oscula conchæ*; they cling like ivy; close as an oyster; bill as doves;
 tricious kisses, biting of lips, *cum additamento*; *tam impresso ore
 Lucian) ut vix labia detrahant, inter deosculandum mordicantes, tu
 aperientes quoque et mammas attrectantes, &c.* such kisses as she g
 Gyton, *innumera oscula dedit non repugnanti puero, cervicem in
 innumerable kisses, &c.* More then kisses, or too homely kisses: as
 that *he* spake of, *Accepturus ab ipsa Venere 7 suavia, &c.* with such
 obscenities, that vain lovers use, which are abominable and pernicious
 as Peter de Ledesmo *cas. cons.* holds, every kiss a man gives his wi
 marriage, be *mortale peccatum*, a mortal sin; or that of *Hierome*, *A
 est quisquis in uxorem suam ardentior est amator*, or that of Thomas S
*Secund. quest. 154. artic. 4. contactus et osculum sit mortale pec
 or that of Durand. Rational. lib. 1. cap. 10. abstinere debent conj*

* Petronius catalect. * Catullus ad Lesblam. Da mihi basia mille, deinde centum, &c. *
 7 Apuleius l. 10. et Catalect. * Petronius. * Apuleius. * Petronius Proseleas ad Circen. *
 4 Animus conjungitur, et spiritus etiam noster per osculum effluit; alternatim se in utriusque cor
 dentes commiscunt; animæ potius quam corporis connexo. * Catullus. * Lucian. Tom. 4.
 dat basia, dat Nera nectar, dat rores animæ suaveolentes, dat nardum, thymumque cinnaamum
 &c. Secundus bas. 4. * Eustathius lib. 4. * Catullus. * Buchanan. * Ovid. art. am.
 1 Ovid. * Cum capita liment solitis morsuunculis, et cum mammillarum prestantia. Ly
 lec. lib. 3. * Tom. 4. dial. meretr. * Apuleius Miles. 6. Et unum blandientis linguae alaba
 mellitum: et post lib. 11. Arctius eam complexus capri suaviari jamque pariter patens ore hab
 nameo et occurrentis linguae illius nectareo, &c. * Lib. 1. advers. Jovin. cap. 30.

u, toto tempore quo solennitas nuptiarum interdicatur, what shall of all such ¹immodest kisses and obscene actions, the fore-runners of lust, if not lust it self? What shall become of them, that often abuse wives? But what have I to do with this?

which I aim at, is to shew you the progress of this burning lust: to therefore all this which I have hitherto said, with a familiar example at elegant Musæus; observe but with me those amorous proceedings of Hero and Hero: they began first to look one on the other with a lascivious

tuens inde nutibus,——
nutis inducens in errorem mentem puellæ
nutra nutibus mutuis, juvenis
ad amorem non reuult, &c. *Inde*
enebris tacite quidem stringens
illæ digitos, ex imo suspirabat
—— *Inde*
autem bene olens collum osculatus,
cum ait amoris lectus stimulo,
adi et amoris miserere mei, &c.
recusantis persuasit mentem puellæ.

With becks and nods he first began,
To try the wenche's mind,
With becks and nods and smiles again
An answer he did find.
And in the dark he took her by the hand,
And wrung it hard, and sighed grievously,
And kiss'd her too, and woo'd her as he might,
With, pitty me, sweet heart, or else I die:
And with such words and gestures as there past,
He won his mistress favour at the last.

proceedings is elegantly described by Apollonius in his Argonauticks, Jason and Medea; by Eustathius, in the ten books of the loves of Is-Id Ismene; Achilles Tatius, betwixt his Clitiphon and Leucippe; Chaucer's poem of Troilus and Cresseide; and in that notable tale in Petrosouldier and a gentlewoman of Ephesus, that was so famous all over for chastity, and that mourned for her husband: the souldier wooed with such rhetoric as lovers used to do,—*placitone etiam pugnabis* &c. at last, *frangi pertinaciam passa est*, he got her good will, not to satisfy his lust, ² but to hang her dead husbands body on the cross which stood in the stead of the thieves that was newly stoln away, whilest he woo'd in his cabin. These are tales, you will say; but they have most significant and do well express those ordinary proceedings of doting lovers. Such allurements there are, nods, jests, winks, smiles, wrastlings, favours, symbols, letters, valentines, &c. For which cause, belike, *lib. 2. de amor.* would not have women learn to write. Many such devices are used when they come in presence, ³ they will and will not.

Malo me Galatea petit lasciva puella,
Et fugit ad salices, et se cupit ante videri.

stress with an apple woos me,
hastily to covert goes

To hide her self, but would be seen
With all her heart before, God knows,

ripped away from Leander as one displeased;

¹ Yet as she went, full often lookt behind,
And many poor excuses did she finde
To linger by the way,——

chance to overtake her, she is most averse, nice and coy,

Denegat et pugnat, sed vult super omnia vinci.
She seems not won, but won she is at length.
In such wars women use but half their strength.

as they lye open, and are most tractable and coming, apt, yielding to embrace, to take a green gown, with that shepardess in Theodidyl. 27. to let their coats, &c. to play and dally, at such seasons, and as they spy their advantage; and then coy, close again, so nice, so surly, as you had much better tame a colt, catch or ride a wild horse, then get her, or win her love; not a look, not a smile, not a kiss for a kingdome. As Lucretia was an excellent artisan in this kinde, as she tels her own story, *ough I was by nature and art most beautiful and fair, yet by these*

si sumpsit, si non et cætera sumpsit, &c. ² Corpus placuit mariti sui tolli ex arcæ, atque
bat cruci adfigi. ³ Novi ingenium mulierum, nolunt ubi vellis, ubi nolis cupiunt uitro. Ter.
i. sc. 7. ⁴ Marlow. ⁵ Pornodidascolo dial. Ital. Latin. donat. a Gasp. Barthio Germano.
saturâ et arte eram formosissima, isto tamen astu tanto speciosior videbar, quod enim oculis
re præbetur, multo magis affectus humanos incendit.

mony) commends his love and service to you, desiring you to a good part, and he means very shortly to come and see you. With him rings, gloves, scarfs, coronets which others had sent her, with no such matter, but onely to circumvent him. * By these means cludes) I made the poor gentleman so mad, that he was ready to sell and venture his dearest blood for my sake. Philinna in ² Luc all this long before, as it shall appear unto you by her discourse. Diphilus her sweet-heart came to see her (as his daily custome was upon him, would not vouchsafe him her company, but kissed her corivall, at the same time ^a before his face: but why was it? (as she telleth her mother that chid her for it) more jealous; to love; to come with a greater appetite; and to know that her favour so easie to be had. Many other tricks she used beside this (as she confesseth) for she would fall out with, and anger him of set purpose quarrels upon no occasion, because she would be reconciled to him. *Amantium iræ amoris redintegratio*, as the old saying is; the quarrelling of lovers is the renewing of love; and according to that of Aristænetus *amorum post injurias deliciæ*, love is increased by injuries, as thistles are more gracious after a cloud. And surely this aphorism is not new, as Ampelis informs Crisis in the said Lucian, ^a *If a lover be angry, waspish, apt to fall out, sigh and swear, he is no true lover*. And to hang about her neck, protest, swear and wish, are but old tomes, *incipientis adhuc et crescentis amoris signa*: but if he be jealous, apt to mistake, &c. *bene speres licet*, sweet sister, he is thine own. Let him alone, humour him, please him, &c. and that he perceive you sure, without any corivall, his love will languish, and he will do much for you. Hitherto (saith she) can I speak out of experience; I was a rich fellow, was a suiter of mine; I seem'd to neglect him, and gave no entertainment to Calliades the painter, before his face; *principio ab insectatus*, at first he went his way all in a chafe, cursing and swearing, but last he came submitting himself, vowing and protesting that he loved me dearly, I should have all he had, and that he would kill himself for me.

him. These are the ordinary practices; yet in the said Lucian, he thinks, had a trick beyond all this; for when her suiter came to stir him up, she writ one of his corrivals names and her own in a *lissa amat Hermotimum, Hermotimus Melissam*, causing it to be a post, for all gazers to behold, and lost it in the way where he used which when the silly novice perceived, *statim ut legit credidit*, instantly it was so, came raving to me, &c. ^b and so when I was in despair of our months after I recovered him again. Eugenia drew Timoclesentine, and wore his name a long time after in her bosom: Camæna Pamphilus to dance, at Mysons wedding (some say) for there she first; Pælicianus overtook Cælia by the high way side, offered him to come farther acquaintance, and thence came love. But who can their devices? What Aretine experienced, what conceited Lucian, Aristænetus? They will deny and take, stiffly refuse, and yet ear the same; repel to make them come with more eagerness; fly from w; but if averse, as a shadow they will follow you again, *fugientem sequentem fugit*: with a regaining retrain, a gentle reluctancy, a reat, a pretty pleasant peevishness, they will put you off, and have such several entisements. For as he saith,

sa satis, nec quæ vult bella videri,
pari more placere suis.
Insue, sermones, gratia, risus,
sturm candidioris opus.

'Tis not enough though she be fair of shew,
For her to use this vulgar complement;
But pretty toyes, and jests, and sawes, and smiles,
Are far beyond what beauty can attempt.

cause, belike, Philostratus in his images, makes divers loves, *some of one age, some of another, some winged, some of one sex, some, some with torches, some with golden apples, some with darts, es, and other engins in their hands*, as Propertius hath prettily em out, *lib. 2. et 29.* and which some interpret, divers entisements, ffections of lovers; which if not alone, yet joyntly may batter and the strongest constitutions.

ported of Decius, and Valerianus, those two notorious persecutors ch, that when they could enforce a yong christian by no means (as records) to sacrifice to their idols, by no torments or promises, they her course to tempt him; they put him into a fair garden, and set artesan to dally with him; *she took him about the neck and kissed hat which is not to be named, manibusque attricare, &c.* and all ements which might be used; that whom torments could not, love er and beleaguer. But such was his constancy, she could not over- d when this last engin would take no place, they left him to his own t ^e Barclay in Glocester-shire, there was in times past a nunnery alterus Mapes, an old historiographer of ours, that lived 400 years *which there was a noble and a fair lady abbess; Godwin, that sub- f Kent, travelling that way, (seeking not her but hers) leaves a his, a proper yong gallant (as if he had been sick) with her, till back again; and gives the yong man charge so long to counterfeit, d deflowred the abbess, and as many besides of the nuns as he d leaves him withall, rings, jewels, girdles, and such toyes to give, when they came to visit him. The yong man willing to undergo iness, plaid his part so well, that in short space he got up most of es; and when he had done, told his lord how he had sped: ^b his*

fere de illo desperâsem, post menses quatuor ad me rediit. * Petronius Catalect. ^a Ima- fol. 327. Varios amores facit, quos aliqui interpretantur multiplices affectus et illecebras, puellas, alalos, alios poma aurea, alios sagittas, alios laqueos, &c. * Epist. lib. 3. emittit. ^f Meretrix speciosa cepit delicatius stringere colla complexibus, et corpore concitato, &c. ^e Camden in Glocestershire. Hule prefuit nobilibus et formosa dvinus comes, indole subtilis, non ipsam, sed sua cupiens, reliquit nepotem suum formâ n, tanquam infirmum, donec reverteretur, instruit, &c. ^b Ille impiger regem addit, suas pręgnantes edocet, exploratoribus missis probat, et his ejectionis, a domino suo manerium

lord makes instantly to the court, tells the king how such a nunnery was become a bawdy house, procures a visitation, gets them to be turned out, and begs the lands to his own use. This story I do therefore repeat, that you may see of what force these entisements are, if they be opportunely used; and how hard it is even for the most averse and sanctified souls, to resist such allurements. John Major in the life of John the Monk, that lived in the dayes of Theodosius, commends the hermite to have been a man of singular continency, and of a most austere life; but one night, by chance, the devil came to his cell in the habit of a yong market wench that had lost her way, and desired for Gods sake some lodging with him. ¹ *The old man let her in; and after some common conference of her mishap, she began to inveagle him with lascivious talk and jests, to play with his beard, to kiss him, and do worse, till at last she overcame him. As he went to address himself to that business, she vanished on a sudden, and the devils in the ayr laughed him to scorn.* Whether this be a true story, or a tale, I will not much contend; it serves to illustrate this which I have said.

Yet were it so, that these of which I have hitherto spoken, and such like intising baits be not sufficient, there be many others, which will of themselves intend this passion of burning lust: amongst which, *dancing* is none of the least; and it is an engin of such force, I may not omit it. *Incitamentum libidinis*, Petrarch calls it, the spur of lust; *a circle of which the diel himself is the center.* ² *Many women that use it, have come dishonest home; most indifferent; none better.* ³ Another terms it, *the companion of all filthy delights and entisements; and 'tis not easily told what inconveniences come by it, what scurrile talk, obscene actions; and many times such monstrous gestures, such lascivious motions, such wanton tunes, meretricious kisses, homely embracings,*

¹ (ut Gaditana canoro
Incipiat prurire choro, plausuque probatæ

Ad terram tremulâ descendant clune puellæ,
Irritamentum Veneris languentis)

that it will make the spectators mad. When that epitomizer of ⁴ *Trogus* had to the full described, and set out king Ptolomies riot, as a chief engin and instrument of his overthrow, he adds *tympanum et tripudium*, fiding and dancing; *the king was not a spectator onely, but a principall actor himself.* A thing nevertheless frequently used, and part of a gentlewomans bringing up, to sing, dance, and play on the lute, or some such instrument, before she can say her *Pater Noster*, or ten commandements. 'Tis the next way their parents think, to get them husbands; they are compelled to learn, and by that means, ⁵ *incestos amores de tenero meditantur ungue*; 'tis a great allure-ment as it is often used, and many are undone by it. Thais in Lucian, inveagled Lamprias in a dance. Herodias so far pleased Herod, that she made him swear to give her what she would ask, John Baptists head in a platter. ⁶ Robert duke of Normandy, riding by Falais, spied Arlette a fair maid, as she danced on a green; and was so much enamoured with the object, that he ⁷ must needs lye with her that night. Owen Tudor won queen Catharines affection in a dance; falling by chance, with his head in her lap. Who cannot parallel these stories out of his experience? Speusippus a noble gallant in ⁸ that Greek Aristænetus, seeing Panareta a fair yong gentlewoman dancing by accident, was so far in love with her, that for a long time after he

¹ Post sermones de casu suo suavitate sermonis conciliat animum hominis, manumque inter colloqui et risus ad barbam protendit et palpare cepit cervicem suam et osculari. Quid multa? captivum ducti milites Christi. Complexura evanescit, daemones in aëre monachum riserunt.

² Chorus circularis, cuius centrum diabolus. ³ Multæ inde impudicæ domum rediêre, plures ambigue, melior nulla. ⁴ Turpius de-liciarum comes est externa saltatio; neque certe facile dictu quæ mala hinc virus hauriat, et quæ quali colloquia, monstrosos, inconditos gestus, &c. ⁵ Juv. Sat. 11. ⁶ Justin. l. 10. Adduntur instrumenta luxuriæ, tympana et tripudia; nec tam spectator rex, sed nequitiæ magister, &c.

⁷ Hæc. l. 3. ad f. ⁸ Hæc. l. 3. ad f. ⁹ Of whom he begat William the Conqueror; by the same token she tore her smock down, saying, &c. ¹⁰ Epist. 26. Quis non miratus est saltantem? Quis non vidit et amavit? seque-tem et novam vidi Romam, sed tibi similem non vidi, Panareta; felix qui Panaretâ fruitur, &c.

think of nothing but Panareta; he came raving home full of Panareta: *who would not admire her, who would not love her, that should but see her as I did? O admirable, O divine Panareta! I have seen old and new, many fair cities, many proper women, but never any like to Panareta! are dross, dowlies all to Panareta! O how she danced, how she tript, he turn'd, with what a grace! happy is that man that shall enjoye her. it incomparable, onely, Panareta!* When Xenophon in *Symposio*, or *et*, had discoursed of love, and used all the engins that might be de- to move Socrates; amongst the rest, to stir him the more, he shuts up th a pleasant interlude or dance of Dionysius and Ariadne. *First, he dressed like a bride came in and took her place: by and by Dionys- ius, dancing to the musick. The spectators did all admire the yong carriage: and Ariadne herself was so much affected with the sight, he could scarce sit. After a while Dionysius beholding Ariadne, and ed with love, bowing to her knees, embraced her first, and kissed her a grace; she embraced him again, and kissed him with like affection, the dance required; but they that stood by and saw this, did much id and commend them both for it. And when Dionysius rose up, he her up with him, and many pretty gestures, embraces, kisses, and mplements passed between them; which when they saw fair Bacchus autiful Ariadne, so sweetly and so unfainedly kissing each other, so embracing, they swore they loved indeed, and were so enflamed with lect, that they began to rouse up themselves, as if they would have

At the last, when they saw them still, so willingly embracing, and ady to go to the bride-chamber, they were so ravished with it, that hat were unmarried, swore they would forthwith marry; and those ere married, called instantly for their horses, and galloped home to ives. What greater motive can there be then this burning lust? What ent an oppugner? Not without good cause therefore, so many general ls condemn it; so many fathers abhor it; so many grave men speak t it: *use not the company of a woman*, saith Siracides, 9. 4. *that is a , or a dancer; neither hear, least thou be taken in her craftiness.* In on *tam cernitur quam discitur libido*. *Hædus holds, lust in theaters een, but learned. Gregory Nazianzen, that eloquent divine ("as he e story himself) when a noble friend of his solemnly invited him, ther bishops, to his daughter Olympias wedding, refused to come: *for bsurd to see an old gouty bishop sit amongst dancers; he held it unfit a spectator; much less an actor. *Nemo saltat sobrius*, Tully writes; not a sober man that danceth; for some such reason (belike) Domitian l the Roman senators to dance; and for that fact, removed many of from the senate. But these, you will say, are lascivious and pagan s, 'tis the abuse that causeth such inconvenience, and I do not well ore to condemn, speak against, or innocently to accuse the best and n'est thing (so *Lucian calls it) that belongs to mortall men. You rpret; I condemn it not; I hold it notwithstanding an honest disport, ful recreation, if it be opportune, moderately and soberly used: I am of rchs mind, *that which respects pleasure alone, honest recreation, or e exercise, ought not to be rejected and contemned: I subscribe to

exemplo Ariadne velint sponsa prodit, ac sola recedit; prodiens illico Dionysius ad numeros cantante labat; admirati sunt omnes saltantem juvenem, ipsaque Ariadne, ut vix potuerit conqiescere; pos- cum Dionysius eam asperxit, &c. Ut autem surrexit Dionysius, erexit simul Ariadnem, licebatque gestus osculantium, et inter se complectentium; qui autem spectabant, &c. Ad extremum viden- tibus amplexibus implicatos et jamjam ad thalamum ituros; qui non duxerant uxores, jurabant se ducturos; qui autem duxerant, consensu equis et incitatis, ut illis fruerentur, domum festi- * Lib. 4. de contemend. amoribus. * Ad Anysium epist. 57. * Intempestivum enim est, talis abhorrens, inter saltantes podagricum videre senem, et episcopum. * Rem omnium in mor- titâ optimam innocenter accusare. * Quam honestam voluptatem respicit, aut corporis exercitium, si non debet.

I say of this, as of all other honest recreations; they are like bad, and I see no such inconvenience, but that they may be done at due times, and by fit persons: and conclude with W and most of our modern divines: *Si decoræ, graves, verecundæ bonorum virorum et matronarum honestarum, tempestive fiunt, sunt, et debent.* There is a time to mourn, a time to dance. Let them take their pleasures then, and as ^bhe said of old maids flourishing in their age, fair and lovely to behold, we comely carriage, dancing a Greek galliard, and as their kept their time, now turning, now tracing, now apart, now a courtesie, then a caper, &c. and it was a pleasant sight to knots, and swimming figures. The sun and moon (some say earth; the three upper planets about the sun as their center now direct, now retrograde, now in *apogæo*, then in *perigæo* slow, occidentall, orientall, they turn round, jumpe and trace the sun with those thirty-three Maculæ or burbonian planets *saltantes Cytharedum*, saith Fromundus. Four Medicean: Jupiter; two Austrian about Saturn, &c. and all (belike) the sphears. Our greatest counsellors, and staid senator dance; as David before the ark, 2 Sam. 6. 14. Miriam Judith, 15. 13. (though the diuel hence perhaps hath brought Bacchanals) and well may they do it. The greatest souldiers, ^dÆmilius Probus, ^eCælius Rhodiginus, have proved at in Greece, Rome, and the most worthy senators, *cantare*, saith Macrobius, Libanus, Plutarch, Julius Pollux, Athenæus, 1 tracts in commendation of it. In this our age it is in much countries, as in all civil commonwealths, as Alexander *ab A cap. 10. et lib. 2. cap. 25.* hath proved at large; ^famongst themselves, nothing so pretious; all the world allows it.

^c Divitias contemno tuas, rex Cræse, tuamque Vendo Asiam, ugentis, flore, mero, choreis.

^b Plato in his Common-wealth, will have dancing-schools that young folks might not be corrupted by pleasures.

in all things : this is my censure in brief ; dancing is a pleasant recreation for body and mind, if sober and modest (such as our Christian dances are) positively used ; a furious motive to burning lust, if, as by Pagans here, unchastely abused. But I proceed.

These allurements do not take place, (for ^jSimierus, that great master of face shall not behave himself better) the more effectually to move others, satisfy their lust, they will swear and lye, promise, protest, forge, counsel, brag, bribe, flatter and dissemble of all sides. 'Twas Lucretias told in Aretine, *Si vis amicum frui, promitte, finge, jura, perjura, jacta, et, mentire*, and they put it well in practice, as Apollo to Daphne,

— ² mihi Delphica tellus,
— et Tenedos, Pataraeque regia servit,
— et est genitor —

Delphos, Claros and Tenedos serve me,
And Jupiter is known my sire to be.

poorest swaines will do as much ; ^m *Mille pecus nivei sunt et mihi val-gni*. I have a thousand sheep, good store of cattle, and they are all at my command,

— ³ Tibi nos, tibi nostra supellex,
— Ruraque servierint —

land, goods, are at her service, as he is himself. Dinomachus, a son in ^o Lucian, in love with a wench inferior to him in birth and rank, the sooner to accomplish his desire, wept unto her, and swore he would be with all his heart, and her alone ; and that, as soon as ever he died (a very rich man and almost decrepit) he would make her his wife. The maid by chance made her mother acquainted with the business, who being an old fox, well experienced in such matters, told her daughter, now she must yeeld to his desire, that he meant nothing less ; for dost thou think I ever care for thee, being a poor wench, ^p that may have his choice of beauties in the city, one noble by birth, with so many talents, as young, well qualified, and fairer then thy self ? daughter beleeve him not : the maid was shent, and so the matter broke off. When Jupiter wooed Juno first (Giraldus relates it out of an old Comment on Theocritus) the better to succeed in his suite, he turned himself into a cuckow ; and spying her one day walking alone, separated from the other goddesses, caused a tempest suddenly to arise for fear of which she fled to shelter : Jupiter to avoid the storm likewise hid in her lap, *in virginis Junonis gremium devolvit*, whom Juno for pity hid in her ^q apron. But he turned himself forthwith into his own shape, to embrace and offer violence unto her, *sed illa matris metu abnuebat*, and by no means would yeeld, *donec pollicitus connubium obtinuit*, till he had obtained her, and then she gave consent. This fact was at Thornax hill, which ever after was called Cuckow hill ; and in perpetuall remembrance, there was a temple erected to Telia Juno in the same place. Oaths and promises, vows, oathes, and protestations. It is an ordinarie thing too, in this case, to belie their age, which widdows usually do, that they will marry again : and batchelours too, sometimes,

^r Cujus octavum trepidavit aetas
Claudere lustrum ;

they are younger then they are. Charmides, in the said Lucian, Philematium, an old maid of 45 years, ^s she swore to him she was but 12 at December. But to dissemble in this kinde, is familiar of all sides, and it takes. ^t *Fallere credentem res est operosa puellam*, 'tis soon done, with great mastery, *Egregiam vero laudem, et spolia ampla*, — And no so frequent as to belie their estates ; to prefer their suites ; and to advance

ten Annal. Anno 1578, fol. 276. Amatoris facili et illecebris exquisitissimus. ^u Met. 1. Ovid. ^v egl. Mille mei Siculis errant in montibus agni. ^w Virg. ^x Laechæus. ^y Tom 4. merit. ^z are se jurat et lacrymatur, dicitque uxorem me ducere velle, quum pater oculos clausisset. ^{aa} doteum alibi multo majorem aspiciet, &c. ^{ab} Or upper garment. Quem Juno miserata veste

^{ac} Hor. ^{ad} Dejeravit illa secundum supra trigesimum ad proximum Decembrem completuram

themselves. Many men, to fetch over a yong woman, widdows, or whom love, will not stick to crack, forge and fain any thing comes next; bid him fetch his cloak, rapier, gloves, jewels, &c. in such a chest, scarlet-golden-breeches, &c. when there is no such matter; or make any scruple to give as he did in Petronius, that he was master of a ship, kept so many servants, and, to personate their part the better, take upon them to be gentlemen of houses; well descended and allied; hire apparell at brokers; some sent or prick-louse taylors to attend upon them for the time; swear they have possessions, ^u bribe, lye, cog, and foist, how dearly they love, how bravely will maintain her like any lady, countess, dutchess, or queen; they shall have gowns, tires, jewels, coaches, and caroches, choice diet,

The heads of parrats, tongues of nightingals,
The brains of peacocks, and of estriches,
Their bath shall be the juyce of gilliflowres,

Spirit of roses and of violets,
The milk of unicorns, &c.

as old Volpone courted Cælia in the ^v comædy, when as, they are no such not worth a groat, but meer sharkers, to make a fortune, to get their or else pretend love to spend their idle hours, to be more welcome, a better entertainment. The conclusion is, they mean nothing less;

^u Nil metuunt jurare, nihil promittere curant:
Sed simul ac cupidæ mentis satiata libido est,
Dicta nihil metuere, nihil perjurâ curant.

Oathes, vows, promises, are much profane
But when their minde and lust is satiate
Oathes, vows, promises, are quite forgot

though he solemnly swear by the genius of Cæsar, by Venus shrine, by deity, by Jupiter, and all the other gods, give no credit to his words when lovers swear, Venus laughs, *Venus hæc perjurâ ridet*: ^a Jupiter self smiles, and pardons it withall, as grave ^y Plato gives out; of all that alone for love matters is forgiven by the gods. If promise oathes, and protestations will not avail, they fall to bribes, tokens, gifts such like feates. ^a *Plurimus auro conciliatur amor*: as Jupiter courted Danæ with a golden shower, and Liber Ariadne with a lovely crown, was afterwards translated into the heavens, and there for ever shines; will rain chickens, florens, crowns, angels, all manner of coines and stuffs to her lap. And so must he certainly do that will speed; make many banquets, invitations, send her some present or other every foot. *studio parentur epulæ* (saith ^a Hædus) *et crebræ fiant largitiones*; he is very bountiful and liberal, seek and sue, not to her onely, but to all her lowers, friends, familiars, fiddlers, panders, parasites, and household servants; he must insinuate himself, and surely will, to all, of all sorts, messengers, porters, carriers; no man must be unrewarded, or unrespected. A suiter (saith ^b Aretines Lucretia) that when he came to my house, flung gold and silver about, as if it had bin chaff. Another suiter I had, was a choleric fellow; but I so handled him, that for all his fuming, I laid him upon his knees: If there had been an excellent bit in the world, any novelty, fish, fruit, or fowl, muskadel, or malmesey, or a cup of nectar in all the city, it was presented presently to me, though never so distant to come by, yet I had it: the poor fellow was so fond at last, that if I would, I might have had one of his eyes out of his head. A third was a merchant of Rome; and his manner of wooing was, with ^c music, costly banquets, poems, &c. I held him off, till at length he was tested, promised, and swore *pro virginitate regno me donaturum*, I will have all he had, house, goods, and lands, *pro concubitu solo*; ^d Nei-

^a Nam donis vincitur omnis amor. Catullus l. el. 5.

^b Fox. act. 3. sec. 3.

^c Catullus.

ridet amantem Jupiter, et ventos irrita ferre jubet. Tibul. lib. 3. et 6.

^d In Philebo. Pege

Dii soli ignoscunt.

^e Catul.

^f Lib. l. de contemnendis amoribus.

^g Dial. Ital. Argenti

projiciebat. Billosum habui amatorem qui supplex flexis genibus, &c. Nullus recens silius te nullum cupiditarum genus tam carum erat, nullum vinum Creticum pretiosum, quid ad me! credo alterum oculum pignori daturus, &c.

^h Post musicam opulenter epulas, et tantis sacris

&c. ⁱ Nunquam aliquis umbrarum conjurator tantâ attentione, tamque potentibus verbis un-

ille exquisitis mihi dictis, &c.

ever any conjurer, I think, to charm his spirits, that used such attention to mighty words, as he did exquisite phrases; or general of any army, by stratagems to win a city, as he did tricks and devices to get the better of me. Thus men are active and passive; and women not far behind in this kinde: *audax ad omnia fœmina, quæ vel amat, vel odit.*

* For halfe so boldly there can non,
Swear and lye as women can.

will crack, counterfeit and colloque, as well as the best, with hands, faces, and wrought nightcaps, purses, posies, and such toys: as he justly is defined,

« Cur mittis violas? nempe ut violentius urar;
Quid violas violis me violentia tuis? &c.

doest thou send me violets, my dear? | With violets too violent thou art,
make me burn more violent I fear; | To violate and wound my gentle heart.

nothing else will serve, the last refuge is their tears. *Hæc scripsi amorem) mixta lachrymis et suspiriis*, 'twixt tears and sighs, I write take love to witness) saith ^h Chelidonia to Philonius. *Lumina quæ fulmina, jam flumina lachrymarum*, those burning torches are now to floods of tears. Aretines Lucretia, when her sweet heart came to wept in his bosome, *that he might be perswaded those tears were shed of his return.* Quartilla in Petronius, when nought would move, fell singing; and as Balthazar Castilio paints them out, ⁱ *To these crocodiles they will add sobs, fiery sighs, and sorrowful countenance; pale leanness; and if you do but stir abroad, these fiends are ready to ou at every turn, with such a sluttish neglected habit, dejected look, they were now ready to dye for your sake; and how, saith he, shall a voice thus beset, escape?* But beleeve them not.

animam ne crede puellis,
Namque est fœmineâ tutior unda fide.

thinkest, peradventure, because of her vows, tears, smiles, and protestations she is solely thine; thou hast her heart, hand, and affection, when as there is no such matter; as the ^l Spanish bawde said, *gaudet illa unum in lecto, alterum in portâ, tertium qui domi suspiret*, she will have one sweet heart in bed, another in the gate, a third sighing at a fourth, &c. Every yong man she sees and likes, hath as much to do, and shall as soon enjoye her as thy self. On the other side, which is said, men are as false, let them swear, protest, and lye; ^m *Quod vobis dixi, mille puellis.* They love, some of them, those eleven thousand virgins at once; and make them believe, each particular, he is besotted with; or love one till they see another, and then her alone: like Milos in Apuleius, *lib. 2. Si quem conspexerit speciosæ formæ juvenem, ante ejus sumitur, et in eum animum intorquet.* 'Tis their common element in that case; they care not what they swear, say, or do. One they slight them, care not for them, rail down right, and scoffe at them; when again they will run mad, hang themselves, stab and kill, if they cannot enjoye them. Henceforth therefore, — *nulla viro juranti fœmina* let not maids beleeve them. These tricks and counterfeit passions are familiar with women, ⁿ *finem hic dolori faciet aut vitæ dies, miserere tuis*, quoth Phœdra to Hippolitus. Joessa in ^o Lucian told Pythias a man, to move him the more, that if he would not have her, she was 'd to make away her self. *There is a Nemesis, and it cannot chuse*

scer. ^f Ali crudele genus nec tutum fœmina nomen! Tibul. 1. 3. eleg. 4. ^g Jovianus Pon. ^h *metus lib. 2. epist. 13.* ⁱ Suaviter flebam, ut persuasum habent lachrymas præ gaudio illius redditus ^l *ansere.* ^m Lib. 3. His accedunt, vultus subtristis color pallidus, gemebunda vox, ignita suspiria, ⁿ *se prope innumerabiles.* Istæ se statim umbræ offerant tanto squalore, et in omni fere diverticulo, ^o *acie, ut illas jamjam moribundas putes.* ^p Petronius. ^q Cœlestina act 7. Barthilo interpret. ^r *arridet, et a singulis amari se solum dicit.* ^s Ovid. ^t Seneca. Hippol. ^u Tom. 4. dial. meret. ^v *aliquando maxore afflicta ubi audieris me a melpsa laqueo tui causâ suffocatam aut in puteum ^w *tatam.**

but grieve and trouble thee, to hear that I have either strangled or drowned my self for thy sake. Nothing so common to this sexe, as oaths, vows, and protestations; and as I have already said, tears, which they have at command: for they can so weep, that one would think, their very hearts were dissolved within them, and would come out in tears, their eyes are like rocks, which still drop water, *diaræ lachrymæ et sudoris in modum turgeri promptæ*, saith ^p Aristænetus, they wipe away their tears like women, weep with one eye, laugh with the other; or as children ^q weep and cry, they can both together.

^p Neve puellarum lachrymis moveare memento,
Ut fletent oculos erudiere suos.

Care not for womens tears, I counsel thee,
They teach their eyes as much to weep as me.

And as much pitty is to be taken of a woman weeping, as of a goose going bare-foot. When Venus lost her son Cupid, she sent a cryer about, to bid every one that met him take heed.

^s Si fletent aspicias, ne mox fallâre, caveto;
Sin ardebit, magis effuge; et oscula si fors
Ferre volet, fugito: sunt oscula noxia, in ipsis
Suntque venena labris, &c.

Take heed of Cupids tears, if cautious,
And of his smiles and kisses I thee tell.
If that he offer't, for they be noxious,
And very poyson in his lips doth dwell.

^t A thousand years, as Castilio conceives, will scarce serve to reckon up their allurements and guiles, that men and women use to deceive one another with.

SUBJECT. V.—Bawdes, Philters, causes.

WHEN all other engins fail, that they can proceed no farther of themselves, their last refuge is to flye to bawdes, panders, magical philters, and receipts rather than fail, to the divel himself. *Flectere si nequeunt Superos, Adhærenta movebunt.* And by those indirect means, many a man is overcome and precipitated into this malady, if he take not good heed. For the bawdes first; they are every where so common, and so many, that as be ^u of old Croton, *omnes hic aut captantur, aut captant*, eather inveagle or inveagled, we may say of most of our cities, there be so many professed, calling bawdes in them. Besides, bawdry is become an art, or a liberal science as Lucian calls it; and there be such tricks and subtleties, so many new old women, panders, letter-carriers, beggers, physicians, friers, confes employed about it, that *nullus tradere stylus sufficiat*, one saith,

^v trecentis versibus
Suas impuritias traloqui nemo potest.

Such occult notes, stenography, polygraphy, *Nuntius animatus*, or metical telling of their minds, which ^w Cabeus the Jesuit, by the way, is fabulous and false; cunning conveyances in this kinde, that neither jealousy, nor Danæes custody, nor Argos vigilancy can keep them safe. the last and common refuge to use an assistant, such as that Cata Philippa was to Jone queen of Naples; a ^x bawdes help, an old woman the business, as ^y Myrrha did when she doted on Cyniras, and could compass her desire, the old jade her nurse was ready at a pinch; *dicis opemque me sine ferre tibi—et in hac mea (pone timorem) sedulitate apta tibi*, fear it not, if it be possible to be done, I will effect it; as *mulieri mulier insuperabilis*, as ^z Cælestina said; let him or her be never honest, watched, and reserved, 'tis hard but one of these old women will access: and scarce shall you find, as ^a Austin observes, in a nunnery, a alone; if she cannot have egress, before her window you shall have a

^p Epist. 20. l. 2. ^q Matronæ fient duobus oculis, moniales quatuor, virginæ uno, meretricibus
^r Ovid. ^s Imagines Deorum fol. 332. e Moschi amore fugitivo, quem Pollitianus Latinum fecit.
Mille vix anni sufficerent ad omnes illas machinationes, dolosque commemorandos, quos viri et
ut se invicem circumveniant, excogitare solent. ^t Petronius. ^u Plautus Tritemias. ^v De
Philos. lib. 4. cap. 10. ^w Catul. eleg. 5. lib. 1. Venit in exitum callida lena meum. ^x Ovid.
^y Parobosc. Barthil. ^z De vit. Erem. c. 3. ad sororem. Vix aliquam reclusarum hujus temporis
invenies, ante cujus fenestram non anus garnula, vel nugigera mulier sedet, quæ ex ea fabula ovis
moribus pascit, hujus vel illius monachi, &c.

or some prating gossip, tell her some tales of this clerk, and that describing or commending some yong gentleman or other unto her. Was walking in the street (saith a good fellow in Petronius) to see the served one evening, ^b I spied an old woman in a corner, selling of cab- and roots (as our hucksters do plums, apples, and such like fruits); (quoth he) can you tell where I dwell? she being well pleased with his urbanity, replied, and why, sir, should I not tell? with that she up and went before me; I took her for a wise woman; and by and by set me into a by-lane, and told me there I should dwell; I replied again, was not the house; but I perceived on a sudden by the naked queans, I was now come into a bawdy-house; and then too late, I began to curse the craftiness of this old jade. Such tricks you shall have in many places, amongst the rest, it is ordinary in Venice, and in the island of Zante, for to be bawde to his own wife. No sooner shall you land, or come on shore, but as the comical poet hath it,

erem hunc meretrices habent,
I portum militunt servulos, ancillulas,
qua peregrina navis in portum aderit,

Rogant cujatis sit, quod ei nomen slet,
Post illae extemplo sese applicent.

white divels have their panders, bawdes and factors in every place, to about, and bring in customers; to tempt, and way-lay novices and silly persons. And when they have them once within their clutches, as *Egidius* in his comment upon *Valerius Flaccus* describes them, ^d with pleasant discourse, with gifts, tokens, and taking their opportunities they lay nets which *Lucretia* cannot avoid; and baits that *Hippolitus* if would swallow: they make such strong assaults and batteries, that modest of virginity cannot withstand them: give gifts, and bribes to move speed, and with threats able to terrifie *Susanna*. How many *Proserpinus* those catchpoles doth *Pluto* take? These are the sleepy rods, with which the souls of the minde once taken, cannot flye away; the divels ministers to, entise, &c. Many yong men and maids, without all question, are induced by these *Eumenides* and their associates. But these are trivial and known. The most slye, dangerous, and cunning bawdes, are your knavish friars, empyricks, mass-priests, monks, ^e jesuits, and friers. Though it be against *Hippocrates* oath, some of them will give a dram, promise to restore a-heads, and do it without danger; make an abort if need be, keep their paps, hinder conception, procure lust, make them able with *Satyr* and now and then step in themselves. No monastery so close, house so secret, or prison so well kept, but these honest men are admitted to censure all questions; to feel their pulse, be at their bed side, and all under pretence of giving physick. Now as for monks, confessors, and friers, as he said,

audet Stygius Pluto tentare quod audet
venis monachus, pleneque fraudis anus.

That Stygian Pluto dares not tempt or do,
What an old hag or monk will undergo:

for himself to satisfie his own lust; for another, if he be hired thereto; but at once, having such excellent means. For under colour of visitation, of confession, comfort and penance, they have free egress and regress, corrupt, God knows how many. They have so many trades, some of practise physick, use exorcisms, &c.

ut whereas was wont to walk an elfe,
ere now walks the limiter himselfe,

In every bush and under every tree,
There needs no other incubus but he.

the mountains betwixt *Dauphine* and *Savoy*, the friers perswaded the good

et olus annos vendebat, et rogo, inquam, mater, nunquid scis ubi ego habitem? delectata illa te tam stultis, et, quid nesciam? inquit: consurrexitque et cepit me precedere; divinum ego, &c. nudus video meretrices et in lupanar me adductum, sero execratus ancillula insidias. ^f Menech. ^g Promissis everberant, molliunt dulciloquis, et opportunum tempus aucupantes ingerunt quos vix *Lucretia* vitaret; escam parant quam vel satur *Hippolitus* sumeret, &c. Hæc virgo soporiferis quibus contactæ animæ ad Orcum descendunt; hoc gluten quo compactæ mentes revolvere nequeunt, dæmonis ancillæ, quæ sollicitant, &c. ^h See the practices of the Jesuits, edit. 1630. ⁱ En. Silv. ^j Chaucer in the wife of Bath's tale. ^k H. Stephanus Apol. lib. 1. cap. 21.

disguises, that go abroad in the night, to molest and beguile you have their pleasure of other mens wives: and if we may believe they have wardrops of several suits in their colledges for that purpose ever in publike, they pretend much zeal, seem to be very holy men, preach against adultery, fornication, there are no verier bawdymasters in a country; ¹ *Whose souls they should gain to God to the divel.* But I spare these men for the present.

The last battering engins, are philters, amulets, spells, and such unlawful means; if they cannot prevail of themselves bawds, panders, and their adherents, they will flye for succour himself. I know there be those that deny the divel can do this (Crato, *epist.* 2. *lib. med.*) and many divines, that there is no such thing then that which comes by the eys, of which I have formerly told you desire to be better informed, read Camerarius *oper. sub.* It was given out of old, that a Thessalian wench had bewitched a duke dote upon her, and by philters enforced his love; but when Oliver saw the maid of an excellent beauty, well brought up, and quoth she, were the philters which inveagled king Phillip; those as Henry to Rosamund:

² One accent from thy lips, the blood more warms,
Then all their philters, exorcisms and charms.

With this alone Lucretia brags in ³ Aretine, she could do more with sophers, astrologers, alchymists, necromancers, witches, and their crew. As for hearbs and philters, I could never skill of any; *philter that ever I used, was kissing and embracing, by which men rave like beasts stupified, and compelled them to worship their idol.* In our times 'tis a common thing, saith Erastus in his *de* for witches to take upon them the making of these philters, ⁴ *to cause women to love and hate whom they will; to cause tempers to be changed by charms, spels, characters, knots.* —⁵ *hic Thessala* St. Hierome proves that they can do it, (as in Hilarius life, he hath a story of a yong man, that with a philter made a man love of him; which maid was after cured by Hilarius. See *Seda in Loke Nider. Pausanias lib. 5. cap. 5. Plutarch* *lib. 5.*

is most memorable: He foolishly doted upon a woman of mean favour and condition, many years together; wholly delighting in her company, to the grief and indignation of his friends and followers. When she was dead, he embraced her corps, as Apollo did the bay-tree, for his Daphne, and her coffin (richly embalmed and decked with jewels) to be carried with him, over which he still lamented. At last a venerable bishop that his court, pray'd earnestly to God (commiserating his lord and masters) to know the true cause of this mad passion, and whence it proceeded; it was revealed to him, in fine, *that the cause of the emperors mad love lay in the dead womans tongue.* The bishop went hastily to the carcass, and pulled out the small ring thence; upon the removal, the emperor abhorr'd the corse, and was freed of it, fell as furiously in love with the bishop; he would not suffer him to be out of his presence: which when the bishop perceived, he flung the ring into the midst of a great lake, where the king then was. From that hour the emperor neglecting all his other houses, dwelt at ^a Ache, built a fair house in the midst of the marsh, to his infinite expence, and a temple by it, where he was buried, and in which city all his posterity ever since use to be buried. Marcus the heretick is accused by Irenæus to have inveigled a lady by this means; and some writers speak hardly of the lady Eleanor, that by the same art, she circumvented Humphrey duke of Gloucester her husband. Sycinius Æmilianus summoned ^a Apuleius to come before Maximus, proconsul of Africk, that he being a poor fellow, *had been bewitched by philters, Pudentilla, an ancient rich matron, to love him*; and with so many thousand sesterces, to be his wife. Agrippa lib. 1. cap. 11. *philos.* attributes much in this kinde to philters, amulets, images: *nutz. com. in Pancirol. Tit. 10. de Horol.* Leo Afer. lib. 3. saith, 'tis a very practice at Fez in Africk, *præstigiatores ibi plures, qui cogunt et concubitus*: as skilful all out as that Hyperborean magitian, of Icarus, in Lucian, tells so many fine feats, perform'd in this kind. Icarus, Wierus, and others, are against it; they grant, indeed, such may be done, but (as Wierus discourseth, lib. 3. *de Lamiis cap. 37.*) not by incantations, philters, but the divel himself; lib. 5. cap. 2. he confirms much; so doth Freitagius *noc. med. cap. 74.* Andreas Cispalinus *cap. 6.* much Sigismundus Schereczius *cap. 9. de hirco nocturno*, proves that *Unchast women by the help of these witches, the devils kitchen have their loves brought to them in the night, and carried back again by them, flying in the air, in the likeness of a goat. I have heard (saith he) confess, that they have been so carried on a goats back to their parts, many miles in a night.* Others are of opinion that these feats, most suppose to be done by charms and philters, are meerly effected by natural causes; as, by mans blood chimically prepared, which much avails, Nestus Burganius, in *Lucernâ vitæ et mortis Indice, ad amorem committit et odium*, (so huntsmen make their dogs love them, and farmers men) 'tis an excellent philter, as he holds; *sed vulgo prodere grande* but not fit to be made common: and so be *mala insana*, mandrake, mandrake, and drake, ^a apples, pretious stones, dead mens cloaths, candles, *mala t. panis porcinus, Hippomanes*, a certain hair in a ^b wolfs tail, &c. of Rhasis, Dioscorides, Porta, Wecker, Rubeus, Mizaldus, Albertus, a swallows heart, dust of a doves heart, *multum valent linguæ viperæ cerebella asinorum, tela equina, palliola quibus infantes obvoluti sunt, funis strangulati hominis, lapis de nido aquilæ, &c.* See more

totus in episcopum furere, illum colere. ^a Aquisgranum, vulgo Aix. ^b Immenso sumptu sedes, &c. ^c Apolog. Quod Pudentillam viduam ditem et profectionis ætatis faminam canis amorem sui pellexisset. ^d Philopseudo, Tom. 3. ^e Impudicæ mulieres operâ veneficiorum coquarum, amatores suos ad se noctu ducunt et reducant, ministerio hirci in aere volantis: qui hoc fassus est, &c. ^f Mandrake apples, Lemnius lib. herb. bib. c. 2. ^g Of which lib. 8. cap. 22. et lib. 13. c. 25. et Quintilianum lib. 7.

in Skenkius *observat. medicinal. lib. 4. &c.* which are as forcible, and of as much virtue, as that fountain Salmacis in * Vitruvius, Ovid, Strabo, that made all such mad for love that drank of it; or that hot bath at * Aix in Germany, wherein Cupid once dipt his arrows, which ever since hath a peculiar virtue to make lovers all that wash in it. But hear the poets own description of it:

Unde hic fervor aquis terrâ erumpentibus udâ?
Tela olim hic ludens ignea tinxit Amor;
Et gaudens stridore novo, Fervete perennes,

Inquit, et hæc phætreæ sint monumenta tæne
Ex illo fervet, rarusque hic mergitur hospes.
Cui non titillet pectora blandus Amor.

These above-named remedies have, happily, as much power as that bath of Aix, or Venus enchanted girdle; in which, saith ^b Natales Comes, *love-loyalty and dalliance, pleasantness, sweetness, persuasions, subtilties, gentle speeches and all witchcraft to enforce love, was contained.* Read more of these in Agrippa *de occult. Philos. lib. 1. cap. 50 et 45.* Malleus *malefic. part. 1. quæst. 7.* Delrio *tom. 2. quæst. 3. lib. 3.* Wierus, Pomponatius, *cap. 8. de incantat.* Ficinus *lib. 13. Theol. Plat. Calcagninus, &c.*

MEMB. IV.

SUBJECT. I.—Symptomes or signs of Love-Melancholy; in Body, Minde; good, bad, &c.

SYMPTOMES are either of body or minde: of body; paleness, leanness, driness, &c. ^c *Pallidus omnis amans, color hic est aptus amanti*, as the poet describes lovers: *fecit amor maciem*, love causeth leanness. ^d *Avicenna de Ilisi c. 33.* makes hollow eys, driness, symptomes of this disease, to smiling to themselves, or acting as if they saw or heard some delectable object. Valleriola *lib. 2. observat. cap. 7.* Laurentius *cap. 10.* Ælianus *Metaltus de Her. amore.* Langius *epist. 24. lib. 1. epist. med.* deliver as much *corpus exsanguie pallet, corpus gracile, oculi cavi*, lean, pale; *nudis qui pressit calcibus anguem*, hollow ey'd, their eys are hidden in the heads; ^e *Tenerque nitidi corporis cecidit decor*; They pine away, and look with waking, cares, sighs,

Et qui tenebant signa Phœbeæ facis
Oculi, nihil gentile nec patrium micant.

With groans, griefs, sadness, dullness,

— ^f *Nulla jam Cereris subit
Cura aut salutis,*—

want of appetite, &c. A reason of all this, ^g Jason Pratensis gives; *becaus of the distraction of the spirits, the liver doth not perform his part, & turns the aliment into blood as it ought; and for that cause, the members are weak for want of sustenance; they are lean and pine, as the hearbs in my garden do this month of May, for want of rain.* The green sickness therefore, often happeneth to yong women; a cachexia or an evil habit; men; besides their ordinary sighs, complaints and lamentations, which is too frequent. As drops from a still, — *ut occluso stillat ab igne liquor* doth Cupids fire provoke tears from a true lovers eys,

^h The mighty Mars did oft for Venus shreek,
Privily moistning his horrid cheek
With womanish tears, —

— ⁱ *ignis distillat in undas,
Testis erit largus qui rigat ora liquor.*

with many such like passions. When Chariclea was enamored on Theagenas as ^j Heliodorus sets her out, *she was half distracted, and spake she knew*

^a Lib. 11. c. 8. Venere implicat eos, qui ex eo bibunt. Idem Ov. Met. 4. Strabo. Geog. 1. 14. ^b Guicciardini's descript. Ger. in Aquigrano. ^c Balthus Veneris, in quo suavitas, et dulcia colligit benevolentia, et blanditia, suasiones, fraudes et veneficia includebantur. ^d Ovid. Facit hunc ut ipse colorem. Met. 4. ^e Signa ejus sunt profunditas oculorum, privatio lachrymarum, suspiria, et ridet sibi, ac si quid delectabile viderent, aut audirent. ^f Seneca Hip. ^g Seneca Hip. ^h morbis cerebri de erot. amore. Ob spirituum distractionem hepar officio suo non fungitur, nec ventriculum in sanguinem, ut debeat. Ergo membra debilia, et penuria alibilis succi marcescunt, equaliter ut herbae in horto meo hoc mense Maio Zeriscæ, ob imbrium defectum. ⁱ Faery Queen 1. 3. cant. ^j Amator, Emblem. 3. ^k Lib. 4. Animo errat, et quidvis obivium loquitur, vigiliis abosque causis tinet, et succum corporis subito amisit.

^z sighed to herself, lay much awake, and was lean upon a sudden; and she was besotted on her son-in-law, ^k *pallor deformis, marcentes oculi*, she had ugly paleness, hollow eys, restless thoughts, short wind, &c. Thus, in an epistle sent to Lucretia his mistress, complains amongst other things, *tu mihi et somni et cibi usum abstulisti*, thou hast taken my sleep and my sleep from me. So he describes it aright;

leep, his meat, his drink, is him bereft,
When he waxeth, and dry as a shaft,
His hollow and grisly to behold,

His hew pale and ashen to unfold,
And solitary he was ever alone,
And waking all the night, making none.

Edyl. 2. makes a fair maid of Delphos in love with a yong man
nda, confess as much;

vel iusanili, ut animus mihi male affectus est,
Nulli forma tabescebat, neque amplius pom-
urabam, aut quando domum redieram
sooner seen I had, but mad I was,
Beauty fall'd, and I no more did care
any pomp; I knew not where I was,

Novi, sed me ardens quidam morbus consumebat.
Decubui in lecto dies decem, et noctes decem,
Defluebant capite capilli, ipsaque sola reliqua
Ossa et cutis.

But sick I was, and evil I did fare;
I lay upon my bed ten dayes and nights,
A skeleton I was in all mens sights.

ese passions are well expressed, by ^m that heroical poet, in the person of

afelix animi Phœnissa, nec unquam
in somniosis, oculisque ac pectore amores
ingemuntur, curae, rursusque resurgens
sor, &c.

Unhappy Dido could not sleep at all,
But lies awake, and takes no rest:
And up she gets again, whilst care and grief,
And raging love torments her breast.

us Sanazarius *Egloga 2. de Galatē*, in the same manner, fains his
is ^m tormenting her self for want of sleep; sighing, sobbing, and lament-
nd Eustathius in his *Ismenias*, much troubled, and ^o *panting at heart, at
it of his mistress*; he could not sleep; his bed was thorns. ^p All make
ss, want of appetite, want of sleep, ordinary symptomes; and by that
they are brought often so low, so much altered, and changed, that as
sted in the comēdy, one can scarce know them to be the same men.

Attendant juvenum vigilata corpora noctes,
Curaque, et immenso qui sit amore dolor.

such symptomes there are of the body, to discern lovers by;—^r *quis
bene celet amorem?* Can a man, saith Solomon, *Prov. 6. 27.* carry
his bosome and not burn? it will hardly be hid, though they do all
an to hide it, it must out, *plus quam mille notis*—it may be described,
que magis tegitur, tectus magis aestuat ignis. 'Twas Antiphanes the
dians observation of old, love and drunkenness cannot be concealed,
et alia possis, hæc præter duo, vini potum, &c. words, looks, gestures,
ll betray them: but two of the most notable signs are observed by the
and countenance. When Antiochus the son of Seleucus, was sick for
nice his mother-in-law, and would not confess his grief, or the cause
disease, Erasistratus the physician found him, by his pulse and counte-
to be in love with her, ¹ *because, that when she came in presence, or
amed, his pulse varied, and he blushed besides*. In this very sort, was
ve of Callicles the son of Polycles, discovered by Panacæus the physi-
as you may read the story at large in ^u *Aristænetus*. By the same
Galen brags, that he found out Justa, Boëthius the consuls wife, to
on Pylades the player: because at his name, still, she both altered pulse
countenance, as ^v *Polyarchus* did at the name of *Argenis*. *Franciscus
ius, l. 3. contr. 13. med. contr.* denies there is any such *pulsus
orius*; or, that love may be so discerned; but Avicenna confirms this
den, out of his experience, *lib. 3. Fen. 1.* and *Gordonius, cap. 20.*

deius. ¹ Chancer in the Knights tale. ^u Virg. *Æn. 4.* ^v Dum vaga passim sidera fulgent,
longas tetricus horas, et sollicito nixu cubito suspirando viscera rumpit. ^z Saliebat crebro tre-
por ad aspectum Ismenes. ^p Gordonius, c. 20. Amittunt sæpe cibum, potum, et maceratur inde
corpus. ¹ Ter. *Eunuch.* Dii boni, quid hoc est, adeone homines mutari ex amore, ut non cognoscas
case? ² Ovid. ³ Ovid. *Met. 4.* ⁴ Ad ejus nomen rubebat, et ad aspectum pulsus variebat.

^z Epist. 13. ¹ Barck. lib. 1. Oculi medico tremore errabant.

* *Their pulse, he saith, is inordinate and swift, if she go by, whom h*
Langius epist. 24. lib. 1. med. epist. Nevisanus lib. 4. numer. 66. a
tialis; Valescus de Taranta, Guianerius, tract. 15. Valleriola sets de
*for a symptom; * Difference of pulse, neglect of business, want of sle*
sighs, blushings, when there is any speech of their mistress, are manife
 But amongst the rest, Josephus Struthius that Polonian, in the fifth b
 17. of his doctrine of pulses, holds, that this, and all other passion
 minde, may be discovered by the pulse. ² *And if you will know, s*
whether the men suspected be such or such, touch their arteries, &
 in his fourth book, 14 chapter, he speaks of this particular love pulse
makes an unequall pulse, &c. he gives instance of a gentlewoman, ³
 of his, whom by this means, he found to be much enamored, and with
 he named many persons, but at the last when his name came whom
 pected, ⁴ *her pulse began to vary, and to beat swifter, and so by oft*
her pulse, he perceived what the matter was. Apollonius Argonau
 poetically setting down the meeting of Jason and Medea, makes them
 blush at one anothers sight, and at the first they were not able to spe

—⁵ totus, Parmeno,
 Tremo, horreoque, postquam asperi hanc;

Phædria trembled at the sight of Thais; others sweat, blow shor
tremunt ac poplites,—are troubled with palpitation of heart upon
 occasion, *cor proximum ori*, saith ⁶ Aristænetus, their heart at their
 leaps, these burn and freeze, (for love is fire, ice, hot, cold, itch
 frenzy, plurisy, what not) they look pale, red, and commonly blush
 first congress; and sometimes through violent agitation of spirits, bleed
 or when she is talked of: which very sign ⁷ Eustathius makes an arg
 Ismenes affection; that when she met her sweet-heart by chance, she
 her countenance, to a maiden-blush. 'Tis a common thing among
 as ⁸ Arnulphus that merry-conceited bishop, hath well expressed in
 epigram of his:

Alterno facies sibi dat responsa rubore,
 Et tener affectum prodit utrique pudor, &c.

Their faces answer, and by blushing s
 How both affected are, they do bew

But the best conjectures are taken from such symptoms as appe
 they are both present; all their speeches, amorous glances, actions,
 gestures will bewray them; they cannot contain themselves, but t
 will be still kissing. ⁹ Stratocles the physician upon his wedding d
 he was at dinner, *Nihil prius sorbillavit, quam tria basia puellæ*
 could not eat his meat for kissing the bride, &c. First a word, an
 kiss; then some other complement, and then a kiss; then an idle
 then a kiss; and when he hath pumped his wits dry, can say no mor
 and colling are never out of season: ¹⁰ *Hoc non deficit, incipitque*
 'tis never at an end; ¹¹ another kiss, and then another, anot
 another, &c.

— huc ades O Thelaira — Come kiss me Corinna!

¹² Centum basia centies,
 Centum basia millies,
 Mille basia millies,
 Et tot millia millies,
 Quot guttæ Siculo mari,
 Quot sunt sidera cælo,

Itis purpureis genis,
 Itis turgidulis labris,
 Ocellisque loquaculis,
 Egan continuo impetu,
 O formosa Neera.

As Catullus to Lesbia.

* Pulsus eorum velox et inordinatus, si mulier quam amat forte transeat. ¹³ Signa son
 omni opere inueto, privatio somni, suspiria crebra, rubor cum est sermo de re amata, et com
 Si noscere vis an homines suspecti tales sint, tangito eorum arterias. ¹⁴ Amor facit ineq
 ritos, &c. ¹⁵ In nobilis cujusdam uxore quum subolferem adulteri amore fuisse correptam
 Epist. 7. lib. 2. Tener sudor et creber anhelitus, palpitation cordis, &c. ¹⁶ Eurach.
 copus. ¹⁷ Theodorus prodromus Amaranto dial. ¹⁸ Lib. 1. ¹⁹ Lexo
 ego usque et unum Petam a tuis labellis, postque unum et unum et unum, dari rogabo. Le
 creon. ²⁰ Jo. Secundus bas. 7.

mihi basia mille, deinde centum,
 secunda mille altera, da secunda centum,
 secunda saepe altera millia, deinde centum.

— first give an hundred,
 Then a thousand, then another
 Hundred, then unto the other
 Add a thousand, and so more, &c.

You equal with the store, all the grass, &c. So Venus did by her Adonis;
 Moon with Endymion; they are still dallying and colling, as so many
 as: *Columbatimque labra conserentes labiis*; and that with alacrity and
 rage;

¹ Affligunt avide corpus, junguntque salivas
 Oris, et inspirant prensantes dentibus ora.

an *impresso ore ut vix inde labra detrahant, cervice reclinata, as-
 prias in Lucian kissed Thais; Philippus her^a in Aristænetus, amore
 phato tam furiose adhæsit, ut vix labra solvere esset, totumque os mihi
 rivit; ^c Aretines Lucretia, by a suiter of hers was so saluted; and 'tis their
 ary fashion.*

— dentes illudunt sæpe labellis,
 Atque premunt arcte adligentes oscula—

cannot, I say, contain themselves; they will be still not only joyning
 is, kissing, but embracing, treading on their toes, &c. diving into their
 mes, and that *libenter, et cum delectatione*, as ^p Philostratus confesseth
 is mistress; and Lamprias in Lucian, *Mammillas premens, per sinum clam-
 ra, &c.* feeling their paps, and that scarce honestly sometimes: as the
 man in the ^q comedy well observed of his son, *Non ego te videbam
 um huic puellæ in sinum inserere?* Did not I see thee put thy hand into
 osome? go to, with many such love tricks. ^r Juno in *Lucian Deorum*, Tom.
 al. 3. complains to Jupiter of Ixion, *he looked so attentively on her, and
 times would sigh and weep in her company, and when I drank by chance
 gave Ganymede the cup, he would desire to drink still in the very cup
 I drank of, and in the same place where I drank, and would kiss the cup,
 then look steddily on me, and sometimes sigh, and then again smile.*
 be so they cannot come neer to dally, have that opportunity, familiarity, or
 aintance to confer and talk together; yet if they be in presence, their eye
 bewray them: *Ubi amor ibi oculus*, as the common saying is, where I look
 e, and where I like I love; but they will lose themselves in her looks.

Alter in alterius jactantes lumina vultus,
 Querebant taciti noster ubi esset amor.

cannot look off whom they love; they will *impregnare eam ipsis oculis*,
 owre her with their eys; be still gazing, staring, stealing faces, smiling,
 scing at her, as ^s Apollo on Leucothœe, the Moon on her ^t Endymion,
 nshe stood still in Caria, and at Latmos caused her chariot to be stayed.
 ey must all stand and admire, or if she go by, look after her as long as they
 see her; she is *anima auriga*, as Anacreon calls her; they cannot go by
 door or window, but as an adamant, she draws their eys to it;
 ough she be not there present, they must needs glance that way, and look
 k to it. Aristænetus of ^v Exithemus, Lucian in his *Imagin.* of himself,
 & Tatius of Clitiphon say as much; *Ille oculos de Leucippe nunquam
 iciebat*; and many lovers confess, when they came in their mistress pre-
 ce, they could not hold off their eys, but looked wistly and steddily on
 , *inconnivo aspectu*, with much eagerness and greediness, as if they would
 k throw, or should never have enough sight of her. — *fixis ardens ob-
 tibus hæret*; So she will do by him, drink to him with her eys, nay drink him
 , devour him, swallow him, as Martials Mamurra is remembered to have done:

Translated or imitated by M. B. Jonson, our arch poet in his 119 Ep. ¹ Lucret. 1. 4. ² Lucian.
 Tom. 4. Meret. sed et aperientes, &c. ³ Epist. 16. ⁴ Deducto ore longo me basio demulcet.
 felicitas mammas tuas tango, &c. ⁵ Terent. ⁶ Tom. 4. Meret. dial. ⁷ Attente adeo in me aspexit,
 ardum ingemiscebat, et lachrymabatur. Et si quando bibens, &c. ⁸ Quique omnia cernere debes
 cothieu spectas et virgine figis in unâ quos mundo debes oculos. Ovid. Met. 4. ⁹ Lucian, Tom. 3.
 stes ad Cariam venis currum sisistis, et desuper aspectas. ¹⁰ Ex quo te primum vidi, Pythia, allo oculos
 ere non fuit. ¹¹ Lib. 4.

Inspexit molles pueros, oculisque comedit, &c. There is a pleasant story for this purpose, in *Navigat. Vertom. lib. 3. cap. 5.* The Sultan of Samarra in Arabia, because Vertomannus was fair and white could not look off from sun-rising to sun-setting, she could not desist; she made him come into her chamber, *et geminæ horæ spatio intuebatur, non a me a faciem oculorum avertibat, me observans veluti Cupidinem quendam,* hours space she still gazed on him. A young man in *Lucian fell in love with a Venus picture, he came every morning to her temple, and there continued day long, from sun-rising to sun-set, unwilling to go home at night. Over against the goddess picture, he did continually look upon her, and to himself I know not what. If so be they cannot see them whom they will still be walking and waiting about their mistress doors, taking opportunity to see them, as in *Longus Sophista, Daphnis and Cleantes lovers, were still hovering at one anothers gates; he sought all occasions in her company, to hunt in summer, and catch birds in the frost, at his fathers house in the winter, that she might see him, and he her. **palace was not so diligently attended,* saith Aretines Lucretia, *as it was when I lay in Rome,* the porch and street was ever full of some, on foot, or riding, on set purpose to see me; their eye was still upon my window as they passed by; they could not choose but look back to my house when they were past, and sometimes hem or cough, or take some impertinent word to speak aloud, that I might look out and observe them. 'Tis so in all places; 'tis common to every lover; 'tis all his felicity to be with her, with her, he is never well but in her company, and will walk ^b seven times a day, through the street where she dwells, and make sleeveless to see her; plotting still where, when, and how to visit her:

* Levesque sub nocte susurri
Compositâ repetuntur horâ.

And when he is gone, he thinks every minute an hour, every hour a day, ten days a whole year, till he see her again. ^d*Tempora si bene quæ numeramus amantes.* And if thou be in love, thou wilt too, *Et longum formosa vale,* farewell sweet-heart, *vale charissima &c.* Farewell my dear Argenis, once more farewell, farewell. And when he is to meet her by compact, and that very shortly, perchance to-day yet loath to depart, he'll take his leave again, and again, and then come again, look after, and shake his hand, wave his hat afar off. Now he thinks it long till he see her again, and she him; the clocks are surely in the hour's past.

* Hospita Demophoon tua te Rodophela Phillis,
Ultra promissum tempus abesse queror;

she looks out at window still, to see whether he come; ^eand by Phillis went nine times to the sea-side that day, to see if her Demophoon were approaching; and ^fTroilus to the city gates, to look for his friend. She is ill at ease, and sick till she see him again; peevish in the meantime discontent, heavy, sad, and why comes he not? where is he? why he promise? why tarries he so long? sure he is not well; sure he has some mischance; sure he forgets himself and me; with infinite such. At last confident again, up she gets, out she looks, listens and enquires, looks, looks, every man afar off is sure he, every stirring in the street, no matter where, that's he, *male Auroræ, male Soli dicit, dejeratque, &c.* the day that ever was; so she raves, restless and impatient; for *Amor non*

* Dial. amorum. ^f Ad occasum solis ægre domum rediens, atque totum diem ex adverso I recto, in ipsam perpetuo oculorum ictus dixerit, &c. ^g Lib. 3. ^h Regum palatium non tam custodiâ septum fuit, ac aedes mens stipabant, &c. ⁱ Uno et eodem die sexties vel septies eandem plateam, ut vel unico amicæ suæ fruantur aspectu. lib. 3. Theat. mundi. ^k Hor. ^l Ovid. ^m Hyemus. fab. 59. Eo die dicitur nonies ad litus currisse. ⁿ Chaucer.

Love brooks no delays; the time's quickly gone that's spent in her company, the miles short, the way pleasant, all weather is good whilst he goes to house, heat or cold, though his teeth chatter in his head, he moves not, dry, 'tis all one, wet to the skin, he feels it not, cares not, at least, for it will easily endure it and much more, because it is done with alacrity, for his mistress sweet sake; let the burden be never so heavy, love makes it light. ¹ Jacob served seven years for Rachel, and it was quickly gone, because he loved her. None so merry, if he may happily enjoy her company; in heaven for the time; and if he may not, dejected in an instant, solitary, he departs weeping, lamenting, sighing, complaining. The symptoms of the minde in lovers are almost infinite; and so easy, that no art can comprehend them; though they be merry sometimes, apt beyond themselves for joy, yet most part, love is a plague, a torment, a hell, a bitter sweet passion at last; ² *Amor melle et felle est facundus, gustum dat dulcem et amarum.* 'Tis *suavis amarities, dolentia facilis, hilare tormentum*;

¹ Et me melle beant suaviora,
Et me felle necant amariora;

A summer fly or Spines wings, or a rainbow of all colours,

Quae ad Solis radios conversae aureae erant,
Adversus nubes caeruleae, quale jubar Iridis,

owle, and full of variation, though most part, irksome and bad. For the Spanish inquisition is not comparable to it; a *torment* and *tormentation* it is, as he calls it in the poet, an unquenchable fire, and what

³ From it, saith Austin, arise *biting cares, perturbations, passions, sorrows, fears, suspicions, discontents, contentions, discords, wars, treacheries, flattery, cosening, riot, lust, impudence, cruelty, knavery, &c.*

—dolor, querela,
lamentatio, lachrymae perennes,
Languor, anxietas, amaritudo;

Aut si triste magis potest quid esse,
Hos tu das comites, Nescera, vitae.

be the companions of lovers, and the ordinary symptoms, as the poet tells them.

⁴ In amore haec insunt vitia,
Suspiciones, inimicitiae, audaciae,
Bellum, pax rursum, &c.

insomnia, sermuna, error, terror, et fuga,
Excogitantia, excors immodestia,
Cupiditas, cupiditas, et malevolentia;
Insuper etiam aviditas, desidia, injuria,
Inopia, contumelia et dispendium, &c.

In love these vices are; suspicions,
Peace, war, and impudence, detractions,
Dreams, cares, and errors, terrors and affrights,
Immodest pranks, devices, sleights and flights,
Heart-burnings, wants, neglects; desire of wrong,
Loss continual, expence and hurt among.

Every poet is full of such catalogues of love symptoms; but fear and sorrow may justly challenge the chief place. Though *Hercules de Saxonid* 3. *Tract. de melanch.* will exclude fear from Love-Melancholy, yet I therewith perswaded. ⁵ *Res est solliciti plena timoris amor.* 'Tis full of anxiety, doubt, care, peevishness, suspicion, it turns a man into a woman, which made Hesiod (belike) put Fear and Paleness Venus daughters:

—Marti clypeos atque arma secanti
Alma Venus peperit Pallorem, unaque Timorem:

use fear and love are still linked together. Moreover, they are apt to make, amplify, too credulous sometimes, too full of hope and confidence, then again very jealous, unapt to believe or entertain any good news. A comical Poet hath prettily painted out this passage amongst the rest in a dialogue betwixt Mitio and Aeschines, a gentle father and a love-sick son. *Be of good chear, my son, thou shalt have her to wife. A. Ah father, thou mock me now? M. I mock thee, why? A. That which I so*

1. 29. 20. ¹ Plautus Cistel. ² Stobaeus e Graeco. ³ Plautus. Credo ego ad hominis carnificinam a. inventum esse. ⁴ De civitat. lib. 22. cap. 20. Ex eo oriuntur mordaces cure, perturbaciones, es, formidines, insana gaudia, discordiae, lites, bella, insidiae, iracundiae, inimicitiae, fallaciae, adulatio, turpium, nequitia, impudentia. ⁵ Marullus, l. 1. ⁶ Ter. Eunuch. ⁷ Plautus Mercat. ⁸ Ovid. h. Act. 4. scen. 5. M. Bono animo es, duces uxorem hanc, Aeschines. A. Hem, pater, num tu ludis ac? M. Egone te, quamobrem? A. Quod tam misere cupio, &c.

earnestly desire, I more suspect and fear. M. Get you home, and re-
her to be your wife. Æ. What, now, a wife? now, father! &c.
doubts, anxieties, suspicions, are the least part of their torments; they
many times, from passions to actions; speak fair and flatter; now mo-
sequious and willing, by and by, they are averse; wrangle, fight,
quarrel, laugh, weep: and he that doth not so by fits, ^r Lucian holds,
thoroughly touched with this loadstone of love. So their actions an-
sions are intermixt; but of all other passions, sorrow hath the g-
share. ^s Love to many is bitterness it self; *rem amaram*, Plato call-
bitter potion, an agony, a plague,

Eripite hanc pestem perniciemque mihi;
Que mihi subrepens imos ut torpor in artus,
Expulit ex omni pectore lētū.

O take away this plague, this mischief from
Which as a numbness over all my body,
Expels my joys, and makes my soul so

Phædra had a true touch of this, when he cryed out,

^t O Thais, utinam esset mihi
Pars æqua amoris tecum, ac pariter fieret ut
Aut hoc tibi doleret itidem, ut mihi dolet.

O Thais, would thou hadst of these my
part,
Or as it doth me now, so it would make th

So had that yong man, when he roared again for discontent;

^v Jactor, crucior, agitor, stimulator,
Versor in amoris rotā miser,

Exanimor, feror, distrahor, deripior,
Ubi sum, ibi non sum; ubi non sum, ibi e

I am vext and toss'd, and rack'd on Loves wheel;
Where not, I am; but where am, do not feel.

The Moon in ^v Lucian, made her mone to Venus, that she was almo-
for love, *pereo equidem amore*, and after a long tale, she broke off a
and wept, ^w O Venus, thou knowest my poor heart. Charmides in ^x
was so impatient, that he sob'd and sighed, and tore his hair, and
would hang himself; *I am undone, O sister Tryphena, I cannot endu*
love pangs, what shall I do? Vos, O Diū Avertenci, solvite me hi
O yee Gods, free me from these cares and miseries, out of the anguis-
soul, ^y Theocles prays. Shall I say, most part of a lovers life is full of
anxiety, fear and grief, complaints, sighs, suspicions and cares (high
heart is wo) full of silence and irksome solitariness!

Frequenting shady bowers in discontent,
To the syr his fruitless clamors he will vent;

except at such times that he hath *lucida intervalla*, pleasant gales, or
alterations; as if his mistress smile upon him, give him a good look, a
that some comfortable message be brought him, his service is accepted

He is then too confident and rapt beyond himself, as if he had be-
nightingale in the spring before the cuckow; or as ^z Calisto was at M-
presence, *Quis unquam hac mortali vitā tam gloriosum corpus*
humanitatem transcendere videor, &c. who ever saw so glorious a
what man ever enjoyed such delight? More content cannot be given
Gods, wished, had, or hoped, of any mortal man. There is no happy
the world comparable to his, no content, no joy to this, no life to low
in paradise.

^a Quis me uno vivit felicior? aut magis hac est
Optandum vitā dicere quis poterit?

Who lives so happy as my self? what life
In this our life, may be compar'd to this

He will not change fortune in that case with a prince.

^b Donec gratus eram tibi,
Persarum vigui rege beatiore.

The Persian kings are not so joviall as he is; ^c O festus dies hominis, C
day; so Chærea exclaims when he came from Pamphila his sweethe-
pleased;

Nunc est profecto interfici cum perpeti me possem,
Ne hoc gaudium contaminet vita aliqua ægritudine;

^r Tom. 4. dial. amorum. ^s Aristotle 2. Rhet. puts love therefore in the lascible part. Ovid.
Eunuch. Act. 1. sc. 2. ^t Plautus. ^v Tom. 3. ^w Scis quod posthac dicturus fuerim.
dial. meret. Tryphena, Amor me perdit, neque malum hoc amplius sustinere possum. ^x Ar-
lib. 2. epist. 8. ^y Celestina, act. 1. Sancti majore lætitiā non fruuntur. Si mihi Deus omnium
mortalium summam concedat, non magis, &c. ^z Catullus de Lesbia. ^a Hor. ode 9. lib. 3.
scen. 5. Eunuch. Ter.

could find in his heart to be killed instantly, lest if he live longer, some
or sickness should contaminate his joyes. A little after, he was so
set upon the same occasion, that he could not contain himself.

^a O populares, equis me vivit hodie fortunatior?
Nemo hercle quisquam; nam in me Dii plane potestatem
Suam omnem ostendere;

possible, O my countrymen, for any living to be so happy as my self?
ere, it cannot be; for the Gods have shewed all their power, all their
ess in me. Yet, by and by, when this yong gallant was crossed in his
he laments, and cries, and roars down-right. *Occidi—I am*

be :

Neque virgo est usquam, neque ego, qui e conspectu illam amisi meo.
Ubi quasram, ubi investigem, quem percuncter, quam insistam viam?

virgin's gone, and I am gone; she's gone, she's gone, and what shall I do?
shall I seek her, where shall I find her, whom shall I ask? what way,
course shall I take? what will become of me?—^e *vitales auras invitus*
^f he was weary of his life, sick, mad and desperate; ^g *utinam mihi es-*
^h *iquid hic, quo nunc me præcipitem darem.* 'Tis not Chæreas case, this
but his, and his, and every lovers in the like state. If he hear ill news,
bad success in his suit, she frown upon him, or that his mistress in his
ice respect another more, (as ^g Hædus observes) *Prefer another suiter,*
more familiarly to him, or use more kindly than himself; if by nod,
message, she discloseth herself to another, he is instantly tormented,
so dejected as he is, utterly undone, a castaway, ^h In quem fortuna om-
tiorum suorum crudelissima tela exonerat, a dead man, the scorn of for-
a monster of fortune, worse then naught, the losse of a kingdom had been
ⁱ Aretines Lucretia made very good proof of this, as she relates it her self.
when I made some of my suiters beleieve I would betake my self to a
ery, they took on as if they had lost father and mother, because they
for ever after to want my company. Omnes labores leves fuere, all
labour was light; ^j but this might not be endured, *Tui carendum quod*
—for I cannot be without thy company, mournfull Amyntas, painfull
ntas, carefull Amyntas; better a metropolitan city were sackt, a royall
overcome, an invincible armado sunk, and twenty thousand kings should
h, then her little finger ake; so zealous are they, and so tender of her
l. "They would all turn friers for my sake (as she follows it), in hope,
hat means, to meet, or see me again, as my confessors, at stool-
or at barly-break:" And so afterwards; when an importunate sui-
tame, ^k If I had bid my maid say, that I was not at leisure, not within,
could not speak with him, he was instantly astonished, and stood
a pillar of marble; another went swearing, chafing, cursing, foaming.
a sibi vox ipsa Jovis violentior ira, cum tonat, &c. the voyce of a
drake had been sweeter musick; but he to whom I gave entertainment,
in the Elysian fields, ravished for joye, quite beyond himself. 'Tis
generall humour of all lovers; she is their stern, pole-star, and guide.
eliciumque animi, deliquiumque sui. As a tulipant to the sun (which
herbalists call Narcissus) when it shines, is *admirandus flos ad radios*
se pandens, a glorious flower exposing it self; ^l but when the sun sets,
tempest comes, it hides it self, pines away, and hath no pleasure left,
ich Carolus Gonzaga, duke of Mantua, in a cause not unlike, some-
s used for an imprese) so do all inamorates to their mistress; she is

L. 5. scen. 9. ^a Mantuan. ^f Ter. And. act. 3. sc. 4. ^g Lib. 1. de contemn. amoribus. Si quem
respexerit amica suavius et familiaris, si quem alloquuta fuerit, si nutu, nuntio, &c. statim cruciatur.
da in Coelestina. ⁱ Pornodidasc. dial. Ital. Patre et matre se singultu orbos censebant, quod meo
bernio carendum esset. ^j Ter. Tui carendum quod erat. ^k Si responsum esset dominam occupa-
me alisque vacaret, ille statim vix hoc audito velut in marmor obrigit, aut se damnare, &c. At cul-
um, in campis Elysiis esse videbatur, &c. ^l Mantuan. ^m Læchæus. ⁿ Sole se occultante, aut
estate veniente, statim clauditur ac languescit.

his thoughts, are full of her. His Laura, his Victorina, his Cælia, Flaminia, Cælia, Delia or Isabella, (call her how you will; object of his senses, the substance of his soul, *nidulus animæ* signifies her above measure, *totus in illâ*, full of her, can bring her. *I adore Melibæa*, saith love-sick Calisto, *I believe I honour, admire and love my Melibæa*; his soul was sowed, prisoned in his lady. When * Thais took her leave of Phædrus, *et nunquid aliud vis?* Sweet heart (she said) will you any further service? he readily replied, and gave this in char-

— egone quid velim?
Dies noctesque ames me, me desideres,
Me somnies, me expectes, me cogites,
Me speres, me te oblectes, mecum tota sis,
Meus fac postremo animus, quando ego sum tuus.

Dost ask (my dear) what service
To love me day and night is a
To dream on me, to expect, to
Depend and hope, still covet
Delight thy self in me, be whole
For know, my love, that I am

But all this needed not, you will say; if she affect once, she
her love on him, on him alone,

— illum absens absentem
Auditque videtque —

she can, she must think and dream of nought else but him, as
as did Orpheus on his Euridice,

Te dulcis conjux, te solo in littore mecum,
Te veniente die, te discedente canebam.

On thee, sweet wife, was
Morn, evening, and all day

And Dido upon her Æneas;

— et quæ me insomnia terrent,
Multa viri virtus, et plurima currit imago.

And ever and anon, she think
That was so fine, so fair, so brave

Clitiphon in the first book of Achilles Tatius, complaineth
mistress Leucippe tormented him much more in the night,
" *For all day long he had some object or other to distract him, but
the night all ran upon her: all night long he lay awake,
of nothing else but her; he could not get her out of his mind;
in sleep took a little pity on him, he slumbered awhile, but
were of her.*

— * te nocte sub atrâ
Alloquor, amplector, falsâque in imagine somni,
Gaudia sollicitam palpant evanida mentem.

In the dark night I speak, embrace
That fading joys deceive my mind

animus te nocte requiro. Still I think on thee. *Anima non est ubi
est, sed ubi amat.* I live and breath in thee, I wish for thee.

* O niveam quæ te poterit mihi reddere lucem,
O mihi felicem terque quaterque diem.

Happy day that shall restore thee to my sight. In the mean time, he raves
over; her sweet face, eyes, actions, gestures, hands, feet, speech, length,
th, highth, depth and the rest of her dimensions, are so survaied, measured,
taken, by that Astrolabe of phantasie, and that so violently sometimes,
such earnestness and eagerness, such continuance, so strong an imagina-
tion that at length he thinks he sees her indeed; he talks with her, he im-
agineth her, Ixion-like *pro Junone nubem*, a cloud for Juno, as he said. *Nihil
er Leucippen cerno, Leucippe mihi perpetuo in oculis, et animo versatur;*
and meditate of naught but Leucippe. Be she present or absent, all is one;

† Et quamvis aberat placidæ presentia formæ,
Quem dederat præsens forma, manebat amor.

Impression of her beauty is still fixed in his minde, — *hærent infixi
ere vultus*: as he that is bitten with a mad dog, thinks all he sees dogs,
in his meat, dogs in his dish, dogs in his drink: his mistress is in his eyes,
heart, in all his senses. Valleriola had a merchant, his patient, in the
predicament, and †Ulricus Molitor out of Austin, hath a story of one,
through vehemency of this love passion, still thought he saw his mis-
tress present with him; she talked with him; *et commisceri cum eâ vigilans
natur*, still embracing him.

Now if this passion of love can produce such effects, if it be pleasantly in-
flamed, what bitter torments shall it breed, when it is with fear and continual
doubt, suspicion, care, agony, (as commonly it is) still accompanied, what an
excruciating pain must it be?

— Non tam grandes
Gargara culmos, quot demerso
Pectore curas longâ nexas
Usque catenâ, vel quæ penitus
Cruentis amor vulnera miscet.

Mount Gargarus hath not so many stems,
As lovers breast hath grievous wounds,
And linked cares, which love com-
pounds.

In the king of Babylon would have punished a courtier of his, for loving
a lady of the royal blood, and far above his fortunes, †Apollonius in pre-
sence, by all means perswaded to let him alone; *For to love and not enjoy
is a most unspeakable torment*; no tyrant could invent the like punish-
ment; as a gnat at a candle, in a short space, he would consume himself,
love is a perpetual †flux, angor animi, a warfare, *militat omnis amans*, a
wound is love still, and a lovers heart is Cupids quiver, a consuming
fire, *accende ad hunc ignem, &c.* an inextinguishable fire.

— aillur et crescit malum,
Et ardet intus, qualis Ætneo vapor
Exundat antro

Ætna rageth, so doth love, and more then Ætna, or any material fire.

— Nam Amor sæpe Lyparco
Vulcano ardentio rem flammam incendere solet.

Love's flames are but smokes to this; For fire, saith †Xenophon, burns them
that stand neer it, or touch it; but this fire of love burneth and scorseth
off, and is more hot and vehement then any material fire: †*Ignis in
furit*; 'tis a fire in a fire; the quintessence of fire. For when Nero burnt
Rome, as Calisto urgeth, he fired houses, consumed mens bodies and goods;
this fire devours the soule it self, and †one soul is worth 100000 bodies,
water can quench this wild fire.

bullus l. 3. Eleg. 3. † Ovid. Fast. 2. ver. 775. † Virg. Æn. 4. † De Pythonissâ. † Juno, neg-
am tantum, nec teta, nec hostia, quantum tuta potis animis illapsus. Silius Ital. 15. bel. Punic. de
† Philostratus vitâ ejus. Maximum tormentum quod excogitare, vel docere te possum est ipse
† Ausonius, c. 35. † Et cæco carpitur igne; et mihi sese offert ultro meus ignis Amyntas,
Ennuch. † Sen. Hippol. † Theocritus edyl. 2. Levibus cor est violabile tella. † Ignis tangentes
urit, et forma procul astantes inflammat. † Nonnius. † Major illa flamma quæ consumit unam
animam, quam quæ centum millia corporum.

— * In pectus cæcos absorbit ignes,
Ignes qui nec aquâ periri potuere, nec imbre
Diminui, neque graminibus, magicisque susurris.

A fire he took into his breast,
Which water could not quench,

Nor hearb, nor art, nor magick spell
Could quell, nor any drench.

Except it be tears and sighs; for so, they may chance find a little ease

* Sic candentia colla, sic patens frons,
Sic me blanda tui Neera ocelli,
Sic pares mino genæ perurunt,
Ut nil me lachrymæ rigent perennes,
Totus in tenues eam favillas.

So thy white neck, Neera, me poor soule
Doth scorch, thy cheeks, thy wanton ey
roul :
Were it not for my dropping tears that hind
I should be quite burnt up forthwith to cin

This fire strikes like lightning; which made those old Græcians paint
in many of their temples, with Jupiters thunderbolts in his hands
wounds, and cannot be perceived how, whence it came, where it p
* *Urimur, et cæcum pectora vulnus habent*, and can hardly be dis
at first.

— * Est mollis flamma medullas
Et tacitum insano vivit sub pectore vulnus.

A gentle wound, an easie fire it was,
And slye at first, and secretly did pass.

But by and by it began to rage and burn amain;

— * Pectus insanum vapor,
Amorque torret, intus siveus vorat
Penitus medullas, atque per venas meat
Visceribus ignis mersus, et venis latens,
Ut agilis altas flamma percurrit trabes.

This fiery vapour rageth in the veins,
And scorcheth entrails; as when fire bu
An house, it nimble runs along the beam
And at the last the whole it overturns.

Abraham Hoffmannus lib. 1. amor. conjugal. cap. 2. pag. 22. relates
Plato, how that Empedocles the philosopher was present at the cutt
of one that died for love, *his heart was combust, his liver smoakie, his
dried up, insomuch that he verily believed his soul was either sod or
through the vehemency of loves fire.* Which (belike) made a modern
of amorous emblems, express loves fury, by a pot hanging over the fi
Cupid blowing the coals. As the heat consumes the water, * *Sic sua et
viscera cæcus amor*; so doth love dry up his radical moisture. Another
pares love to a melting torch, which stood too near the fire.

* Sic quo quis propter suæ puellæ est,
Hoc stultus propter suæ ruinæ est.

The neerer he unto his mistress is,
The neerer he unto his ruine is.

So that to say truth, as * Castilio describes it, *The beginning, middle,
love, is nought else but sorrow, vexation, agony, torment, irksomness,
sickness; so that to be squalid, ugly, miserable, solitary, discontent, de
to wish for death, to complain, rave, and to be peevish, are the certain
and ordinary actions of a love-sick person.* This continual pain a
ture makes them forget themselves, if they be far gone with it, or in di
despair of obtaining; eagerly bent to neglect all ordinary business.

— * pendent opera interrupta, minimeque
Morum ingentes, æquataque machina cælo.

Love-sick Dido left her works undone; so did * Phædra;

— Palladis telæ vacant,
Et inter ipsas pensa labuntur manus.

Faustus in * Mantuan, took no pleasure in any thing he did;

Nulla quies mihi dulcis erat, nullus labor agro
Pectore, sensus iners, et mens torpore sepulta;
Carminis occiderat studium.

And 'tis the humour of them all, to be careless of their persons, at
estates, as the shepherd in *Theocritus, Et hæc barba inculta est
lidiq; capilli*, their beards flag, and they have no more care of p
themselves, or of any business; they care not as they say, which ex
forward.

* Mant. ecl. 2. * Marullus Epig. lib. 1. * Imagines Deorum. * Ovid. * Æneid. 4.
* Cor totum combustum, jecur suffumigatum, pulmo arefactus, ut credam miseram illam animam
aut combustam, ob maximum ardorem, quem patiuntur ob ignem amoris. * Embl. Amat. 4 et 5
tius. * Lib. 4. Nam istius amoris neque principia, neque media aliud habent quid, quam mori
lores, cruciatus, defatigationes, adeo ut miserum esse morore, gemitu, solitudine torqueri, morte
semperque debacchari, sunt certa amantium signa et certe actiones. * Virg. Æn. 4. * Sæ
act. * Eclog. 1. * Edyl. 14.

ditusque greges, et rura domestica, totus
 illar, et noctes in luctum expendit amaras.

Forgetting flocks of sheep and country farms,
 The silly shepherd always mourns and burns.

sick * Chærea, when he came from Pamphilus house, and had not so
 welcome as he did expect, was all amot; Parmeno meets him, quid
 es? Why art thou so sad, man? unde es? whence com'st, how do'st?
 e sadly replies, *Ego hercle nescio neque unde eam, neque quorsum eam,*
orsus oblitus sum mei; I have so forgotten myself, I neither know where
 nor whence I come, nor whither I will, nor what I do. P. *How so?*
I am in love. Prudens sciens.—*vivus vidensque pereo, nec quid*
scio. ^b He that erst had his thoughts free (as Philostratus Lemnius in
 tle of his, describes this fiery passion) and spent his time like an hard
 nt, in those delightful philosophicall precepts; he that with the sun
 moone wandred all over the world, with stars themselves ranged about,
 left no secret, or small mystery in nature unsearched; since he was
 ord, can doe nothing now but think and meditate of love matters, day
 ight composeth himself how to please his mistress; all his study, en-
 ur, is to approve himself to his mistress, to win his mistress favour,
 npass his desire, to be counted her servant. When Peter Abelhardus,
 great scholler of his age, (^c *Cui soli patuit scibile quicquid erat,*) was
 in love with Heloissa, he had no mind to visit, or frequent schools and
 lers any more. *Tediosum mihi valde fuit* (as ^d he confesseth) *ad*
as procedere, vel in iis morari, all his minde was on his new mistress.
 ow to this end and purpose, if there be any hope of obtaining his suit to pro-
 e his cause, he will spend himself, goods, fortunes, for her; and though he
 and alienate all his friends, be threatned, be cast off, and disinherited;
 the poet saith, ^e *Amori quis legem det?* though he be utterly undone by
 raged, go a begging, yet for her sweet sake, to enjoy her, he will willingly
 hazzard all he hath, goods, lands, shame, scandall, fame, and life it self.

Non recedam neque quiescam, noctu et interdū,
 Prius profecto quam aut ipsam, aut mortem investigavero.

I'll never rest or cease my suit,
 Till she or death do make me mute.

enis in ^f Aristænetus, was fully resolved to do as much. *I may have*
r matches, I confess; but, farewell shame, farewell honour, farewell
ety, farewell friends and fortunes, &c. O Harpedona, keep my counsel;
I leave all for his sweet sake; I will have him, say no more, contra
is, I am resolved, I will have him. ^g Gobrias the captain, when he had
 d Rhodanthe, the fair captive maid, fell upon his knees before Mystilus
 enerall, with tears, vows, and all the rhetorick he could; by the scars he
 formerly received, the good service he had done, or what soever else was
 unto him, besought his governour he might have the captive virgin to be
 rife, *virtutis suæ spoliū,* as a reward of his worth and service; and
 over, he would forgive him the mony which was owing, and all reckonings
 es due unto him; *I ask no more, no part of booty, no portion, but Rho-*
he to be my wife. And when as he could not compass her by faire means,
 ll to treachery, force and villany, and set his life at stake at last, to accom-
 his desire. ^h 'Tis a common humour this, a generall passion of all lovers to
 affected; and which Æmilia told Aretine a courtier, in Castilios discourse,
ety Aretine, if thou werst not so indeed, thou didst not love: ingenuously

ant. Eclog. 2. ⁱ Ov. Met. 13. de Polyphemo. Uritur oblitus pecorum, aurorumque suorum; jamque
 vense, &c. ^j Ter. Eunuch. ^k Qui, quæso? Amo. ^l Ter. Eunuch. ^m Qui olim cogitabat que
 et pulcherrimis philosophiæ præcepti, operam insumpsit. qui universi circuitiones colligat naturam,
 Hanc unam intendit operam, de solâ cogitat, noctes et dies se componit ad hanc, et ad acerbam serri-
 redactus animus, &c. ⁿ Pars Epitaphii ejus. ^o Epist. prima. ^p Boethius, lib. 3. Met. ult.
 i. lib. 6. Valeat pudor, valeat honestas, valeat honor. ^q Theodor. prodromus. lib. 3. Amor. My-
 pusibus obvolutus, ubertinque lachrymans, &c. Nihil ex totâ prædâ præter Rhodanthem virginem
 am. ^r Lib. 2. Certe vix credam, et bonâ fide fateare, Aretine, te non amâsse adeo vehementer; si
 velle amâsses, nihil prius aut potius optâsses, quam amatæ mulleri placere. Ea enim amoris lex est
 velle et nolle.

beating men gravity and persons.

[†] Quisquis amat servit, sequitur captivus amantem,
Fert domitâ cervice jugum —

Sampson, David, Solomon, Hercules, Socrates, &c. are justly creation in this point; the middle sort are betwixt hawk and although they do perceive and acknowledge their own dotage, yet they cannot withstand it; as well may witness those expressions of Dido in Virgil.

[•] Incipit effari, mediâque in voce resistit. *Phœdra in Senecâ.*

[†] Quod ratio poscit, vincit ac regnat furor,
Potensque totâ mente dominatur Deus. *Myrrha in Ovid.*

Illa quidem sentit, fœdoque repugnat amori,
Et secum: Quo mente feror, quid molior? inquit.
Dil, precor, et pietas, &c.

She sees and knows her fault, and doth resist,
Against her filthy lust she doth contend,

Again

———— Pervigil igne
Carpitur indomito, furiosaque vota retractat,
Et modo desperat, modo vult tentare, pudetque
Et cupit, et quid agat, non invenit, &c.

She will and will not, abhors; and yet as Medea did, doth it:

———— Trahit invitam nova vis, aliudque cupido,
Mens aliud suadet; video mellora, proboque,
Deteriora sequor. ———

And whither go I, what am I,
And God forbid; yet doth

With raging lust she burns, and
Her vow, and then despairs; and
Her former thoughts she'll pursue
And what to do she knows not

Reason pulls one way, burning
She sees and knows what's good
neither.

[•] O fraus, amorque, et mentis emotus furor,
Quo me abstulistis?

The major part of lovers are carried headlong like so many reason counsells one way; thy friends, fortunes, shame, dignity and an ocean of cares that will certainly follow; yet this furious tates, counterpoiseth, weighs down on the other; though it be doing, perpetuall infamy, loss, yet they will do it, and become *sati*, void of sense; degenerate into dogs, hogs, asses, brutes; a bull, Apuleius an asse, Lycaon a wolf, Tereus a lap-wing, [•] Elpenor and Grillus into swine by Circe. For what else may ingenious poets to have shadowed in their witty fictions and per a man, once given over to his lust (as [•] Fulgentius interprets the Alciat of Tereus) is *no better then a beast*.

[•] Rex fueram, sic crista docet, sed sordida vita
Immundam e tanto culmine fecit avem.

I was a king, my crown a wit
But by my filthiness am come

dear-ey'd or with staring eys, she looks like a squis'd cat, hold her
till awry, heavy, dull, hollow-ey'd, black or yellow about the eys, or
ey'd, sparrow-mouthed, Persean hook-nosed, have a sharp fox nose, a
e, China flat, great nose, *nare simo putulogue*, a nose like a promon-
ubber-tushed, rotten teeth, black, uneven, brown teeth, beetle browed,
es beard, her breath stink all over the room, her nose drop winter
amer, with a Bavarian poke under her chin, a sharp chin, lave eared,
long cranes neck, which stands awry too, *pendulis mummis*, her *dugs*
o double jugs, or else no dug in the other extream, bloody-faln-fingers,
e filthy long unpaired nailes, scabbed hands or wrists, a tan'd skin,
i carcass, crooked back, she stoops, is lame, splea-footed, *as slender*
middle as a cow in the wast, gowty legs, her ankles hang over her
her feet stink, she breed lice, a meer changeling, a very monster, an
perfect, her whole complexion savours, an harsh voyce, incondite
vile gate, a vast virago, or an ugly tit, a slug, a fat fustilugs, a trusse,
lean rawbone, a skeleton, a sneaker (*si qua latent meliora putu*), and
judgement looks like a mard in a lanthorn, whom thou couldst not
or a world, but hatest, loathest, and wouldst have spit in her face,
thy nose in her bosome, *remedium amoris* to another man, a dowdy,
a scold, a nasty, rank, rammy, filthy, beastly quean, dishonest per-
ure, obscene, base, beggerly, rude, foolish, untaught, peevish, Irus
er, Thersites sister, Grobians scholler; if he love her once, he admires
all this, he takes no notice of any such errours, or imperfections of
mind. ** Ipsa hæc delectant, veluti Balbinum polypus Agnæ*; he had
have her than any woman in the world. If he were a king, she alone
be his queen, his empress. O that he had but the wealth and treasure
the Indies to endow her with; a carrack of diamonds, a chain of
a cascanet of jewels (a pair of calf skin gloves of four pence a pair
tter), or some such toye, to send her for a token; she should have it
his heart; he would spend myriades of crowns for her sake. Venus
Panthea, Cleopatra, Tarquins Tanaquil, Herods Mariamne, or ^b Mary
gundy if she were alive, would not match her.

^c Vincet vultus hæc Tyndarios,
Qui moverunt horrida bella.

Paris himself be judge; renowned Helena comes short; that Rodopheian
Larissean Coronis, Babylonian Thysbe, Polixena, Laura, Lesbia, &c.
counterfeit ladies were never so fair as she is.

quid erit placidi, lepidi, grati, atque faceti,
la cunctorum retines Pandora Deorum.

What e're is pretty, pleasant, facete, well,
What e're Pandora had, she doth excell.

^d Dicebam Trivie formam nihil esse Dianæ.

was not to be compar'd to her, nor Juno, nor Minerva, nor any goddess.
feet were as bright as silver; the ancles of Hebe clearer then chrystall;
ns of Aurora as ruddy as the rose; Junos breasts as white as snow;
a wise; Venus fair; but what of this? Dainty, come thou to me.
all in all:

— ^e Cælia ridens
aus, incedens Juno, Minerva loquens.

^f Fairest of fair, that fairnesse doth excell.

erus in Aristænetus, so far admireth his mistress good parts, that he
proclamation of them, and challengeth all comers in her behalf. ^h *Who*
are the beauties of the East, or of the West? let them come from all
ers, all, and tell truth, if ever they saw such an excellent feature as
A good fellow in Petronius cries out, no tongue can ⁱ tell his ladies
ature, or expresse it. *Quicquid dixeris minus erit, &c.*

sat. lib. 1. sat. 3.

^b The daughter and heir of Carolus Pagnax.

^c Seneca in Octavia.

^d Læ-

^e Mantuan. Ecl. 1.

^f Angerianus.

^g Faery Queen Cant. ltr. 4.

^h Epist. 12. Quis unquam

dil orientis, quis occidentis, veniant undique omnes, et dicant veraces, an tam insignem viderint

ⁱ Nulla vox formam ejus possit comprehendere.

No tongue can her perfections tell,
In whose each part all tongues may dwell.

Most of your lovers are of his humour and opinion. She is *nulli secus* rare creature, a phoenix, the sole commandress of his thoughts, queen of desires, his only delight: as ^JTriton now feelingly sings, that love-sick

Candida Leucothoe placet, et placet atra Melæne,
Sed Galatea placet longe magis omnibus una.

Fair Leucothe, black Melæne please me
But Galatea doth by ods the rest excell.

All the gracious elegies, metaphors, hyperbolical comparisons of things in the world, the most glorious names; whatsoever, I say, is pleasant, amiable, sweet, grateful, and delicious, are too little for her.

Phæbo pulchrior et sorore Phæbi.

His Phæbe is so fair, she is so bright,
She dims the suns lustre, and the moons

Stars, suns, moones, mettals, sweet smelling flowers, odours, perfumours, gold, silver, ivory, pearls, pretious stones, snow, painted birds, honny, suger, spice, cannot expresse her; ^kso soft, so tender, so radiant so fair is she.

Mollor cuniculi capillo, &c.

^lLydia bella, puella candida,
Quæ bene superas lac, et liliū,
Albamque simul rosam et rubicundum,
Et expolitum ebur Indicum.

Fine Lydia my mistress white and fair,
The milk, the lilly do not thee come near,
The rose so white, the rose so red to me,
And Indian Ivory, comes short of thee.

Such a description our English Homer makes of a fair lady.

^mThat Emilia that was fairer to be seen,
Then is lilly upon the stalk green:
And fresher then May with flowers new,

For with the rose colour strove her he,
I not which was the fairer of the two.

In this very phrase ⁿPolyphemus courts Galatea.

Candidior follo nivei Galatea ligustri,
Floridior prato, longâ procerior alno,
Spendidior vitro, tenero lascivior hædo, &c.
Mollior et cygni plumis, et lacte coacto.

Whiter Galet then the white withie-w,
Fresher then a field, higher then a tre,
Brighter then glass, more wanton then
Softer then swans down, or ought than

So she admires him again, in that conceited dialogue of Lucian, who *Secundus*, an elegant Dutch modern poet, hath translated into verse.

Doris and those other sea nymphs, upbraided her with her ugly lover Polyphemus, she replies; they speak out of envy and malice:

Et plane invidia huc mera vos stimulare videtur,
Quod non vos itidem ut me Polyphemus amet;

Say what they could, he was a proper man. And as Heloissa writ to her heart Peter Abelhardus, *Si me Augustus orbis imperator uxorem ex malle* *tua esse meretrix quam orbis imperatrix*; she had rather be his or quean, then the worlds empress or queen. — *non si me Jupiter forte velit*, — she would not change her love for Jupiter himself.

To thy thinking she is a most loathsome creature; and as when a trey fellow discommended once that exquisite picture of Helena, to Zeuxis, ^ofor he saw no such beauty in it; Nicomachus, a love-sick tator, replied, *Sume tibi meos oculos et Deam existimabis*; take me and thou wilt think she is a goddess; dote on her forthwith; count her vices, virtues; her imperfections, infirmities, absolute and perfect: I flat-nosed, she is lovely; if hook-nosed, kingly; if dwarfish and little, if tall, proper and man-like, our brave British Bundoica; if crooked if monstrous, comely; her defects are no defects at all; she hath no ties. *Immo nec ipsum amicæ stercus fætet*; Though she be nasty, as Sostratus bitch, or Parmenos sow: thou hadst as lieve have a st thy bosome, a toad in thy dish, and callest her witch, divel, hag, with filthy names thou canst invent; he admires her on the other side; she is an idoll, lady, mistress, ^pVenerilla, queen, the quintessence of beauty, as a star, a goddess.

^qThou art my Vesta, thou my Goddess art,
Thy hallowed temple only is my heart.

^jCalcegniol dial. Galat. ^kCatullus. ^lPetronii Catalect. ^mChaucer in the knight's tale. Met. 13. ⁿPlutarch. Sibi dixit tam pulchram non videri, &c. ^oQuanto quam Lucifer, aut tanto virginibus conspectior omnibus Herce. Ovid. ^pMich. Drayton, Son. 30.

fragrancy of a thousand curtesans is in her face; *Nec pulchra effigies Cypridis aut Stratonices*; 'Tis not Venus picture that, nor the Spanish *catas*, as you suppose, (good Sir) no princess, or kings daughter; no, no, his divine mistress forsooth, his dainty Dulcinea, his dear Antiphila, to service he is wholly consecrate, whom he alone adores.

* *Unde comparatus indecens erit pavo, Inamabilis scilicet, et frequens phœnix.*

To whom confer'd, a peacocks undecent,
A squirrels harsh, a phoenix too frequent.

The graces, veneries, elegances, pleasures attend her. He prefers her to a myriade of court ladies.

He that commends Phillis or Nereia,
Or Amarillis, or Galatea,

Tityrus or Melibœa, by your leave,
Let him be mute, his love the praises have.

before all the gods and goddesses themselves. So 'Quintus Catullus' loved his squint-ey'd friend Roscius.

mihi liceat (Cælestes) dicere vestra, Læstas visus pulchrior esse Deo.

By your leave gentle Gods, this I'll say true,
There's none of you that have so fair an hew.

The bumbast epithetes, pathetical adjuncts, incomparably fair, curiously divine, sweet, dainty, delicious, &c. pretty diminutives, *corculum suum*, &c. pleasant names may be invented, bird, mouse, lamb, puss, pigeon, key, kid, hony, love, dove, chicken, &c. he puts on her.

* *Meum mel, mea suavitas, meum cor, Meum suaviolum, mei lepores.*

My life, my light, my jewell, my glory. * *Margareta speciosa, cujus res omnia mundi pretiosa sordent*; my sweet Margaret, my sole delight darling. And as *Rhodomant courted Isabella;

all kind words, and gestures that he might,
He calls her his dear heart, his sole beloved,
His joyfull comfort, and his sweet delight.

His mistress, and his goddess, and such names
As loving knights apply to lovely dames.

My cloth she wears, every fashion pleaseth him above measure; her hand, *males digitos, quas habet illa manus!* pretty foot, pretty coronets, her sweet voice, sweet voyce, tone, O that pretty tone, her divine and lovely looks, her every thing, lovely, sweet, amiable, and pretty, pretty, pretty. Her very name (it be what it will) is a most pretty pleasing name: I beleevè now there is no secret power and vertue in names, every action, sight, habit, gesture; admires, whether she play, sing, or dance, in what tyres soever she goeth, excellent it was, how well it became her, never the like seen or heard. *Ille habet ornatus, mille decenter habet.* Let her wear what she will, do as she will, say what she will; * *Quicquid enim dicit, seu facit, omne est.* He applauds and admires every thing she wears, saith or doth;

Quam quicquid agit, quoquo vestigia vertit, Composuit furtim subsequiturque decor; Quæ solvit crines, fusa decet esse capillis, Seu composit, comptis est reverenda comis.

What ere she doth, or whither ere she go,
A sweet and pleasing grace attends, forsooth;
Or loose, or bind her hair, or comb it up,
She's to be honoured in what she doth.

Matrem induitur, formosa est; exiit, tota forma est; let her be dressed and dressed, all is one; she is excellent still; beautiful, fair, and lovely to hold. Women do as much by men; nay more, far fonder, weaker, and led by many parasanges. Come to me, my dear Lycias (saith Musarium in Aristænetus) come quickly, sweet-heart; all other men are satyres, meer rascals, block-heads to thee, no body to thee: Thy looks, words, gestures, actions, &c. are incomparably beyond all others. Venus was never so much sotted on her Adonis; Phædra so delighted in Hippolitus; Ariadne in Theseus; Thysbe in her Pyramus, as she is enamored on her Mopsus.

Be thou the marygold, and I will be the sun;
Be thou the frier, and I will be the nun.

could repeat centuries of such. Now tell me what greater dotage, or blind-

Martial. l. 5. epig. 38. *Aristo. †Tully lib. 1. de nat. Deor. Pulchrior Deo. et tamen erat oculis versatilis. *Marullus ad Neeram epig. 1. lib. *Barthius. *Aristo, lib. 29. hist. 8. *Tibullus. †Marul. lib. 2. *Tibullus l. 4. de Sulpitiâ. *Aristænetus, Epist. 1. *Epist. 24. Veni charissime Lycia, cito veni: præ te satyri omnes videntur, non homines, &c.

are harder bound then if they were in iron chains. What or slavery can there be (as ^eTully expostulates) then to be a free man over whom a woman domineers, to whom she commands, forbids what she will her self? That dares demands; she asks, he gives; she calls, he comes; she threatens, he obeys. *Nequissimum hunc servum puto; I account this man a ver* as he follows it, *'Is this no small servitude for an enamorite, combing his head, stifning his beard, perfuming his hair, with sweet waters, painting, curling, and not to come abroad crowned, decked and apparelled?* Yet these are but toys to the barber, baths, theatres, &c. he must attend upon her goes; run along the streets by her doors and windows to opportunities, sleeveless errands, disguise, counterfeit shapes as Jupiter himself ever took; and come every day to will surely do if he be truly enamored) and offer her service up and down from room to room, as Lucretias suiters did; he himself, but he will do it; he must and will be where she still talking with her. *'If I did but let my glove fall by* said Aretines Lucretia brags) *I had one of my suiters, nay, once, ready to stoop and take it up, and kiss it; and will deliver it unto me: If I would walk, another was ready to the arm; a third to provide fruits, pears, plums, cherries, would eat or drink.* All this and much more he doth in he when he comes home, as Troilus on his Cressid, 'tis all his meditation with himself his actions, words, gestures; what entertainment kindly she used him in such a place, how she smiled, how she that infinitely pleased him; then he breaks out, O sweet Areu est Antiphila! O most divine looks! O lovely graces! and then he makes an epigram, or a sonnet to five or seven tunes, in her or else he ruminates how she rejected his service, denied him him, &c. and that as effectually torments him. And these betwixt comb and glass, madrigals, elegies, &c. these his co

sures, elegancies from his mother, so hath he hardness, valour, and boldness from his father. And 'tis true that Bernard hath; *Amore nihil mollius* & *violentius*, nothing so boisterous, nothing so tender as love. If once before enamored, he will go, run, ride many a mile to meet her, day and night, in a very dark night, endure scorching heat, cold, wait in frost and snow, tempests, till his teeth chatter in his head; those northern winds and fires cannot cool, or quench, his flames of love. *Intempestâ nocte non eretur*, he will, take my word, he will sustain hunger, thirst, *Penetrabit Æna, perrumpet omnia*, love will find out a way, through thick and thin will to her; *Expediissimi montes videntur amnes tranabiles*, he will swim through an ocean, ride post over the Alpes, Apenine or Pirenean hills,

^k Ignem marisque fluctus, atque turbines
Venti paratus est transire, ———

though it rain daggers with their points downward, light or dark, all is one: *Ecce per tenebras Faunus ad antra venit*; for her sweet sake he will undertake Hercules twelve labours; endure, hazard, &c. he feels it not. *What shall I say* (saith Hædus) *of their great dangers they undergo, single labours they undertake, how they will venture their lives, creep in at windows, gutters, climb over walls to come to their sweet-hearts*, (anointing the hinges and hinges with oyl, because they should not creak, tread soft, swim, watch, &c.) *and if they be surprised, leap out at windows, cast themselves headlong down, bruising or breaking their legs or arms, and sometimes losing life it self*, as Calisto did for his lovely Melibæa. Hear some of their own confessions, protestations, complaints, proffers, expostulations, desires, brutish attempts, labours in this kind. Hercules served Omphale, on an aprone, took a distaff and spun; Thraso the souldier was so subject to Thais that he was resolved to do whatsoever she enjoined. ^j *Ego Thaidi dedam, et faciam quod jubet*, I am at her service. Philostratus in an epistle to his mistress; ^k *I am ready to dye, sweet-heart, if it be thy will; allay his thirst whom thy star hath scorched and undone; the fountains and rivers deny no man drink that comes; the fountain doth not say thou shalt not drink, nor the apple thou shalt not eat, nor the fair meadow forbiddeth not in me, but thou alone wilt not let me come near thee, or see thee; temned and despised, I dye for grief*. Polienus, when his mistress Circe forbade him to frown upon him, in Petronius, drew his sword, and bad her ^l kill him, or whip him to death; he would strip himself naked, and not resist. Another will take a journey to Japan, *longæ navigationis molestias non timeo*: A third (if she say it) will not speak a word for a twelve months space; her command shall be most inviolably kept: A fourth will take his rules club from him, and with that centurion in the Spanish ^m Cælestina, will kill ten men for his mistress Areusa, for a word of her mouth, he will bucklers in two, like pippins, and flap down men like flies; *Elige quoque tibi genere illum occidi cupis*? ⁿ Galeatus of Mantua did a little more: when he was almost mad for love of a fair maid in the city, she, to try (belike) what he would do for her sake, bad him, in jest, leap into the Tiber, if he loved her; he forthwith did leap headlong off the bridge, and was drowned. Another at Ficinum, in like passion, when his mistress by a trick (thinking no harm I dare sware) bad him go hang; the next night, her doors hanged himself. ^o *Money* (saith Xenophon) *is a very acceptable*

^a *starchus amat, dial.* ^b Lib. 1. De contem. amor. Quid referam eorum pericula et clades, qui in am-

^c *undis per fenestras ingressi, stillicidiaque egressi, indeque deturbati, sed aut precipites, membra*

^d *int, collidunt, aut animam amittunt.* ^e Ter. Eunuch. Act. 5. Scen. 8. ^f Paratus sum ad

^g *dam mortem, si tu jubeas; hanc sitim æstuantis sedit, quem tuum sidus perdidit: aque et fontes*

^h *ignis, &c.* ⁱ Si occidere placet, ferrum meum vides; si verberibus contenta es, curro nudus ad

^j *te.* ^k Act. 15. 18. Impera mihi; occidam decem viros, &c. ^l Gasper Eus. Puellam misere

^m *ens, per jocum, ab eâ in Padum desilire jussus, statim e ponte se precipitavit. Alius, Ficino, insano*

ⁿ *ardens, ab amica jussus se suspendere, illico fecit.* ^o Intelligo pecuniam rem esse jucundissimam,

^p *tamen libentius darem Clinia, quam ab aliis acciperem; libentius huic servirem, quam aliis impera-*

and welcome guest, yet I had rather give it my dear Clinia, then take it of others; I had rather serve him, then command others; I had rather be his drudge, then take my ease, undergo any danger for his sake, then live in security. For I had rather see Clinia then all the world besides; and had rather want the sight of all other things, then him alone; I am angry with the night and sleep, that I may not see him; and thank the light and sun, because they shew me my Clinia. I will run into the fire for his sake; and if you did but see him, I know that you likewise would run with me. So Philostratus to his mistress, *Command me what you will, I will do it; bid me go to sea, I am gone in an instant; take so many stripes, I am ready; run through the fire, and lay down my life and soule at thy feet, 'tis done.* So did Æolus to Juno:

— Tuus, ô regina, quod optas
Explorare labor, mihi jussa capessere fas est.

And Phædra to Hippolitus:

Me vel sororem, Hippolite, aut famulam voca
Famulamque potius, omne servitium feram.

¶ Non me per altas ire si jubeas nives,
Pigeat gelatis ingredi Pindi jugis
Non si per ignes ire, aut infesta agmina,
Cuncter, paratus, ensibus pectus dare.
Te tunc jubere, me decet jussa exequi.

O queen, it is thy pains to enjoy me still,
And I am bound to execute thy will.

O call me sister, call me servant, chase,
Or rather servant, I am thine to use.

It shall not grieve me to the snowy hills,
Or frozen Pindus tops forthwith to climb,
Or run through fire, or through an army,
Say but the word, for I am alwaies thine.

Callieratides, in *Lucian*, breaks out into this passionate speech; *O god of heaven, grant me this life for ever, to sit over against my mistress, and to hear her sweet voyce; to go in and out with her, to have every other business common with her; I would labour when she labours, saile when she soiles; he that hates her should hate me; and if a tyrant kill her, he should kill me; if she should dye, I would not live, and one grave should hold us both.* *Finiet illa meos moriens morientis amores.* Abrocomus, in *Aristenetus*, makes the like petition for his Delphia; *Tecum vivere amem, tecum obeam lubens.* 'Tis the same strain which Theagines used to his Chariclea, *So that I may but enjoye thy love, let me dye presently*: Leander to his Hero when he besought the sea waves to let him go quietly to his love, and kill him coming back. *Parcite dum propero, mergite dum redeo.* 'Tis the common humour of them all, to contemn death, to wish for death, to confront death in this case; *Quippe quis nec fera, nec ignis, neque præcipitium, nec fretum, nec ensis, neque laqueus gravia videntur; 'Tis their desire (saith Tyrius) to dye.*

Haud timet mortem, cupit ire in ipsos
— obitus enses.

Though a thousand dragons or divels keep the gates, Cerberus himself, Scyron and Procrustes lay in wait, and the way as dangerous, as inaccessible as hell, through fiery flames and over burning coulthers, he will adventure for all this. And as *Peter Abelhardus* lost his testicles for his Heloisa, he will (I say) not venture an incision, but life it self. For how many gallants offered to lose their lives for a nights lodging with Cleopatra in those dayes: and in the hour and moment of death, 'tis their sole comfort to remember their dear mistress, as *Zerbino* slain in France, and *Brandimart* in Barbary: as *Arcite* did his *Emely*.

* when he felt death,
Dusked both his eyes, and faded is his breath,
But on his lady yet casteth he his eye,

His last word was, mercy Emely,
His spirit chang'd, and out went there,
Whither I cannot tell, ne where.

rem, &c. Noctem et somnum accuso, quod illum non videam; luci autem et soli gratiam habeo, quod mihi Cliniam ostendant. Ego etiam cum Clinia in ignem currem; et scio vos quoque mecum ingressuros, si videretis. ¶ Impera quidvis: navigare jube navem conscendo: plagas accipere, plector; animam profundero, in ignem currere non recuso; lubens facio. ¶ Seneca in Hipp. act. 2. ¶ Hætor ero vivus, mortuus hujus ero. Propert. lib. 2. Vivam si vivat; si cadat illa, cadam. Id. ¶ Dial. Americ. Mihi ô Dii coelestes, ultra sit vita hæc perpetua, ex adverso amica: sedere, et suave loquentem audire, ac si moriatur, vivere non sustinebo, et idem erit sepulcrum utrisque. ¶ Buchanan. ¶ Epist. 21. Sit hoc votum a Diis, amare Delphidem, ab eâ amari, alloqui pulchram et loquentem audire. ¶ Bar. ¶ Mart. ¶ Lege Calamitates Pet. Abelhardi Epist. prima. ¶ Ariosto. ¶ Character in the Knights tale.

Then captain Gobrias, by an unlucky accident, had received his death wound, *heu me miserum exclamat*, miserable man that I am, (instead of other motions) he cries out, shall I dye before I see Rhodanthe my sweet heart? *amor mortem* (saith mine author) *aut quicquid humanitus accidit, aspernar*, so love triumphs, contemns, insults, over death itself. Thirteen per yong men lost their lives for that fair Hippodamias sake, the daughter of Demaus, king of Elis; when that hard condition was proposed of death victory, they made no account of it; but couragiously for love died, till ops at last won her by a slight. ^b As many gallants desperately adventured their dearest blood, for Atalanta the daughter of Schenius, in hope of triage, all vanquished and overcome, till Hippomenes, by a few golden apples, happily obtained his suit. Perseus of old, fought with a sea monster, Andromedas sake; and our St. George freed the kings daughter of Sabea a golden legend is mine author) that was exposed to a dragon, by a able combat. Our knights errant, and the Sir Lancelots of these dayes, hope will adventure as much for ladies favours, as the Squire of Dames, fight of the Sun, Sir Bevis of Southampton, or that renowned peere

Orlando, who long time had loved dear
Angelica the fair, and for her sake

About the world in nations far and near,
Did high attempts perform and undertake;

is a very dastard, a coward, a block and a beast, that will not do as much, they will, sure they will; for it is an ordinary thing, for these enamoratos our times, to say and do more; to stab their arms, carouse in blood: ^d or, that Thessalian Thero, that bit off his own thumb, *provocans rivalem ad emulandum*; to make his corival do as much. 'Tis frequent with them, challenge the field, for their lady and mistress sake, to run a tilt;

* That either bears (so furiously they meet)
The other down under the horses feet,

Then up, and to it again:

with their axes both so sorely pour,
Neither plate nor malle sustain'd the stour,

But riveld wreak like rotten wood asunder,
And fire did flash, like lightning after thunder;

And in her quarrel, to fight so long ^f till their head piece, bucklers, be all shen, and swords hackt like so many saws; for they must not see her used in any sort; 'tis blasphemy to speak against her; a dishonour, without good respect, to name her. 'Tis common with these creatures, to drink ealths upon their bare knees, though it were a mile to the bottome (no matter of what mixture) off it comes. If she bid them they will go barefoot Jerusalem; to the great Chams court; ^h to the East Indies, to fetch her bird in her hat: and, with Drake and Candish, sail round about the world for her sweet sake, *adversis ventis*; serve twice seaven years, as Jacob did for Rachel; do as much as ⁱ Gesmunda, the daughter of Tancredus prince of Ierna, did for Guisardus her true love, eat his heart when he died; or, as Iernesia drank her husbands bones beaten to powder, and so bury him in self; and endure more torments then Theseus or Paris. *Et his colitur nus magis quam thure, et victimis*, with such sacrifices as these (as Aristænetus holds) Venus is well pleased. Generally, they undertake any n, any labour, any toyl, for their mistress sake; love and admire a servant, not her alone, but to all her friends and followers; they hug and embrace them for sake; her dog, picture, and every thing she wears, they adore it as a relique. Any man come from her, they feast him, reward him, will not be out of his company, do him all offices, still remembering, still talking of her:

^k Nam si abest quod ames, præsto simulacra tamen sunt
Illius, et nomen dulce obversatur ad aures.

Theodoros prodromus Amorum, lib. 6. interpret. Gaulmino.
Oest. lib. 1. cant. 1. staff. 5.

^l Plut. dial. amor.

^m Ovid. 10. Met. Hyginus c. 185.
Faery Queen, cant. 1. lib. 4. & cant. 3. lib. 4.

ⁿ caesis pertusa, ensis instar serræ excisus, scutum, &c. Bartholus Cælestina. ^o Lesbia sex cyathis, emi Justina bibatur. ^p As Xanthus for the love of Eurippe; Omnem Europam peragravit. Parthenius l. cap. 8. ^q Beroaldus e Bocacio. ^r Epist. 17. 1. 2. ^s Lucretius.

The very carrier, that comes from him to her, is a most welcome guest : and if he bring a letter, she will read it twenty times over : and as ¹ Lucretia did by Eurialus, *kiss the letter a thousand times together, and then read it* : And ^m Chelidonia by Philonius, after many sweet kisses put the letter in her bosom ;

And kiss again, and often look thereon,
And stay the messenger, that would be gone :

And ask many pretty questions, over and over again ; as how he looked, what he did, and what he said ? In a word,

ⁿ Vult placere sese amica, vult mihi, vult pedis. | He strives to please his mistress, and her maid,
sequar, | Her servants, and her dog, and 's well equal.

Vult famulis, vult etiam ancillis, et catulo meo.

If he get any remnant of hers, a busk-point, a feather of her fan, a shoe-tie, a lace, a ring, a bracelet of hair,

^o Pignusque direptum lacertis,
Aut digito male pertinaci,

he wears it for a favour on his arm, in his hat, finger, or next his heart. Her picture he adores twice a day, and, for two houres together will not look off it : As Laodamia did by Protesilaus, when he went to war ; ^p *Sit at home with his picture before her* : a garter or a bracelet of hers is more precious than any saints relique ; he lays it up in his casket, (O blessed relique) and every day will kiss it : if in her presence, his eye is never off her ; and drink he will where she drank, if it be possible, in that very place, &c. If absent he will walk in the walk ; sit under that tree where she did use to sit ; in that bowr, in that very seat ;—*et foribus miser oscula figit* many years after sometimes ; though she be far distant, and dwell many miles off, he loves yet to walk that way still, to have his chamber-window look that way : to walk by that rivers side (which though far away) runs by the house where she dwells ; he loves the wind blowes to that coast.

^q O quoties dixi Zephyris properantibus illuc, | O happy western winds that blow that way,
Felicis pulchram visuri Amarylida venti. | For you shall see my loves fair face to day ;

he will send a message to her by the winde ;

^r Vos aure Alpinae, placidis de montibus aure,
Hæc illi portate.

^s he desires to confer with some of her acquaintance, for his heart is still with her ; ^t to talk of her, admiring and commending her, lamenting, moaning, wishing himself any thing for her sake, to have opportunity to see her. O that he might but enjoye her presence ! So did Philostratus to his mistress ; ^u *O happy ground on which she treads, and happy were I if she would tread upon me. I think her countenance would make the rivers stand ; and when she comes abroad, birds will sing, and come about her.*

Ridebunt valles, ridebunt obvia Tempe, | The fields will laugh, the pleasant valleys here,
In florem viridis protinus ibit humus. | And all the grass will into flowers turn.

Omnis ambrosiam spirabit aura.

^v *When she is in the meadow, she is fairer then any flowre, for that lasts but for a day ; the river is pleasing, but it vanisheth on a sudden, but thy flowre doth not fade, thy stream is greater then the sea. If I looke upon the heaven, me thinks I see the sun fall down to shine below, and thee to shine in his place, whom I desire. If I look upon the night, me thinks I see two more glorious stars, Hesperus and thy self.* A little after he thus courts his mistress ; ^w *If thou goest forth of the city, the protecting Gods that keep the town, will*

¹ Aeneas Silvius. Lucretia quum accepit Euriali litteras hilaris statim milliesque papirum lætatur.
² Medis inseruit papillis litteram ejus, mille prius pangens suavia. Arist. 2. epist. 13.
³ Plautus Asinar. ⁴ Hor. ⁵ Illa domi sedens, imaginem ejus fixis oculis assidue conspicata. ⁶ Boetius Sylva. ⁷ Fracastorius Naugerio. ⁸ Happy servants that serve her, happy men that are in her company. ⁹ Non ipsos solum sed ipsorum memoriam amant. Lucian. ¹⁰ Epist. O ter felix solum ! beatus ego, si me calcaveris ; vultus tuus amnes sistere potest, &c. ¹¹ Idem epist. In prato cum sis flores superat ; illi pulchri, sed unus tantum diei ; fluvius gratus, sed evanescit ; at tuus duras nati major. Si cœlum aspicio, solem existimo cecidisse, et in terrâ ambulare, &c. ¹² Si civitate egrederis, sequentur te Dii custodes, spectaculo commoti ; si naviges, sequentur ; quis fluvius salum tuum non rigaret ?

after to gaze upon thee: If thou saile upon the seas, as so many small
 they will follow thee: what river would not run into the sea? An-
 der, he sighs and sobs, swears he hath *cor scissum*, an heart bruised to
 der, dissolved and melted within him, or quite gone from him, to his mistress
 me, belike; he is in an oven, a salamander in the fire, so scorched with loves
 He wisheth himself a saddle for her to sit on; a posie for her to smell to;
 it would not grieve him to be hanged, if he might be strangled in her garters:
 would willingly die to morrow, so that she might kill him with her own
 els. *Ovid would be a flea, a gnat, a ring: Catullus a sparrow;

O si tecum ludere sicut ipsa possem
 Et tristes animi levare curas.

acreeon a glass, a gown, a chain, any thing:

¶ Sed speculum ego ipse fiam
 Ut me tuum usque cernas;
 Et vestis ipse fiam,
 Ut me tuum usque gestes.
 Mutari et opto in undam,
 Lavem tuos ut artus;
 Nardus, Puella, fiam,
 Ut ego te ipsum inungam;
 Sim fascia in papillis,
 Tuo et monile collo.
 Flamque calceus, me
 Saltem ut pede usque calces.



¶ But I a looking-glass would be,
 Still to be lookt upon by thee;
 Or I, my love, would be thy gown,
 By thee to be worn up and down;
 Or, a pure well full to the brims,
 That I might wash thy purer limbs:
 Or, I'd be pretious balm to 'noint,
 With choicest care each choicest joint;
 Or, if I might, I would be fain
 About thy neck thy happy chain,
 Or would it were my blessed hap,
 To be the lawn o'er thy fair pap.
 Or would I were thy shoe, to be
 Daily trod upon by thee.

thrice happy man that shall enjoy her: as they that saw Hero in Musæus:
 ¶ Salmacis to Hermaphroditus,

¶ Felices mamma, &c. felix nutritrix.
 Sed longe cunctis, longeque beatior ille,
 Quem fructu sponsi et socii dignabere lecti.

the same passion made her break out in the comædy, **Næ illæ fortunatæ
 ut quæ cum illo cubant*; happy are his bed-fellows; and as she said
 Cyrus, *Beata quæ illi uxor futura esset*, blessed is that woman that
 all be his wife; nay, thrice happy she that shall enjoy him but a night;
Næ nox Jovis sceptro æquiparanda: Such a nights lodging is worth Jupiters
 pter.

¶ Qualls nox erit illa, Dili, Deaque,
 ¶ Quam mollis thorax!

what a blissful night would it be, how soft, how sweet a bed! She will ad-
 nature all her estate for such a night; for a nectarean, a balsome kiss alone.

Qui te videt beatus est
 Beatior qui te audiet,
 Qui te potitur est Deus.

the Sultan of Sanas wife, in Arabia, when she had seen Vertomannus, that
 nely traveller, lamented to her self in this manner; **O God, thou hast
 de this man whiter than the sun, but me, mine husband, and all my
 ldren black; I would to God he were my husband, or that I had such a
 ; she fell a weeping, and so impatient for love at last, that (as Potiphar
 e did by Joseph) she would have had him gone in with her; she sent away
 zella, Tegeia, Galzerana, her waiting maids; loaded him with fair
 mises and gifts, and wooed him with all the rhetorick she could; —*ex-
 num hoc miseræ da munus amanti*. But when he gave not consent, she
 old have gone with him, and left all, to be his page, his servant, or his
 key; *Certa sequi charum corpus ut umbra solet*, so that she might enjoye
 ; threatening moreover, to kill her self, &c. Men will do as much and
 re for women, spend goods, lands, lives, fortunes; kings will leave their
 wns, as king John for Matilda the nun at Dunmow.*

El. 25. 2. * Carm. 30. * Englished by M. B. Holliday in his Technog. Act. I. scen. 7. * Ovid.
 lib. 4. * Xenophon Cyropæd. lib. 5. * Plantus de mille. * Lucian. * E. Græco Ruf.
 pontus. * Lod. Vertomannus navig. lib. 2. c. 5. O Deus, hunc creasti Sole candidiorem; e diverso,
 & conjugem meum et natos meos omnes nigricantes. Utinam hic, &c. Ivit Gazella, Tegeia, Galzerana,
 onisasis oneravit, et donis, &c.

^a But kings in this yet priviledg'd may be,
I'll be a monke, so I may live with thee.

The very Gods will endure any shame (*atque aliquis de Diis non trist inquit, &c.*) be a spectacle, as Mars and Venus, were to all the rest; as Lucians Mercury wish, and peradventure so dost thou. They will adventure their lives with alacrity. — ¹*pro quâ non metuum mori* — nay, *pro quâ non metuum bis mori*, I will dye twice, nay twenty times, for her she dye, there's no remedy; they must die with her, they cannot help it lover in Calcagninus, wrote this on his darlings tomb;

Quincia oblit, sed non Quincia sola oblit;
Quincia oblit, sed cum Quincia et ipse oblit;
Risus oblit, oblit gratia, lusus oblit,
Nec mea nunc anima in pectore, at in tumulto est.

Quincia my dear is dead, but not alone,
For I am dead, and with her I am gone;
Sweet smiles, mirth, graces, all with her do
And my soule too; for 'tis not in my brest.

How many doting lovers upon the like occasion might say the same! these are toys in respect, they will hazard their very souls for their mistress's sake.

Atque aliquis inter juvenes miratus est, et verbum dixit:
Non ego in caelo cuperem Deus esse,
Nostram uxorem habens domi Hero.

One said, to heaven would I not
desire at all to go,

If that, at mine own house, I had
such a fine wife as Hero.

Venus forsook heaven for Adonis sake, — ²*Calo praefertur Ad* Old Janivere, in Chaucer, thought, when he had his fair May, he should never go to heaven, he should live so merrily here on earth; had I a mistress, he protests,

³ *Caelum Diis ego non suum inviderem,*
Sed sortem mihi Diis meam inviderent.

I would not envy their prosperity;
The gods should envy my felicity.

Another as earnestly desires to behold his sweet-heart; he will adventure leave all this, and more then this, to see her alone.

⁴ *Omnia quae patior mala si pensare vellet fors,*
Unâ aliqua nobis prosperitate, Diis,
Hoc precor, ut faciant, faciant me cernere coram,
Cor mihi captivum quam tenet hocce, Deam.

If all my mischiefs were recompensed,
And God would give me what I requested,
I would my mistress presence only seek,
Which doth mine heart in prison captive keep.

But who can reckon up the dotage, madness, servitude, and blindness foolish phantasms and vanities of lovers, their torments, wishes, idle tempts?

Yet for all this, amongst so many irksome, absurd, troublesome symptoms inconveniences, phantastical fits and passions, which are usually incident to such persons, there be some good and graceful qualities in lovers, by this affection causeth. As it makes wise men fools, so many times it makes fools become wise: ⁵*it makes base fellows become generous, covetous, courageous, as Cardan notes out of Plutarch; covetous, liberal and magnificent; clowns, civil; cruel, gentle; wicked prophane persons, to be religious; slovens, neat; churls, merciful; and dumb dogs, eloquent; lazies drones, quick and nimble; feras mentes domat Cupido*; that cruel and rude Cyclops, Polyphemus, sighed, and shed many a salt tear for Galateas sake. No passion causeth greater alterations, or more vehement of joye or discontent. Plutarch, *Sympos. lib. 5. quæst. 1.* ⁶*saith, the soule of a man in love is full of perfumes and sweet odours, and all manner of pleasing tones and tunes; insomuch that it is hard to say (as he saith) whether love do mortal men more harm then good. It adds spirits makes them otherwise soft and silly, generous and courageous, and faciebat amor.* Ariadnes love made Theseus so adventrous, and Minerva's beauty Jason so victorious; *expectorat amor timorem.* ⁷Plato is of opinion that the love of Venus made Mars so valorous. *A yong man will be*

^a Ml. Drayton. ¹ Hor. Ode 9. lib. 3. ² Ov. Met. 10. ³ Buchanan Hendecasyll. ⁴ Petrusch. dan lib. 2. de sap. Ex vilibus generosos efficere solet, ex timidis audaces, ex avaris splendidos, ex agiles civiles, ex crudelibus mansuetos, ex impiis religiosos, ex sordidis nitidos atque cultos, ex duris cordes, ex mutis eloquentes. ⁵ Anima hominis amore capti tota referta suavitibus et odoribus resonat, &c. ⁶ Ovid. ⁷ In convivio. Amor Veneris Martem detinet, et fortiter facit; adules maxime erubescere cernimus, quum amatrix eum turpe quid committentem offendit.

led to commit any foul offence, that shall come to the hearing or sight of his mistress. As he that desired of his enemy, now dying, to lay him with his face upward, *ne amarius videret eum a tergo vulneratum*, least his sweet-mistress should say he was a coward. And if it were possible to have a city or army consist of lovers, such as love, or are beloved, they would be extraordinary valiant and wise in their government; modesty would detain them from doing amiss, emulation incite them to do that which is good and honest, a few of them would overcome a great company of others. There is no man so pusillanimous, so very a dastard, whom love would not incense, make him of a divine temper, and an heroicall spirit. As he said in like case, *Tota ruat mole, non terreat, &c.* Nothing can terrifie, nothing can dismay them: as Sir Blandimor and Paridel, those two brave faery knights, fought for the love of fair Florimel in presence—

And drawing both their swords with rage anew,
As two mad mastives each other slew,
Whose shields did shire, and mailles did rash, and
Whom did hew:

Fiercely each other did assail,
If their souls, at once, they would have rent
Out of their breasts, that streams of blood did trail

Every base swain, in love, will dare to do as much for his dear mistress sake. He will fight and fetch, *Argivum clypeum*, that famous buckler of Argos, to her service; adventure at all, undertake any enterprise. And as Serranus Spaniard, then governour of Sluys, made answer to Marquess Spinola, if his enemy brought 50000 divels against him he would keep it. The nine Muses, Oliver and Rowland, and forty dozen of peers are all in him; he is mettled, armor of proof, more then a man; and in this case, improved beyond himself. For as Agatho contends, a true lover is wise, just, temperate and valiant. *I doubt not therefore, but if a man had such an army of lovers* (Castilio supposeth) *he might soon conquer all the world, except by chance met with such another army of innamoratos to oppose it.* For so perhaps he might fight, as that fatal dog and fatal hare, in the heavens, course one another round, and never make an end. Castilio thinks Ferdinand King of Spain would never have conquered Granado, had not Queen Isabell and her ladies been present at the siege: *It cannot be expressed, what courage the Spanish knights took, when the ladies were present; a few Spaniards overcome a multitude of Moors.* They will undergo any danger whatsoever, as Walter Manny in Edward the thirds time, stuck full of ladies favours, fought like a dragon. For *solii amantes*, as Plato holds, *pro amicis mori petunt*; only lovers will dye for their friends, and in their mistress quarrel. And for that cause, he would have women follow the camp, to be spectators and encouragers of noble actions: upon such an occasion, the Squire of names himself, Sir Lancelot or Sir Tristram, Cæsar, or Alexander shall not be more resolute or go beyond them.

Not courage only doth love add, but as I said, subtilty, wit and many other witty devices; *Namque dolos inspirat amor, fraudesque ministrat*: Jupiter lov'd with Leda, and not knowing how to compass his desire, turn'd himself into a swan, and got Venus to pursue him in the likeness of an eagle; which she doing, for shelter he fled to Leda's lap, *et in ejus gremio se colloquit*; Leda embraced him, and so fell fast asleep; *sed dormientem Jupiter oppressit*, by which means Jupiter had his will. Infinite such tricks can love devise; such fine feats in abundance, with wisdom and wariness;—

Adown, as if their springs of life were spent;
That all the ground with purple blood was spent,
And all their armour stain'd with bloody gore,
Yet scarcely once to breath would they relent.
So mortal was their malice, and so sore,
That both resolv'd (then yield) to dye before.

Plutarch. Amator. dial. *Si quo pacto fieri civitas aut exercitus posset partim ex his qui amant, partim ex his qui amantur.* Angerianus. *Faery Qu. lib. 4. cant. 2.* Zened. proverb. cont. 6. Plat. Conviv. lib. 3. de Aulico. Non dubito quin qui talem exercitum haberet, totius orbis statim victor esset, nisi eum aliquo exercitu confingendum esset in quo omnes amatores essent. Hyginus de Cane et Lege celestis, et Declinator. Vix dici potest quantam inde audaciam assumerent Hispani, inde paucitas Maurorum copias superarunt. Lib. 5. de legibus. Spencers Faery Queen, 3. book, cant. 8. Aratus in phenom.

his staffe, gaping on her immovable, and in a maze: at last love with the glorious object, that he began to rouse himself; what he was; would needs follow her to the city, and for her sake civil, to learn to sing and dance, to play on instruments, and gentleman-like qualities and complements, in a short space, were most glad of. In brief, he became from an idiot and a clown of the most compleat gentlemen in Cyprus; did many valorous all for the love of Mistress Iphigenia. In a word, I may say them all, let them be never so clownish, rude and horrid, Gods if once they be in love, they will be most neat and spruce; *rebus, et nitidis nitoribus antevenit amor*; they will follow the to trick up, and to have a good opinion of themselves; *vel mater Venus*; a ship is not so long a rigging, as a yong man trimming up her self, against her sweet-heart comes. A pebbly flowry meadow, no so gracious an aspect in Natures storehouse, *nubilis puella*, a Novitsa or Venetian bride, that looks for or a yong man that is her suiter; composed looks, composed gestures, actions, all composed; all the graces, elegancies, in their her face. Their best robes, ribbins, chains, jewels, lawns, spangles, must come on, *præter quam res patitur student* they are beyond all measure coy, nice, and too curious on a sudden study, all their business, how to wear their cloaths neat, to be pleased and to set out themselves. No sooner doth a yong man see her coming, but he smugs up himself, pulls up his cloak, now his shoulders, ties his garters, points, sets his baud, cuffs, sticks his beard, &c. When Mercury was to come before his mistress,

— ^b *Chlamydemque ut pendeat apte Collocat, ut limbus totumque appareat aurum.*

He puts his cloak in order, that it
And hem, and gold-work all might

Salmacis would not be seen of Hermaphroditus, till she had set herself first.

ⁱ *Nec tamen ante adit, etsi properabat adire,
Quam se composuit, quam circumspexit amictus,
Et finxit vultum, et meruit formosa videri.*

Nor did she come, although 'twas
Till she compos'd her self and trim
And set her looks to make him true

Venus had so ordered the matter, that when her son ^j *Æneas*

was, upon a sudden now, spruce and keen, as a new ground hatchet. He began to have a good opinion of his own feature, and good parts; now to gallant.

*Galatea venit, nec munera despicie nostra.
ego me novi, liquidâque in imagine vidi
aque, placuitque mihi mea forma videnti.*

Come now, my Galatea, scorn me not,
Nor my poor presents; for, but yesterday,
I saw myself ith' water, and me thought
Full fair I was, then scorn me not I say.

¹ Non sum adeo informis, nuper me in littore vidi,
Cum placidum ventis staret mare—

the common humor of all suiters to trick up themselves, to be prodigal apparel, *pure lotus*, neat, comb'd and curl'd, with powdred hairs, *comptus alamistratus*; with a long love-lock, a flowre in his ear, perfumed gloves, scarfs, feathers, points, &c. as if he were a prince Ganymede, with y day new suits, as the fashion varies; going as if he trod upon eggs, and *leinsius* writ to *Primierus*, ^m *If once he be besotted on a wenche, he must awake a nights, renounce his book, sigh, and lament, now and then weep his hard hap, and mark above all things what hats, bands, doublets, shoes, are in fashion; how to cut his beard and wear his lock, to turn his mushtos, and curl his head, prune his pickitivant, or if he wear it out, that the east side be correspondent to the west: he may be scoffed at twice, as Julian that apostate emperour was, for wearing a long hirsute, sh beard, fit to make ropes with, as in his Mysopogone, or that apoloal oration he made at Antioch, to excuse himself, he doth ironically conit hindred his kissing; nam, non licuit, inde pura puris, eoque suavioribus a labris adjungere; but he did not much esteem it, as it seems by the el, de accipiendis dandisve oculis non laboro; yet (to follow mine author) ay much concern a yong lover; he must be more respectful in this behalf, must be in league with an excellent taylor, barber,*

^a Tonsorem puerum, sed arte talem,
Qualis nec Thalamis fuit Neronis;

neat shooe-lies, points, garters, speak in print, walk in print, eat and k in print, and that which is all in all, he must be mad in print.

mongst other good qualities, an amorous fellow is endowed with, he learn to sing and dance, play upon some instrument or other; as with all doubt he will, if he be truly touched with this loadstone of love. For *Erasmus* hath it, *musicam docet amor et poësin*, love will make them scians, and to compose ditties, madrigals, elegies, love-sonnets, and sing n to several pretty tunes, to get all good qualities may be had. ^p *Jupiter* eived *Mercury* to be in love with *Philologia*, because he learned languages, te speech, (for *Suadela* herself was *Venus* daughter, as some write) arts sciences, *quo virgini placeret*, all to ingratiate himself, and please his ress. 'Tis their chiefest study to sing, dance; and without question, any gentlemen and gentlewomen would not be so well qualified in this le, if love did not incite them. ^q *Who*, saith *Castilio*, *would learn to e, or give his minde to musick, learn to dance, or make so many rimes, -songs, as most do, but for womens sake? because, they hope by that ns, to purchase their good wills, and win their favour?* We see this y verified in our yong women and wives; they that being maids, took so h pains to sing, play, and dance, with such cost and charge to their nts, to get those graceful qualities, now being married, will scarce touch nstrument; they care not for it. *Constantine agricult. lib. 11. cap. 18.*

^{gil. Ecl. 2.} ^m Epist. An uxor literato sit ducenda. Noctes insomnes traducenda, literis renun-
am, sæpe gendum, nonnumquam et illachrymandum sorti et conditioni tue. Videndum quæ vestes,
altus te deceat, quis in usu sit, utrum latus barbe, &c. Cum curâ loquendum, incedendum, biben-
et cum curâ insanendum. ^a Mart. Epig. 5. ^b Chil. 4. cent. 5. pro. 16. ^p Martianus Capella
de nupt. philol. Jam illum sentio amore teneri, ejusque studio plures habere comparatas in famulatio
linas, &c. ^q Lib. 3. de aulico. Quis choreis insudaret, nisi feminarum causâ? quis musice tan-
saret operam, nisi quod illius dulcedine permulcere speret? quis tot carmina componeret, nisi ut inde
is suâ in mulieres explicaret?

makes Cupid himself to be a great dancer, by the same token, as capering amongst the gods, *he flung down a bowl of nectar, which upon the white rose, ever since made it red*: and Callistratus, by the Dædalus about Cupids statue, *made many yong wenches still a dance* signifie, belike, that Cupid was much affected with it, as without all was. For at his and Psyches wedding, the gods being present to the feast, Ganymede filled nectar in abundance (as *Apuleius* describes it); was the cook; the Howres made all fine with roses and flowres; Apollo the harp; the Muses sang to it, *sed suavi musicæ superingressa Venus*; but his mother Venus danced, to his and their sweet content. Witty in that pathetical love passage, or pleasant description of Jupiters of Europa, and swimming from Phœnicia to Crete, makes the sea winds hush; Neptune and Amphitrite riding in their chariot, to be waves before them; the Tritons dancing roundabout, with every one the sea-nymphs half-naked, keeping time on dolphins backs, and Hymeneus; Cupid nimbly tripping on the top of the waters; and Venus self coming after in a shell, strawing roses and flowres on their heads, tiles, in all his pictures of love, fains Cupid ever smiling, and looking dancers; and in Saint Markes Garden in Rome (whose work I know of the most delicious pieces, is many *Satyres* dancing about a wench). So that dancing still is, as it were, a necessary appendix to love. Yong lasses are never better pleased, then when, as upon an holiday evensong, they may meet their sweet-hearts, and dance about a may in a town-green, under a shady elm. Nothing so familiar in *France* citizens wives and maids to dance a round in the streets; and often want of better instruments, to make good musick of their own voice dance after it. Yea, many times, this love will make old men and that have more toes than teeth, dance,—*John come kiss me now*, mumm; for *Comus* and *Hymen* love masks, and all such merriment measure, will allow men to put on womens apparel in some cases, and miscuously to dance, yong and old, rich and poor, generous and base sorts. *Paulus Jovius* taxeth *Augustine Niphus* the philosopher, *for being an old man, and a publique professor, a father of many children, was so mad for the love of a yong maid, that which many of his friends ashamed to see, an old gowty fellow, yet would dance after fiddlers*. laughed him to scorn for it, but this omnipotent love would have it so.

*Hyacinthino bacillo
Properans Amor, me adegit
Violenter ad sequendum.*

Love, hasty with his purple staffe, did
Me follow, and the dance to undertake

And 'tis no newes this, no *indecorum*; for why? a good reason may be of it. Cupid and Death met both in an inne, and being merrily dined they did exchange some arrows from either quiver; ever since, yong dye; and oftentimes, old men dote.—*Sic moritur juvenis, sic moritur amat*. And who can then withstand it? If once we be in love, yong though our teeth shake in our heads like virginal jacks, or stand asunder like the arches of a bridge, there is no remedy; we must Trenchmore for a need, over tables, chairs, and stools, &c. And *prancum* is a fine dance. *Plutarch*, *Sympos. 1. quæst. 5.* doth in some excuse it; and telleth us moreover, in what sense, *Musica docet amari prius fuerit rudis*, how love makes them that had no skill before, learn

** Craterem nectaris evertit saltans apud Deos, qui in terram cadens, rosam prius aliam roravit.*
** Puellas choreantes circa juvenlem Cupidinis statum fecit. Philostrat. Imag. lib. 3. de statu-
 tionem amoris aptissimum. Lib. 6. Met. Tom. 4. Kornman. de cur. mort. part. 3. cap.
 puella dormienti insultantem, &c. View of Fr. Vita ejus. Puella amore septuaginta
 usque ad insaniam correptas, multis liberis susceptis: multi, non sine pudore, conspuerunt
 philosophum podagricum, non sine risu, saltantem ad tibie modos. Anacreon Car. 7.
 Bellus Epig.*

dance; he concludes, 'tis only that power and prerogative love hath over
 * Love (as he holds) will make a silent man speake; a modest man most
 * slow; dull, quick; slow, nimble; and that which is most to be admired,
 * hard, base, untractable churl, as fire doth iron in a smiths forge, free, facile,
 * le, and easie to be entreated. Nay 'twill make him prodigal in the
 * extreame, and give an ^b hundred sesterces for a nights lodging, as they
 * of old to Lais of Corinth; or ^c ducenta drachmarum millia pro unick
 * as Mundus to Paulina; spend all his fortunes (as too many do in like
 *) to obtain his suit. For which cause, many compare love to wine, which
 * men jovial and merry, frolick and sad, whine, sing, dance, and what not.
 * at above all the other symptomes of lovers, this is not lightly to be over
 * ed, that of what condition soever, if once they be in love, they turn (to
 * ability) rimers, ballet-makers, and poets. For as Plutarch saith,
 * they will be witnesses and trumpeters of their paramours good parts, be-
 * ing them with verses and commendatory songs, as we do statues with
 * that they may be remembred and admired of ull. Ancient men will
 * in this kinde, sometimes, as well as the rest; the heat of love will thaw
 * frozen affections, dissolve the ice of age, and so far inable them, though
 * be 60 years of age above the girdle, to be scarce 30 beneath. Jovianus
 * storus makes an old fool rime, and turn poetaster to please his mistress:

Se ringas, Mariana; meos ne dispice canos;
 Sene nam juvenem, Dia, referre potes, &c.

Sweet Marian do not mine age disdaine,
 For thou canst make an old man yong again.

They will be still singing amorous songs and ditties (if yong especially) and
 not abstain, though it be when they go to, or should be, at church. We
 a pretty story to this purpose in ^f Westmonasteriensis, an old writer of
 (if you will believe it) an. Dom. 1012. at Colewiz in Saxony; on
 mass eve, a company of yong men and maids, whilst the priest was at
 in the church, were singing catches and love songs in the church-yard,
 went to them to make less noise, but they sung on still; and if you will,
 shall have the very song it self.

Equitabat homo per sylvam frondosam,
 Duebatque secum Meawinden formosam.
 Quid stamus, cur non inus?

A fellow rid by the green wood side,
 And fair Meawinde was his bride,
 Why stand we so, and do not go?

as they sung; he chafed; till at length, impatient as he was, he prayed to
 Magnus, patron of the church, that they might all three sing and dance,
 that time twelve month; and so ^g they did, without meat and drink, weariness
 or giving over, till at yeares end they ceased singing, and were
 solved by Herebertus, archbishop of Colen. They will in all places be
 ing thus, yong folks especially; reading love stories, talking of this or
 a yong man, such a fair maid, singing, telling or hearing lascivious tales,
 and tunes, such objects are their sole delight, their continual meditation,
 as Guastavinus adds, *Com. in 4. sec. 27. prob. Arist. ob seminis abun-*
antiam crebre cogitationes, veneris frequens recordatio et pruriens voluptas,
 an earnest longing comes hence; *pruriens corpus, pruriens anima,*
 amorous conceits, tickling thoughts, sweete and pleasant hopes; hence it is,
 they can think, discourse willingly, or speak, almost of no other subject. 'Tis
 their only desire, if it may be done by art, to see their husbands picture in a
 glass; they'll give any thing to know when they shall be married; how many
 husbands they shall have, by Cromnyomantia, a kind of divination, with
 straws laid on the altar on Christmass eve; or by fasting on St. Annes eve

^a De tacturno loquacem facit, et de verecundo officiosum reddit, de negligente industrium, de socorde
 diligens.
^b Josephus antiq. Jud. lib. 18. cap. 4.
^c Gellius l. 1. cap. 8. Pretium noctis
 tantum sestertia.
^d Ipsi enim volunt suarum amasiarum pulchritudinis pracones ac testes esse, eas
 Tibes, et cantilenis et versibus exornare, ut auro statuas, ut memorentur, et ab omnibus admirentur.
^e Per totum annum cantarunt, pluvia super illos non
 cecidit; non frigus, non calor, non sitis, nec lassitudo illos affecti, &c.
^f His eorum nomina inscri-
 ptum de quibus querunt.

banquets, merry meetings, weddings, pleasing songs, fine tales, stories, playes, comedies, attelans, jigs, fescenines, elegies, &c. hence. ¹⁰ Danaus, the son of Belus, at his daughters wedding instituted the first playes (some say) that ever were heard of. Emblems, impresses, devises, if we shall believe Jovius, Camillus de Camillis, may be ascribed to it. Most of our art of painting amongst the rest, was first invented, saith ¹¹ Patri *beneficio*, for loves sake. For when the daughter of ¹² Deburias was to take leave of her sweetheart, now going to wars, *ut minus tabesceret*, to comfort her self in his absence, she took coale upon a wall, as the candle gave the shadow; which her husband perfected afterwards, and it was the first picture by report made. And long after, ¹³ Sycion for painting, carving, statues, philosophy was preferred before all the cities in Greece. ¹⁴ The first inventor of physick, divination, oracles; Minerva found Vulcan curious iron-work; Mercury letters; but who prompted their heads? Love. *Nunquam talia invenissent, nisi talia* they loved such things, or some party, for whose sake they were at first. 'Tis true, Vulcan made a most admirable bruch or rattle long after Axion and Temenus, Phegius sons, for the singeing consecrated to Apollo at Delphos; but, Pharyllus the tyrant and presented it to Aristons wife, on whom he miserably doted (tells the story out of Phylarchus); but why did Vulcan make the ouche? to give Hermione, Cadmus wife, whom he dearly loved, and turnaments, orders of the garter, golden fleece, &c. *Non jacet* — owe their beginnings to love; and many more. By this means, saith Jovius, they would express their loving to their mistress, and to the beholders. 'Tis the sole subject, almost all our invention tends to it, all our songs, and therefore, He that the Muses and Graces still follow Cupid; and as Plutarch holds that the rest of the poets were Loves priests. Whatever those old our Greek and Latin epigrammatists, love-writers, Antonius most ancient whose epitome we find in Phocius Bibliotheca

as ⁹Nevisanus, the lawyer, holds; *there never was any excellent at invented good fables, or made laudable verses, which was not in itself*; had he not taken a quill from Cupids wings, he could never have been so amorously as he did.

te vatem fecit, lascive Properti,
tum Galli pulchra Lycoris habet.
et arguti Nemesis formosa Tibulli,
la dictavit, docte Catulle, tibi.
Pelignus, nec spernet Mantua vatem,
Corinna mihi, si quis Alexis erit.

Wanton Propertius, and witty Gallus,
Subtle Tibullus, and learned Catullus,
It was Cynthia, Lesbia, Lycoris,
That made you poets all; and if Alexis
Or Corinna chance my paramour to be,
Virgil and Ovid shall not despise me.

* Non me carminibus vincet, nec Thræceus Orpheus,
Nec Linus.

as Laura made him so famous; Astrophels Stella and Jovianus's mistress was the cause of his *Roses, Violets, Lillies, Nequitia, e, joci, decor, Nardus, Ver, Corolla, Thus, Mars, Pallas, Venus, Crocum, Laurus, Unguentum, Costum, Lachrymæ, Myrrha, Musæ*, the rest of his poems. Why are Italians at this day generally so poets and painters? because every man of any fashion amongst them, mistress. The very rusticks and hog-rubbers, Menalcas and Coridon, *ut de stercore equino*, those fulsome knaves, if once they tast of this or, are inspired in an instant. Instead of those accurate emblems, impresses, gaudy masques, tilts, tournaments, &c. they have their hitson-ales, shepheards feasts, meetings on holy days, country dances, &c. writing their names on [†]trees, true lovers knots, pretty gifts.

With tokens, hearts divided, and half rings,
Shepheards, in their loves, are as coy as kings.

lords, ladies, kings, queens, and valentines, &c. they go by

Coridons Phillis, Nysa and Mopsus,
With daynty Dousibel and Sir Tophus.

of odes, epigrams and elegies, &c. they have their ballads, country *the broom, the bonny bonny broom*, ditties and songs, *Bess a Bell, excel*,—they must write likewise and indite all in rime.

my-suckle of the hathorne hedge,
In Cupids cup my heart to pledge;
Thy dear blond, sweet Cis is thy carouse,
If the ale in gammer Gubbins house.

I say no more, affairs call me away;
My fathers horse for provender doth stay.
Be thou the lady Cressetlight to me,
Sir Trolly Lolly will I prove to thee.

Written in hast, farewell my cowslip sweet.
Pray let's a Sunday at the ale-house meet.

st grim stoicks and severe philosophers will melt away with this passion if ⁹Athenæus bely them not, Aristippus, Apollodorus, Antiphanes, made love songs and commentaries of their mistress praises, ¹⁰orators stiles, princes give titles, honours, what not? ¹¹Xerxes gave to Theopompus, Lampsacus to find him wine, Magnesia for bread, and Myunte for his diet. The ¹²Persian kings allotted whole cities to like use; *hæc mulieri redimiculum præbeat, hæc in collum, hæc in crines*, one whole head to dress her hair, another her neck, a third her hood. Assuerus gave ¹³Esther half his empire, and ¹⁴Herod bid *Herodias daughter she would, she should have it*. Caligula gave 100000 sesterces to Poppæa, at first word, to buy her pins; and yet when he was solicited by her, to bestow something to repair the decayed walls of Rome, for the wealths good, he would give but 6000 sesterces at most. ¹⁵Dionysius Sicilian tyrant, rejected all his privy counsellors, and was so besotted with his favourite and mistress, that he would bestow no office, or in the weightiest business of the kingdome, do ought, without her especial

on. 102. sylvæ nuptialis. Poetæ non inveniunt fabulas, aut versus laudatos faciunt, nisi qui ab
excitati. ⁹ Martialis. Ep. 73. lib. 9. ¹⁰ Virg. Ecl. 4. ¹¹ Teneris arboribus amicarum no-
mantes, ut simul crescant. Hæd. ¹² S. R. 1600. ¹³ Lib. 13. cap. Dipnosophilæ. ¹⁴ See
E. 33. de sua Margareta, Beroaldus, &c. ¹⁵ Hen. Steph. apol. pro Herod. ¹⁶ Tully orat. 5.
lib. 5. ¹⁷ Mat. 14. 7. ¹⁸ Gravissimis regni negotiis, nihil sine amasie sue consensu fecit,
donec suas scortillo communicavit, &c. Nich. Bellus discours. 26. de amat.

as he is stiled by others. But I conclude there is no end of lo
'tis a bottomless pit. Love is subject to no dimensions; not to
any art or engin: and besides I am of ^cHædus minde, *no master*
of love matters, or judge of them aright, that hath not made
person; or as Æneas Silvius ^fadds, *hath not a little doted, be*
sick himself. I confess I am but a novice, a contemplator on
sit amor, nec amo — I have a tincture; for why should I
excuse it, yet *homo sum*, &c. not altogether inexpert in this
præceptor amandi; and what I say, is meerly reading; *ex*
ineptus, by mine own observation, and others relation.

MEMB. V.

SUBJECT. I.—*Prognosticks of Love-Melancholy*

WHAT fires, torments, cares, jealousies, suspicions, fears, &c.
accompany such as are in love, I have sufficiently said: the
what will be the event of such miseries; what they foretell. I
nion that this love cannot be cured, *Nullis amor est medic*
accompanies them to the ^glast. *Idem amor exitio est pecori*
gistro; and is so continueate, that by no perswasion almost, it
Bid me not love, said ^hEurialus, *bid the mountains come down*
bid the rivers run back to their fountains; I can as soon bid
the sun leave his course;

ⁱ Et prius æquoribus pisces, et montibus umbræ,
Et volucres deerunt sylvis, et murmura ventis,
Quam mihi discedent formosæ Amaryllidis ignes,

First seas shall want their fish,
Woods singing birds, the wind
Then my fair Amaryllis love all

Bid me not love, bid a deaf man hear, a blind man see, a deaf
run; counsel can do no good; a sick man cannot relish; no
me. *Non prosunt domino quæ prosunt omnibus artes*, as A
and Jupiter himself could not be cured.

^j Omnes humanos curat medicina dolores,
Solutus amor morbi non habet artificem.

Physick can soon cure
^k Excepting love, that c

But whether love may be cured or no, and by what means, sh
in his place; in the mean time, if it take his course, and be not
or amended, it breaks out into outrageous (often) and

calls it; beside themselves, and as I have proved, no better then beasts, foolish, stupid, head-strong, void of fear of God or men, they frequently wear themselves, spend, steal, commit incests, rapes, adulteries, murders, depopulate towns, cities, countries, to satisfie their lust.

^a A divel 'tis, and mischief such doth work
As never yet did Pagan, Jew, or Turke.

Wars of Troy may be a sufficient witness; and as Appian *lib. 5. hist.* of Anthony and Cleopatra, ^o *Their love brought themselves, and all Egypt to extrem and miserable calamities*, the end of her is as bitter as worm-wood, as sharp as a two-edged sword. *Prov. 5. 4. 5. Her feet go down to hell, her steps lead on to hell. She is more bitter then death* (Eccles. 7. 26.) *the sinner shall be taken by her.* ^p *Qui in amore præcipitavit, pejus perit qui saxo salit.* ^q He that runs headlong from the top of a rock, is not in a case, as he that falls into this gulf of love. For hence, saith ^r Platina, *repentance, desperation; they loose themselves, their wits, and make wreck of their fortunes altogether: Madness to make away themselves others; violent death.* *Prognosticatio est talis*, saith Gordonius, ^s *si non erratur iis, aut in maniam cadunt, aut moriuntur*; the prognostication they will either run mad, or dye. For if this passion continue, saith ^t Elian *stultus, it makes the blood hot, thick, and black; and if the inflammation get into the brain, with continual meditation and waking, it so dries it that madness followes, or else they make away themselves.* ^u *O Coridon, dom, quæ te dementia cepit?* Now, as Arnoldus adds, it will speedily work effects, if it be not presently helped; ^v *They will pine away, run mad, dye upon a sudden; facile incidunt in maniam*, saith Valescus, quickly, *nisi succurratur*, if good order be not taken;

*Eheu, triste jugum quisquis amoris habet,
Ia peius ac nôrit se perisse perit.*

Oh heavy yoke of love, which who so bears,
Is quite undone, and that at unawares.

he confessed of herself in the poet.

[—] *Inmaniam priusquam quis sentiat,
Ex pili intervallo a furore absum.*

I shall be mad before it be perceived,
An hair breadth off scarce am I, now distracted.

mad as Orlando for his Angelica, or Hercules for his Hylas;

*Is ruelat quo pedes ducebant, furibundus,
a illi servus Deus intus jecur laniabat.*

He went he car'd not whither, mad he was,
The cruel God so tortur'd him, alas!

the sight of Hero, I cannot tell how many ran mad,

^a *Alius vulnus celans insanit pulchritudine puellæ.*

And whilst he doth conceal his grief,
Madness comes on him like a thief.

to Bedlam for examples. It is so well known in every village, how many either dyed for love, or voluntarily made away themselves, that I need much labour to prove it; ^a *Nec modus aut requies nisi mors reperitur*; Death is the common catastrophe to such persons.

tori mihi contingat; non enim alia

Liberatio ab ærumnis fuerit ullo pacto istis.

Would I were dead, for nought, God knows,
But death, can rid me of these woes.

soon as Eurialus departed from Senes, Lucretia his paramour ^c *never looked no jests could exhilarate her sad minde, no joyes comfort her wounded distressed soule, but a little after she fell sick and died.* But this is a le end, a natural death, such persons commonly make away themselves.

[—] *proprioque in sanguine letus,
Indignantem animam vacuus effudit in auras;*

id Dido; *Sed moriamur, ait, sic sic juvat ire per umbras.* Piramus and

^{T.} ^a *Quid quidem amor utrosque et totam Ægyptum extremis calamitatibus involvit.* ^p *Plantus corpus pondere, sic animus amore præcipitatur.* *Austin. 1. 2. de civ. Dei, c. 28.* ^r *Dial. Hinc oritur entia, desperatio, et non vident ingenium se cum re simul amisisse.* ^s *Idem Savanarola et plures c. Habidum facturus orexin. Juven.* ^t *Cap. de Heroico Amore. Hæc passio durans sanguinem um et atrabiliarium reddit; hic vero ad cerebrum delatus, insaniam parat, vigiliis et crebro desiderio ex-* ^u *Virg. Ecl. 2. Insani sunt, aut sibi ipsis desperantes mortem afferunt. Languentes cito in aut maniam patiuntur.* ^v *Calcagninus.* ^w *Theocritus Edyl. 14.* ^x *Lucian Imag. So for Lu-* ^y *mistress, all that saw her, and could not enjoye her, ran mad, or hanged themselves.* ^z *Musæus. met. 10.* ^a *Anacreon.* ^b *Æneas Silvius. Ad ejus decessum nunquam visa Lucretia ridere, nullis* ^c *jocis, nullo gaudio potuit ad letitiam renovari, mox in ægritudinem incidit, et sic brevi contabuit.*

Thales, Melan, *Cremas and Callythoe, Theagines, *the philosopher, and many myriads besides, and so will ever do;

*Who ever heard a story of more sin,
Than that of Juliet and her Romeo?*
Read Pericles in Euticles; and Plutarch's amatorias narrationes, or love stories; all tending almost, to this purpose. Valleriola lib. 2. observ. 1. hath a lamentable narration of a merchant, his patient, *that raving through impatience of love, had he not been watched, would every while have offered violence to himself. Amatus Lucitanus, cent. 3. cur. 56. hath such *another story; and Felix Plater, med. observ. lib. 1. a third, of a yong *gentleman that studied physick, and for the love of a doctors daughter, having to lose to compass his desire, poisoned himself, Anno 1615. A barber in Frankfurt, because his woman was betrothed to another, cut his own throat. *M. Neeshage, the same year, a yong man, because he could not get her parents consent, killed his sweet-heart, and afterward himself, desiring this of the magistrates, as he gave up the ghost, that they might be buried in one grave. Quodam regis imperat and regisconsort in arad: which *Gesmunda beseech of Theobald her father, that she might be, in like sort, buried with Gaisard her lover; that so their bodies might lye together in the grave, as their souls wander about *conjuges iugales in the Elysian fields, — quos datus in credidit tale periclit, in a myrtle grove,

*et regis circum
Sylva iugis: cum uno ipse in morte coniungunt.*

You have not yet heard the worst: they do not offer violence to themselves this rage of lust, but unto others, their nearest and dearest friends. *Cat killed his only son, mistaking od orci pallida, lethi obnubila, obsita tenet, for the love of Aurelia Onestilla, quod ejus nuptias, vivo filio, recus. *Laodice, the sister of Mithridates, poisoned her husband, to give content base fellow, whom she loved. *Alexander, to please Thais, a concubine of set Persepolis on fire. *Nereus wife, a widow and lady of Athens, for the of a Venetian gentleman, betrayed the city; and he for her sake, murther his wife, the daughter of a noble man in Venice. *Constantine Despotas, a young Catharine his wife, murthered his son Michael and his other children, or doctors, for the love of a base scrivener's daughter in Thessalonica, with w heart he was enamoured. *Leucophris betrayed the city where she dwelt for her sweet-hearts sake, that was in the enemies camp. *Pithidice the glorious daughter of Methombia, for the love of Achilles, betrayed the whole island to her fathers enemy. *Diogenetus did as much, in the city where he dwelt for the love of Polixena; Medea for the love of Jason; she taught him to tame the fire-breathing brass-footed bulls, and kill the mighty dragon kept the golden fleece; and tore her little brother Absyrtus in pieces, that father Etes might have something to detain him, while she ran away with beloved Jason, &c. Such acts and scenes hath this tragic-comedy of love

MEMB. VI.

SUBJECT. I.—Cure of Love-Melancholy, by Labour, Dyet, Physick, Fasting, &c.

ALTHOUGH it be controverted by some, whether Love-Melancholy may be cured, because it is so irresistible and violent a passion; for as you know

* Pausanias Achae. 1. 7. * Megarensis amore flagrans. Lucian. Tom. 4. * Ovid.
* Furibundus putavit se videre imaginem puellae, et coram loqui blandiens illi, &c. * Juven.
belgicus, mund. vernal. 1615. Collum novacula aperuit, et inde expiravit. * Gotardus Arthus
utroque, et ipsa virgine frui non posset, ipsum et ipsam interfecit hoc a magistratu petens, ut in
sepulchro sepeliri possent. * Bocace. * Sedes eorum qui pro amoris impatientia pereunt.
Æneid. * Sal. Val. * Sabel. lib. 3. En. 6. * Curtius lib. 5. * Chalcocondilas de reb.
lib. 9. Nerei uxor Athenarum domina, &c. * Nicephorus, Greg. hist. lib. 8. Uxorem
liberos, et Michaelen filium videre abhorruit; Thessalonice amore captus, pronotarii filia, &c.
thenius Erot. lib. cap. 5. * Idem ca. 21. Gubernatoris filia Achillis amore capta civitatem p
* Idem cap. 9.

facilis descensus Avernus;
adum, superasque evadere ad auras;
opus est. | It is an easie passage down to hell,
 But to come back, once there, you cannot well.

the question, if it be taken in time, it may be helped, and by many lies amended. Avicenna *lib. 3. Fen. 1. cap. 23. et 24.* sets down pendious ways, how this malady may be eased, altered and expelled. 9 principal observations; Jason Pratensis prescribes eight rules sic, how this passion may be tamed; Laurentius 2 main precepts; Valleriola, Montaltus, Hildesheim, Langius, and others enform us and yet all tending to the same purpose. The sum of which y epitomize, (for I light my candle from their torches,) and enlarge n occasion, as shall seem best to me, and that after mine own The first rule to be observed, in subduing this stubborn and un- sion, is exercise and dyet. It is an old and well-known sentence, *re et Baccho friget Venus*; As an ^w idle sedentary life, liberall e great causes of it, so the opposite—labour, slender and sparing ontinual business, are the best and most ordinary means to prevent it.

as, periere Cupidinis artes,
neque jacent, et sine luce faces. | Take idleness away, and put to flight
 Are Cupids arts, his torches give no light.

Diana, Vesta, and the nine Muses, were not enamored at all, be- never were idle.

a blanditiæ appulstis ad has,
a nequitia venistis ad has,
a deliciæ obsidebitis has,
a has illecebræ, et procacitates,
piria, et oscula, et susurri,
aquas male sana corda amantum
a ebria fascinat venenis. | In vain are all your flatteries,
 In vain are all your knaveries,
 Delights, deceits, procacities,
 Sighs, kisses, and conspiracies,
 And what e're is done by art,
 To bewitch a lovers heart.

n to set upon those that are busie. 'Tis Savanarolas third rule, *in multis et magnis negotiis*; And Avicennas precept, *cap. 24. or rebus; res age, tutus eris.* To be busie still, and as ^z Guianerius out matters of great moment, if it may be. ^a Magninus adds, *Never out at the hours of sleep.*

^b et nō
e diem librum cum lumine, si non
imum studiis, et rebus honestis,
amore miser torquebere. | For if thou do'st not ply thy book,
 By candle-light to study bent,
 Employ'd about some honest thing,
 Envy or love shall thee torment.

physick then to be alwaies occupied, seriously intent.

ates rarius tenues subit,
stas eligens pestis domus,
e sanos vulgus affectus tenet? &c. | Why dost thou ask, poor folks are often free,
 And daynty places still molested be?

poor people fare coursly, work hard, go wollward and bare. *Non e suum paupertas pascat amorem*: ^d Guianerius, therefore, pre- patient to go with hair-cloth next his skin, to go bare-footed, and d in cold weather, to whip himself now and then, as monkes do, all, to fast. Not with sweet wine, mutton and pottage, as many nterbellies do, howsoever they put on Lenten faces, and whatsoever nd, but, from all manner of meat. Fasting is an all-sufficient it self; for as Jason Pratensis holds, the bodies of such persons berally, and live at ease, ^e are full of bad spirits and divels, *divelish no better physick for such parties, then to fast.* Hildesheim o this of hunger adds, ^f often baths, much exercise and sweat, and fasting, he prescribes before the rest. And 'tis indeed, our

^f. ^a Otium naufragium castitatis. Austin. ^b Buchanan. Hendecasyll. ^c Ovid. lib. 1. p. 16. circa res arduas exerceri. ^d Part. 2. c. 23. reg. San. His, præter horam somni, nulla seat. ^e Hor. lib. 1. epist. 2. ^f Seneca. ^g Tract. 16. cap. 18. Sæpe nudâ carne cili-empore frigido sine caligis: et nudis pedibus incedant, in pane et aquâ jejunent, sæpius se ant, &c. ^h Dæmonibus referta sunt corpora nostra, illorum præcipue qui delicatis ves-advolitant, et corporibus inhaerent; hanc ob rem, jejunium impendio probatur ad pudici- as sit attenuatus, balnei frequens usus et sudationes, cold baths, not hot, saith Magninus to dive over head and ears in a cold river, &c.

upon the ground covered with skins, as the Redshanks do on ha-
 themselves sparingly on one dish, which Guianerius would ha-
 put in practice; and if that will not serve, ^jGordonius *would ha-*
whipped, or to cool their courage, kept in prison, and there fed
 water, till they acknowledge their errour, and become of ano-
 imprisonment and hunger will not take them down, according t
 of that ^kTheban Crates, *time must wear it out; if time will not,*
is an halter. But this you will say, is comically spoken. H
 ing, by all meanes, must be still used; and as they must re-
 meats formerly mentioned, which cause venery, or provoke lus-
 use an opposite dyet. ^lWine must be altogether avoided of t
 So ^mPlato prescribes; and would have the magistrates ther-
 from it, for examples sake, highly commending the Carthag
 temperance in this kinde. And 'twas a good edict, a commen-
 that it were not done for some sinister respect, as those old
 stained from wine, because some fabulous poets had given ou-
 first from the bloud of the gyants; or, out of superstition,
 Turkes, but for temperance, it being *animæ virus et vitiorum,*
 it self if immoderately taken. Women of old for that cause, ⁿit
 were forbid the use of it; as severely punished for drinking
 adultery; and yong folks, as Leonicus hath recorded, Var. *hist.*
 88. out of Athenæus and others; and is still practised in Italy
 countries of Europe and Asia; as Claudius Minois hath well i-
 comment on the 23 embleme of Alciat. So choyce is to be mad
 Nec minus erucas aptum est vitare salaces,
 Et quicquid Veneri corpora nostra parat.
 Eringoes are not good for t
 And all lascivious meats m
 Those opposite meats which ought to be used, are, cowcur-
 purselan, water lillies, rue, woodbine, ammi, lettice, which Le-
 commend, *lib. 2. cap. 42.* and Mizaldus *hort. med.* to this p-
 or Agnus castus before the rest, which, saith ^oMagninus, ha-
 vertue in it. Those Athenian women, in their solemn feasts
 pheries, were to abstain nine dayes from the company of men
 time, saith Ælian, they laid a certain hearb named Hanea,

barren, as Sabellicus, in his Enneades relates of them. Which Salmuth. Tit. 10. de Herol. comment. in Pancirol. de nov. report. Mercurialis ear. lec. lib. 3. cap. 7. out of Hippocrates and Benzo, say still is in use amongst the Indians, a reason of which Langius gives, lib. 1. epist. 10.

Huc faciunt medicamenta Venerem sopientia, ut camphora pudendis alligata, et in brachâ gestata (quidem ait) membrum flaccidum reddit. Laboravit hoc morbo virgo nobilis, cui inter cætera præscripsit medicus, ut laminam plumbeam multis foraminibus pertusam, ad dies viginti portaret in dorso; ad exsiccandum vero sperma jussit eam quam parcissime cibari, et manducare frequenter coriandrum præparatum, et semen lactucæ et acetosæ, et sic eam a morbo liberavit. Porro impediunt et remittunt coitum folia salicis trita et epota, et si frequentius usurpentur ipsa in totum auferunt. Idem præstat topazius annulo gestatus, dexterum lupi testiculum attritum, et oleo vel aquâ rosatâ exhibitum Veneris tædium inducere scribit Alexander Benedictus: lac butyri commixtum et semen cannabis, et camphora exhibita idem præstant. Verbena herba gestata libidinem exstinguit, pulvisque ranæ decollatæ et exsiccatæ. Ad exstinguendum coitum, ungantur membra genitalia, et renes et pecten aquâ in quâ opium Thebaicum sit dissolutum; libidini maxime contraria camphora est, et coriandrum siccum frangit coitum, et erectionem virgine impedit; idem efficit sinapium ebibitum. Da verbenam in potu, et non erigetur virga sex diebus; utere menthâ siccâ cum aceto, genitalia illinita succo hyoscyami aut cicutæ, coitus appetitum sedant, &c. R seminis lactu portuc. lac. coriandri an 3j. menthæ siccæ 3 ss. sacchari albiss. 3 iij. pulveriscentur omnia subtiliter, et post ea simul misce aquâ Neunpharis, f. confec. solida in morsulis. Ex his sumat mane unum quum surgat. Innumera fere his similia petas ab Hildesheimio loco prædicto, Mizaldo, Portâ, cæterisque.

SUBJECT. II.—Withstand the beginnings; avoid occasions; change his place: fair and fowl meanes; contrary passions, with witty inventions: to bring in another, and discommend the former.

OTHER good rules and precepts are enjoined by our physicians, which if not alone, yet certainly conjoyned, may do much; The first of which is *obstare principiis*, to withstand the beginning; *Quisquis in primo obstetit, pepulitque amorem, tutus ac victor fuit*, he that will but resist at first, may easily be a conqueror at last. Baltazar Castilio l. 4. urgeth this prescript above the rest, *when he shall chance, (saith he) to light upon a woman, that hath good behaviour joyned with her excellent person, and shall perceive his eys, with a kind of greediness, to pull unto them this image of beauty, and carry it to the heart: shall observe himself to be somewhat increased with this influence, which moveth within: when he shall discern those subtil spirits sparkling in her eys, to administer more fuel to the fire, he must wisely withstand the beginnings; rowze up reason stupified almost; fortify his heart by all means, and shut up all those passages, by which it may have entrance.* 'Tis a precept which all concur upon.

^a Opprime dum nova sunt subitâ mala semina morbi,
Dum licet, in primo limine siste pedem.

Thy quick disease whilst it is fresh to-day,
By all means crush, thy feet at first step stay.

Which cannot speedier be done, then if he confess his grief and passion to some judicious friend *(qui tacitus ardet magis uritur*, the more he conceals, the greater is his pain) that by his good advice, may happily ease him on a sudden; and withal to avoid occasions, or any circumstance that may aggravate his disease; to remove the object by all means; for who can stand by a fire and not burn?

^b Seneca. * Cum in mulierem incidit, quæ cum formâ morum suavitatem conjunctam habet, et sui oculos perspenderit, formæ ad se imaginem cum aviditate quâdam rapere, cum eadem, &c. ^a Ovid. de met. lib. 1. * Æneas Silvius.

⁷ Sussillite obscuro et mittite istanc foras,
Quæ misero mihi amanti ebibit sanguinem.

'Tis good therefore, to keep quite out of her company; which Hierome so much labours to Paula, and his Nepotian; Chrysostome so much inculcates *in ser. in contubern.* Cyprian, and many other fathers of the church; Siracides in his ninth chapter; Jason Pratensis, Savanarola, Arnoldus, Valleriola, &c. and every physician that treats of this subject. Not only to avoid, as ⁸ Gregory Tholosanus exhorts, *kissing, dalliance, all speeches, tokens, love-letters and the like*; or, as Castilio, *lib. 4.* to converse with them, hear them speak, or sing, (*tolerabilius est audire basiliscum sibilantem*, thou hast better hear, saith ^h Cyprian, a serpent hiss) ⁱ those amiable smiles, admirable graces, and sweet gestures, which their presence affords.

^j Ne capita liment solitis morsiunculis,
Et his papillarum oppressiunculis
Abstineant : —

but all talk, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous book, or tale, that may administer any occasion of remembrance. ^k Prosper adviseth yong men not to read the Canticles, and some parts of Genesis, at other times; but for such as are enamored, they forbid, as before, the name mentioned, &c. especially all sight; they must not so much as come neer, or look upon them.

^l Et fugitare decet simulacra et pabula amoris,
Abstineret sibi atque alio convertere mentem.

Gaze not on a maid, saith Siracides, *turn away thine eys from a beautiful woman, c. 9. v. 5. 7. 8. averte oculos*, saith David, or if thou dost see them, as Ficinus adviseth, let not thine eye be *intentus ad libidinem*, do not intend her more then the rest: for as ^m Propertius holds, *Ipse alimenta sibi maxima præbet amor*, love as a snow-ball inlargeth it self by sight: but as Hierome to Nepotian, *aut æqualiter ama, aut æqualiter ignora*, either see all alike, or let all alone; make a league with thine eys, as ⁿ Job did; and that is the safest course; let all alone, see none of them. Nothing sooner revives, ^o or waxeth sore again, as Petrarch holds, *then love doth by sight. As pompe renews ambition; the sight of gold, covetousness; a beauteous object ut on fire this burning lust. Et multum saliens incitat unda sitim.* The sight of drink makes one dry, and the sight of meat increaseth appetite. 'Tis dangerous therefore to see. A ^p yong gentleman, in merriment, would needs put on his mistress cloaths, and walk abroad alone, which some of her suiters espying, stole him away for her that he represented. So much can sight enforce. Especially, if he have been formerly enamored, the sight of his mistress strikes him into a new fit, and makes him rave many dayes after.

— ^q Infirmis causa pusilla nocet,
Ut pæne extinctum cinerem si sulphure tangas,
Vivæ, et ex minimo maximus ignis erit:
Sic nisi vitabis quicquid renovabit amorem,
Flamma recrudescet, quæ modo nulla fuit.

A sickly man a little thing offends;
As brimstone doth a fire decay'd renewe,
And make it burn afresh, doth loves dead flames,
If that the former object it review.

Dr, as the poet compares it to embers in ashes, which the winde blows, *ut solet a ventis, &c.* a scald head (as the saying is) is soon broken; dry wood quickly kindles; and when they have been formerly wounded by sight, how can they by seeing but be inflamed? Ismenias acknowledgeth as much of himself, when he had been long absent, and almost forgotten his

^r Plautus gurgulio. ^s Tom. 2. lib. 4. cap. 10. Syntag. med. art. mirab. Vitentur oscula, tactus, sermo, scripta impudica, literæ, &c. ^t Lib. de singul. cler. ^u Tam admirabilem splendorem declinet. ^v Lib. de vit. cœlitus compar. cap. 6. ^w Lipsius hort. leg. lib. 3. antiq. lec. ^x Lib. 3. Eleg. 10. ^y Job. 31. Pepergi ædus cum oculis meis ne cogitarem de virgine. ^z Dial. 3. de contemptu mundi. Nihil facilius recrudescit quam amor; ut pompa visa renovat ambitionem, auri species avaritiam, spectata corporis forma incendit luxuriam. ^{aa} Seneca cont. lib. 2. cont. 9. ^{ab} Ovid. ^{ac} Met. 7. Ut solet a ventis dimenta resumere, queque parva sub inductâ latuit scintillâ favilla crescere; et in veteres agitata resurgere flammæ.

revent that, and all other inconveniences, which come by conference, as like. The best, readiest, surest way, and which all approve, is *locutio*, to send them several wayes; that they may neither hear of, see, nor opportunity to send to one another again, or live together *solū cum solō*, many Gilbertines. *Elongatio a patriā*, 'tis Savanarolas fourth rule, and Seneca's precept, *distrachatur ad longinquas regiones*, send him to travel. That which most run upon, as so many hounds with full cry; poets, philosophers, physicians, all; *mutet patriam, Valesius*; ^f as a sick man at be cured with change of ayr; Tully 4. *Tuscul.* The best remedy is these gone, Jason Pratensis: change ayr and soyl, Laurentius.

^g *littus amatum.*

^f *Utile finitimis abstinnisse locis.*

^g *Ovid. I procul, et longas carpere perge vias.*

^f — sed fuge, tutus eris.

ling is an antidote of love:

^h *Magnam iter ad doctas proficisci cogor Athenas,
Ut me longa gravi solvat amore via.*

For this purpose, saith ⁱPropertius, my parents sent me to Athens; time and place wear away pain and grief, as fire goes out for want of fuel. *Quantuliculus, animo tam procul ibit amor.* But so as they tarry out long enough; the yeer ^jXenophon prescribes Critobulus; *vix enim intra hoc tempus ab sanari poteris*; some will hardly be weaned under. All this ^kHeinsius inculcates, in an Epistle to his friend Primierus: First, fast; then, tarry; y, change thy place; fourthly, think of an halter. If change of place, or change of time, absence, will not wear it out with those precedent remedies, it will hardly be removed; but these commonly are of force. Felix Plater in *lib. 1.* had a baker to his patient, almost mad for the love of his daughter, and desperate; by removing her from him, he was in a short space cured. ^lDemetrius, a philosopher of Assyria, was a most dissolute liver in his youth; *palam inquit*, in love with all he met; but after he betook himself by his friends to his study, and left womens companie, he was so changed, that he was no more for plays, nor feasts, nor masks, nor songs, nor verses, fine arts, nor no such love toys: he became a new man upon a sudden; *tanti si priores oculos amisisset*, (saith mine ^mauthor) as if he had lost his former eyes.

Peter Godefridus, in the last chapter of his third book, hath a story out of Ambrose, of a yong man, that meeting his old love after long absence, on whom he had extreemly doted, would scarcely take notice of her: she wondred that he should so lightly esteem her, called him again, *lenibat dictis* *am*, and told him who she was, *Ego sum, inquit: At ego non sum ego*; he replied, he was not the same man: *proripuit sese tandem*, (as Dido from ⁿAeneas;) not vouchsafing her any farther parly, loathing his folly, shamed of that which formerly he had done. ^o*Non sum stultus ut ante Neera*, O Neera, put your tricks, and practise hereafter upon some other else; you shall befool me no longer. Petrarch hath such another tale, of a yong gallant that loved a wench with one eye, and for that cause, by his father's command, was sent to travel into far countries: *after some yeers, he returned; meeting the maid for whose sake he was sent abroad, asked her how, and what chance she lost her eye? no, said she, I have lost none, but you have lost yours*: signifying thereby that all lovers were blind, as Fabius saith, *res de formā judicare non possunt*, lovers cannot judge of beauty, nor of any thing else; as they will easily confess, after they return unto themselves, by some discontinuance or better advice; wonder at their own former madness, stupidity, blindness; be much abashed, and laugh at love,

^p *mutacione tanquam non convalescens curandus est. cap. 11.* ^q *Amorum l. 2.* ^r *Quisquis amat, a nocent; dies iugitudinem admittit, absentia delet. Ire licet procul hinc patriamque relinquere fines.*

^s *Lib. 3. eleg. 20.* ^t *Lib. 1. Socrat. memor. Tibi, O Critobule, consulo ut integrum annum absis,* ^u *Proalium est ut esurias. 2. Ut moram temporis opponas. 3. Et locum mutes. 4. Et de laqueo*

^v *Philostratus de vitis Sophistarum.*

^w *Virg. 6. Æn.*

^x *Buchanan.*

and call't an idle thing, condemn themselves that ever they should be so besotted or misled; and be heartily glad they have so happily escaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed, fair and fowl means; as to perswade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, newes, or some witty invention, to alter his affection; ^aby some greater sorrow to drive out the less, saith Gordonius, as that his house is on fire, his best friends dead, his mony stoln: ^bthat he is made some great governour, or hath some honour, office, some inheritance is befallen him; he shall be a knight, a baron, or by some false accusation, as they do to such as have the hickhop, to make them forget it. Saint Hierome, lib. 2. epist. 16. to Rusticus the monke, hath an instance of a yong man of Greece, that lived in a monastery in Ægypt, that by no labour, no continence, no perswasion could be diverted; but at last by this trick he was delivered. The abbot sets one of his convent to quarrel with him, and with some scandalous reproach or other to defame him before company, and then to come and complain first, the witnesses were likewise suborned for the plaintiffe. The yong man wept, and when all were against him, the abbot cunningly took his part, least he should be overcome with immoderate grief: but what need many words? By this invention he was cured, and alienated from his pristine love-thoughts. —Injuries, slanders, contempts, disgraces, —*spretæque injuria formæ*, are very forcible means to withdraw mens affections; *contumeliâ affecti amatores amare desinunt*, as ^cLucian saith; lovers reviled or neglected, contemned or misused, turn love to hate; ^dredeam? *Non si me obsecrat. I'll never love thee more. Egone illam, quæ illum, quæ me, quæ non?* So Zephyrus hated Hyacinthus because he scorned him, and preferred his corrival Apollo (*Palæphatus fab. Nar.*) he will not come again, though he be intreated. Tell him but how he was scoffed at behind his back, ('tis the counsel of Avicenna) that his love is false, and entertains another, rejects him, cares not for him, or that she is a fool, a nasty quean, a slut, a vixen, a scold, a divel, or which Italians commonly do, that he or she hath some loathsome filthy disease, gout, stone, strangury, falling-sickness; and that they are hereditary, not to be avoided; he is subject to a consumption, hath the pox, that he hath three or four incurable tetters, issues; that she is bald, her breath stinks, she is mad by inheritance, and so are all the kinred, an hair-brain, with many other secret infirmities (which I will not so much as name) belonging to women. That he is a hermaphrodite, an eunuch, imperfect, impotent, a spend-thrift, a gamester, a fool, a gull, a begger, a whoremaster, far in debt, and not able to maintain her, a common drunkard, his mother was a witch, his father hang'd, that he hath a wolfe in his bosome, a sore leg, he is a leper, hath some incurable disease, that he will surely beat her, he cannot hold his water, that he cries out or walks in the night, will stab his bed-fellow, tell all his secrets in his sleep, and that no body dare lye with him; his house is haunted with spirits, with such fearfull and tragicall things, able to avert and terrifie any man or woman living. Gordonius cap. 20. part. 2. hunc in modum consulit: *Paretur aliqua vetula turpissima aspectu, cum turpi et vili habitu: et portet subtus gremium pannum menstruaem, et dicat, quod amica sua sit ebriosa, et quod mingat in lecto; et quod est epileptica et impudica: et quod in corpore suo sunt excrementa enormes, cum fetore anhelitûs, et alia enormitates, quibus vetulae sunt edoctæ: si nolit his persuaderi, subito extrahat pannum menstruaem, coram facie portando, exclamando, talis est amica*

^a Annuncientur valde tristitia, ut major tristitia possit minorem obfuscare. ^b Aut quod sit factus senectus, aut habeat honorem magnum. ^c Adolescens Græcus erat in Ægypti cornobio, qui nullâ operâ magnitudine, nulla persuasione flammam poterat sedare: monasterii pater hac arte servavit. Insuper cuidam e sociis, &c. Flebat ille omnes adversabantur; solus pater callide opponere, ne abundantia tristitiæ absorberetur. Quid multa? hoc invento curatus est, et cogitationibus pristinis avocatus.

^d Ter. ^e Hypathia Alexandrina quendam se adamantem prolatis muliebribus pannis, et in eam conjecit amoris insanâ liberavit. Suidas et Eunapius.

et si ex his non demiserit, non est homo, sed diabolus incarnatus. Idem vicenna cap. 24. de curâ Ilishi, lib. 3. Fen. 1. Tract. 4. *Narrent res malas vetulæ, ex quibus abominationem incurrat, et res sordidas, et hoc sent.* Idem Arculanus cap. 16. in 9. Rhasis, &c.

shall, as they do discommend the old, for the better effecting a more alteration, they must commend another paramour, *alteram inducere*; him or her to be wooed, or woove some other that shall be fairer, of better better fortune, birth, parentage, much to be preferred: *Invenies nisi te hic fastidit Alexis*; by this means, which Jason Pratensis wisheth to turn the streame of affection another way, *Successore novo traditur amor*; or as Valesius adviseth, by subdividing to diminish it; as a river cut into many channels, runs low at last. *Hortor et ut pariter habeatis amicas*, &c. If you suspect to be taken, be sure, saith the author, to have two mistresses at once, or go from one to another: as he that from a good fire in cold weather is loth to depart from it, though in the room there be a better, which will refresh him as much; there's as much pleasure of *hæc* as *hic ignis*; or bring him to some publique shews, plays, games, where he may see variety, and he shall likely loath his first choice; him but to the next town, yea peradventure, to the next house; and as lost Oenones love by seeing Helena, and Cressida forsook Troilus by rising with Diomede, he will dislike his former mistress, and leave her behind him, as Theseus left Ariadne fast asleep in the Iland of Dia, to her fortune, that was erst his loving mistress. *Nunc primum Dorida amator contempsit*, as he said, Doris is but a doudy to this. As he that himself in a glass forgets his physiognomie forthwith, this flattering of love will be diminished by remove; after a little absence, it will be faded; the next faire object will likely alter it. A yong man, in Lucian, pittifully in love, he came to the theater by chance, and by seeing faire objects there, *mentis sanitatem recepit*, was fully recovered, and merrily home, as if he had taken a dram of oblivion. A mouse (saith the zoologer) was brought up in a chest, there fed with fragments of bread and cheese, thought there could be no better meat, till coming forth at last, feeding liberally of other variety of viands, loathed his former life: like this fable by thy self. Plato, in his seventh book *De Legibus*, hath a pretty fiction of a city under ground, to which by little holes, some small of light came; the inhabitants thought there could not be a better place, and at their first coming abroad, they might not endure the light, *ager-solem intueri*; but after they were accustomed a little to it, they desired their fellows misery that lived under ground. A silly lover is in like manner; none so fair as his mistress at first; he cares for none but her; yet awhile, when he hath compared her with others, he abhors her name, and memory. 'Tis generally true; for as he observes, *Priorem flammæ novus ignis extrudit; et ea multorum natura, ut præsentis maxime*, one fire drives out another: and such is womens weakness, that they commonly, him that is present. And so do many men (as he comendeth) he loved Amye till he saw Floriat, and when he saw Cynthia, forgat both: but faire Phillis was incomparably beyond them all; Cloris surdured her; and yet when he espied Amarillis, she was his sole mistress; O Amarillis; *quam procera, cupressi ad instar, quam elegans, quam delecta*, &c. how lovely, how tall, how comely she was, (saith Polemius) till he saw another, and then she was the sole subject of his thoughts. In conclu-

enazola reg. 5. Vir. Ecl. 2. Distributio amoris fiat in plures, ad plures amicos animum applicat. Ovid. Hyginus sab. 43. Petronius. Lib. de salt. E theatro egressus hilaris, ac si acuum oblivionis bibisset. Mus in cistâ natus, &c. In quem e specu subterraneo modicum lucis ar. Deplorabant eorum miseriam, qui subterraneis illis locis vitam degunt. Tatius lib. 6.

show them such absurdities, inconveniences, which usually follow; which their blindness, fury, or will not apprehend through weakness, will not close themselves, to give ear to friendly admonition, (saith Tryphena to love-sick Charmides in the *Amores*; peradventure, *I can ease thy minde*, &c. *quit*; and so without question she might, and so be capable of good counsel, and will hear at least,

is either an honest woman or a whore. If dishonest, I will catechize to him that 5. of Solomons Prov. Eccclus. 26. in his book of Abel and Cain; Philo Judæus *de mercede* in *Amores*; Espencæus, and those three books of Pet. *de amoribus*; Æneas Silvius tart epistle, which he wrote to Nicholas of Wartburge, which he calls *medelam illiciti amoris*, &c. as an whore, as he saith, *but a poller of youth, a ruine of men, a devourer of patrimonies, a downfal of honour, fodder for the gate of death, and supplement of hell?* *Talis amor est laqueus*, a bitter hony, sweet poyson, delicate destruction, a voluntary *commixtum cœnum, sterquillinium*. And as Pet. Aretines Lucretia, quean, confesseth; *Gluttony, anger, envy, pride, sacrilege, theft, were all born that day that a whore began her profession*: for, as it, her pride is greater then a rich churls, she is more envious then as malicious as melancholy, as covetous as hell. *If from the world any were mala, peior, pessima, bad in the superlative is a whore; how many have I undone, caused to be wounded, slain! a, thou seest what I am without, but within, God knows, a puddle, a sink of sin, a pocky quean*. Let him now that so dotes, meditate; let him see the event and success of others, Sampson, Hercules, &c. those infinite mischiefs attend it; if she be another mans wives, 'tis abominable in the sight of God and men; adultery is excommunicated in Gods commandment, a mortal sin, able to endanger his life; if he be such a one that fears God, or have any religion, he will eschew the loathsomness of his own fact. If he love an honest maid, 'tis to marry her; if to abuse, 'tis fornication, a fowl fact, (though the light of it) and almost equal to adultery itself. If to marry, let him wisely consider what he takes in hand; look before he leap, (as the saying is), or settle his affections, and examine, first, the party and condition of her, whether it be a fit match, for fortunes, yeers, parentage, other circumstances, *an sit suæ Veneris*. Whether it be likely to last, if not, let him wisely stave himself off at the first; curb in his passion, and moderate his desire, by thinking of some other subject, or cogitations. Or if it be not for his good, as Æneas forewarned by a dream, left Didos love, and in all hast got him to sea:

Mnesthea, Sergestumque yocat, fortemque Cloanthum,

Classem aptent taciti jubeat—

though she did oppose with vows, tears, prayers, and imprecation,

— nullis ille movetur

Fletibus, aut illas voces tractabilis audit;

Mercury-reason rule thee against all allurements, seeming delights,

bal. meret. Fortasse etiam ipsa ad amorem istum nonnulli contulero. *Quid enim meretrix, is expilatrix, virorum rapina seu mors; patrimonii devoratrix, honoris perniciēs, pabulum dissolutis, inferni supplementum?* *Sanguinem hominum sorbet.* *Contemplatione Idiotæ imen vitæ, mors blanda, mel felleum, dulce venenum, perniciēs delicata, malum spontaneum, enodidasc, dial. Ital. Gula, ira invidia, superbia, sacrilegia, latrocinia, carceres, eo die nata sunt, meretrix professionem fecit. Superbia major quam opulenti rusticis, invidia quam lulis veneris; centior melancholiâ, avaritiâ in immensum profunda.* *Qualis extra sum vides, qualis intra*

Virg.

undecent a thing it is ! as Lycinus, in * Lucian, told Timolau
crook-nosed knave, to marry a yong wench ; how odious a
an old leacher ! what should a bald fellow do with a comb
with a pipe, a blind man with a looking-glass, and thou v
How absurd is it, for a yong man to marry an old wife, for
But put case, she be equal in yeers, birth, fortunes, and othe
pondent, he doth desire to be coupled in marriage, which
estate, but for what respects ? Her beauty, belike, and con
that is commonly the main object ; she is a most absolute
least ; *Cui formam Paphia, et Charites tribuere decorem* ;
affirm as much ? Or is it an error in his judgement ?

² Fallunt nos oculi vagique sensus,
Oppressâ ratione mentiuntur.

our eys and other senses will commonly deceive us. It ma
self, upon a more serious examination, or after a little abse
faire as she seems. *Quædam videntur et non sunt* ; compa
standing by, 'tis a touch-stone to try ; confer hand to hand, b
to face, eye to eye, nose to nose, neck to neck, &c. exami
itself, then altogether, in all postures, several sites, and t
likest her. It may be, not she that is so faire, but her coats
in her cloaths, and she will seem all out as faire ; as the 3 po
separate her from her cloaths : suppose thou saw her in a b
or else dressed in some old hirsute attires out of fashion, fo
raiment, besmeared with soot, colly, perfumed with opopo
assa fœtida, or some such filthy gums ; dirty, about some o
other : or, in such a case as * Brassivola, the physician, fo
patient, after a potion of hellebor, which he had prescri
terram depositis, et ano versus cælum elevato (ac si videret
Aristophanes, qui geometricas figuras in terram scribens, tu
debat) atram bilem in album parietem injiciebat, adeoqu
et se deturpabat, ut, &c. all to bewrayed, or worse ; if thou
wouldst thou affect her as thou dost ? Suppose thou behelde
morning, in cold weather, in some passion or perturbation.

terquilinium nunquam vidisti. Follow my counsell; see her undrest; if it be possible, out of her attires; *furtivis nudatam coloribus*; it she is like *Æsops jay*, or ^d *Plinies cantharides*; she will be loathsome, thou wilt not endure her sight: or suppose thou saw'st her sick, a consumption, on her death-bed, skin and bones, or now dead, *erat gratissimus amplexus*, as Bernard saith, *erit horribilis aspectus; dolet, sed olet, quæ redolere solet.* As a posie, she smels sweet, is fresh and faire one day, but dried up, withered, and stinks another. All Nireus, by that Homer so much admired, once dead, is more detestable than Thersites; and Solomon deceased, as ugly as Marcolphus: thy mistress, that was erst *Charis charior ocellis*, dearer to thee than eyes, once sick or departed, is *Vili vilior æstimata cæno*, worse than any dunghill. Her embraces were not so acceptable, as now her looks be: thou hadst better behold a Gorgons head than Helenas carkass. We are of opinion, that to see a woman naked, is able of itself to alter affection; and it is worthy of consideration, saith ^f Montaigne, the Frenchman, in his *Essaies*, that the skilfullest masters of amorous dalliance, appoint remedy of venereous passions; a full survey of the body: which the poet describes.

*ad obscurnas in aperto corpore partes
at, in cursu qui fuit, hæsît amor.*

[The love stood still, that ran in full career,
When once it saw those parts should not appear.

Reported of Seleucus, king of Syria, that seeing his wife Stratonices bald, she was undressing her by chance, he could never affect her after. And Lullius, the physician, spying an ulcer or canker in his mistress whom he so dearly loved, from that day following abhor'd the looks

Philip, the French king, as *Neubrigensis lib. 4. cap. 24.* relates it, the king of Denmarks daughter; ^h *and after he had used her as a night, because her breath stunk, they say, or for some other secret sent her back again to her father.* Peter Mattheus, in the life of Lewis the tenth, findes fault with our English ⁱ *Chronicles*, for writing how the king of Scots daughter, and wife to Lewis the 11. French king, *graveolentiam oris*, rejected by her husband. Many such matches are by-respects, or some seemly comeliness, which after hony-moon is turn'd to bitterness: for burning lust is but a flash, a gunpowder passion; and oft follows in the highest degree, dislike and contempt.

— Cum se cutis arida laxat,
Fiunt obscuri dentes.

They waxe old, and illfavoured, they may, commonly, no longer abide — *Jam gravis es nobis*, be gone, they grow stale, fulsome, loathsome, thou art a beastly filthy quean; ^k *Faciem, Phæbe, cacantis habes.* *Saturni podex*, withered and dry; *insipida et vetula*, — ^l *Te quia irpant, et capitis nives*, (I say) *be gone*; ^m *portæ patent, proficiscere.* But you will infer, your mistress is compleat; of a most absolute form, no exceptions can be taken at her; nothing may be added to her person, nothing detracted; she is the mirror of women for her beauty, sweet and pleasant grace; unimitable, *meræ deliciæ, meri lepores*, she is *etiam Veneris, Gratiarum pyxis*, a mere magazine of naturall perfection: she hath all the Veneres, and Graces, — *mille faces et mille figuras*, part absolute and compleat. ⁿ *Lætæ genas, lætæ os roseum, vaga lucta*: to be admired for her person, a most incomparable unmatched *urea proles, ad simulachrum alicujus numinis composita; a Phœnix,*

at 11. cap. 35. A fly that hath golden wings but a poisoned body. * Buchanan, *Hendecasyll.*
Rem. Seb. * Ovid. 2. rem. * Post unam noctem, incertum unde offensam cepit, propter
sus spiritum alii dicunt, vel latentem fœditatem, repudiavit; rem faciens plane illicitam, et regni
ultimam indecoram. ^h Hall and Grafton, belike. ⁱ Juvenal. ^j Mart. ^k Tully in *Cat.*
13. lib. 4. ^l Læchæus.

Love is deceitful, and beauty is vanity, Prov. 31. 30.

^a*Vitrea gemmula, fluxaque bullula, candida forma est, Nix, rosa, ros, fumus, ventus et aura, nihil.* | *A brittle jem, bubble is beauty
A rose, dew, snow, smoke, wind*

If she be faire, as the saying is, she is commonly a fool: if *sequiturque superbia formam*; or dishonest, *rara est concordia pudicitiae, can she be faire and honest too?* ¹Aristo, the son of a Spartan lass, the fairest lady in all Greece, next to Helen's conditions, the most abominable and beastly creature of the world. I would wish thee to respect, with Seneca, "not her person, *Will you say that's a good blade which hath a guilded scabbard with gold and jewels? No; but that which hath a good edge, a tempered mettle, able to resist.* This beauty is of the body and is that, but as ²Gregory Nazianzen telleth us, *a mock of time* or as Boethius, "as mutable as a flower, and 'tis not nature's most part, the infirmity of the beholder. For ask another, the matter: *Dic mihi per gratias qualis tibi videtur*, I pray thee thou likest my sweet-heart, (as she asked her sister in Aristæus) *so much admire; me thinks he is the sweetest gentleman, that I that ever I saw: but I am in love, I confess,* (nec pudet fati *therefore well judge.* But, be she faire indeed, golden-haired, Bathillus, (to examine particulars) she have ³*Flammeolos lacteola*; a pure sanguine complexion, little mouth, corall lips, soft and plump neck, body, hands, feet, all faire and lovely disposed of all graces, elegances, an absolute peece;

^a*Lumina sint Melitæ Junonia, dextra Minervæ,
Mamillæ Veneris, sura maris dominæ, &c.*

Let ^aher head be from Prague, paps out of Austria, belly from Brabant, hands out of England, feet from Rhine, buttocks from Spain, let her have the Spanish gate, the Venetian tyre, Italian and endowments;

^b*Candida sideris ardescant lumina flammis,
Sudent colla rosas, et cedat crinibus aurum,
Mellea purpureum depromant ora ruborem:*

*Fulgeat, ac Venerem celestis
Forma Deorum omnis, &c.*

Let her be such a one throughout, as Lucian deciphereth in his

heat or cold, marres all in an instant, disfigures all: child-bearing, old age, that tyrant time will turn Venus to Erynnis; raging time, care, rivels her upon a sudden; after she hath been married a small while and the black ox hath trodden on her toe, she will be so much altered, and wax out of favour, thou wilt not know her. One growes too fat, another too lean, &c. modest Matilda, pretty pleasing Peg, sweet singing Susan, mincing merry Moll, dainty dancing Doll, neat Nancy, jolly Jone, nimble Nel, kissing Kate, bounding Besse with black eyes, fair Phillis with fine white hands, fiddling Franck, tall Tib, slender Sib, &c. will quickly loose their grace, grow fulsome, stale, sad, heavy, dull, sour and all at last, out of fashion. *Ubi jam vultus argutia, suavis suavitatio, blandus risus, &c.* Those fair sparkling eyes will look dull, her soft corall lips will be pale, dry, cold, rough, and blew, her skin rugged, that soft and tender *superficies* will be hard and harsh, her whole complexion change in a moment, and as ^cMatilda writ to king John,

I am not now as when thou saw'st me last,
That favour soon is vanished and past;

That rosie blush lapt in a lilly vale,
Now is with morpheu overgrown and pale.

Tis so in the rest; their beauty fades as a tree in winter, which Dejanira hath elegantly expressed in the poet;

^dDeforme solis aspiciis truncis nemus?
Sic nostra longam forma percurrens iter,
Dependit aliquid semper, et fulget minus;
Malique minus est quicquid in nobis fuit,
Olim pectus cecidit, et partu labat,
Materque multum rapuit ex illa mihi,
Etas citato senior eripuit gradu.

And as a tree that in the green wood grows,
With fruit and leaves, and in the summer blows,
In winter like a stock deformed shoves:
Our beauty takes his race and journey goes,
And doth decrease, and loose, and come to nought,
Admir'd of old, to this by child-birth brought:
And mother hath bereft me of my grace,
And crooked old age coming on a pace.

To conclude with Chrysostome, ^eWhen thou seest a faire and beautifull person, a brave Bonaroba, a bella Donna, quæ salivam moveat, lepidam pællam et quam tu facile ames, a comely woman, having bright eyes, a merry countenance, a shining lustre in her look, a pleasant grace, wringing thy soule, and increasing thy concupiscence; bethink with thy self that it is but earth thou lovest, a meer excrement which so vexeth thee, which thou so admirest, and thy raging soule will be at rest. Take her skin from her face, and thou shalt see all loathsomeness under it; that beauty is a superficiall skin and bones, nerves, sinewes: suppose her sick, now revel'd, hoarie-headed, hollow-cheeked, old; within she is full of filthy fleame, stinking, putride, excrementall stuffe; snot and snevill in her nostrills, spittle in her mouth, water in her eyes, what filth in her brains, &c. Or take her at best, and look narrowly upon her in the light, stand nearer her, nearer yet, thou shalt perceive almost as much, and love less, as ^fCardan well writes, *minus amant qui acute vident*, though Scaliger deride him for it: If he see her near, or look exactly at such a posture, whosoever he is, according to the true rules of symmetry and proportion, those I mean of Albertus Durer, Lomatius and Tasnier, examine him of her. If he be *elegans formarum spectator*, he shall finde many faults in physiognomy, and ill colour; if form, one side of the face likely bigger then the other; or crooked nose, bad eyes, prominent veines, concavities about the eyes, wrinkles, pimples, redde streaks, frechons, hairs, warts, neves, inequalities, roughness, scabredity, paleness, yellowness, and as many colours as are in a turkicocks neck, many indecorums in their other parts; *est quod desideres, est quod amputes*, one leers, another frownes, a third gapes, quints, &c. And 'tis true that he saith, ^g*Diligenter consideranti raro facies absoluta, et quæ vitio caret*, seldom shall you finde an absolute face without fault, as I have often observed; not in the face alone, is this defect

^a M. Drayton.

^b Senec. act. 2. Herc. Oetens.

^c Vides venustam mulierem, fulgidum habentem benivum, vultu hilari coruscantem, eximium quendam aspectum et decorem prae se ferentem, urentem mentem tuam et concupiscentiam agentem; cogita terram esse id quod amas, et quod admiraris stercus, et quod te urit, &c. cogita illam jam senescere, jam rugosam cavis genis, ægotam; tantis sordibus intus plena est, pituita, stercore: reputa quid intra nares, oculos, cerebrum gestat, quas sordes, &c.

^d Subtil. 13.

^e Cardan, subtil. lib. 13.

or disproportion to be found; but in all the other parts of body and minde; she is faire indeed, but foolish; pretty, comely and decent, of a majesticall presence, but peradventure imperious, dishonest, *acerba, iniqua, self-wild*: she is rich, but deformed; hath a sweet face, but bad carriage; no bringing up; a rude and wanton flurt, a neat body she hath, but it is a nasty queue otherwise, a very slut, of a bad kinde. As flowres in a garden have colour some, but no smell, others have a fragrant smell, but are unseemly to the eye; one is unsavoury to the taste, as rue; as bitter as wormwood, and yet a most medicinall cordiall flowre, most acceptable to the stomach; so are men and women; one is well qualified, but of ill proportion, poor and base: a good eye she hath, but a bad hand and foot, *fæda pedes et fæda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body and minde, I advise thee to enquire of all. See her angry, merry, laugh, weep, hot, cold, sick, sullen, dressed, undressed, in all attires, sites, gestures, passions, eat her meales, &c. and in some of these you will surely dislike. Yea, not her onely, let him observe, but her parents, how they carry themselves: for what deformities, defects, incumbrances of body or minde, be in them at such an age, they will likely be subject to, be molested in like manner; they will *patrizare* or *matrizare*. And with all let him take notice of her companions, *in convictu* (as Quiverra prescribes) *et quibuscum conversetur*, whom she converseth with. *Noscitur ex comite, qui non cognoscitur ex se*. According to Thucydides, she is commonly the best, *de quo minimus foras habetur sermo*, that is least talked of abroad. For if she be a noted reveller, a gadder, a singer, a pranker or dancer, then take heed of her. For what saith Theocritus?

At vos festivæ ne ne saltate puellæ,
En, malus hircus adest in vos saltare paratus.
Yong men will do it, when they come to it.

Fawnes and satyres will certainly play wrecks, when they come in such wanton Bacchos Elenoras presence. Now when they shall perceive any such obliquity, indecency, disproportion, deformity, bad conditions, &c. let them still ruminate on that, and as ^b Hædus adviseth out of Ovid, *earum mendas notent*; note their faults, vices, errors, and think of their imperfections; 'tis the next way to divert and mitigate loves furious head-strong passions; as a peacocks feet and filthy comb, they say, make him forget his fine feathers, and pride of his tail; she is lovely, faire, well favoured, well qualified, courteous and kinde;

But if she be not so to me,
What care I how kinde she be?

I say with ^c Philostratus, *formosa aliis, mihi superba*; she is a tyrant to me, and so let her go. Besides these outward neves, or open faults, errors, there be many inward infirmities, secret &c. some private, (which I will omit) and some more common to the sexe; sullen fits, evil qualities, filthy diseases, in this case fit to be considered. *Consideratio fæditatis mulierum* (menstruæ imprimis), quam immundæ sunt, quam Savonarola proponit regulâ septimâ, penitus observandam. Et Platina, dial. *Amoris, fuscæ perstringit*. Lædovicus Boncialus *mulieb. lib. 2. cap. 2.* Pet. Hædus, Albertus, *et infiniti fere medici*. ^d A lover in Calcagninus apologies, wished with all his heart, be were his mistress ring, to hear, embrace, see, and do I know not what; O thou fool, quoth the ring, if thou wer'st in my room, thou shouldst hear, observe, and see *pudenda et pœnitenda*; that which would make thee loath and hate her; yea, peradventure, all women for her sake.

I will say nothing of the vices of their mindes, their pride, envy, inconstancy, weakness, malice, selfwill, lightness, insatiable lust, jealousy; *Ecclus. 25. 13.*

^b Lib. de contem. amoribus. Earum mendas volvant animo, sæpe ante oculos constituant, sæpe damnet.
^c In deliciis. ^d Quum amator anulum se amicæ optaret, ut ejus amplexu frui posset, &c. O te miserum. ait anulus, si meas vices obires, videres, &c. nihil non odio dignum observares.

ice to a womans; no bitterness like to hers. Eccles. 7. 26. and as the
 thor urgeth, Prov. 31. 10. Who shall finde a vertuous woman? He
 question of it. ^k *Neque jus neque bonum, neque æquum sciunt,*
^j *rejus, prosit obsit, nihil vident, nisi quod libido suggerit.* They know
 good nor bad, be it better or worse (as the comicall poet hath it)
 all or hurtfull, they will do what they list.

^l *Insidie humani generis, querimonia vitæ,
 Exuvie noctis, durissima cura diel,
 Pœna virum, nex et juvenum, &c.*

that purpose were they first made, as Jupiter insinuates in the ^m poet.

that bold Prometheus stole from me,
 these cal'd women shall revenged be;

On whose alluring and enticing face,
 Poor mortalls doting, shall their death embrace.

as Diogenes concludes in Nevisanus, *Nulla est fœmina quæ non ha-*
 bet: they have all their faults.

ch of them hath some vice,
 full of villany,
 hath a liquorish eye;

If one be full of wantonness,
 Another is a Childeress.

ander was drowned, the inhabitants of Sestos consecrated Heros
 to Anteros; *Anteroti sacrum*; ^o and he that had good successe in
 should light the candle; but never any man was found to light it;
 can refer to nought, but the inconstancy and lightness of women.

ousand, good there is not one;
 proud, unthankfull and unkinde,
 y hearts careless of others moane,

In their own lusts carried most headlong blinde.
 But more herein to speak, I am forbidden;
 Sometime, for speaking truth, one may be chidden.

willing, you see, to prosecute the cause against them, and therefore
 d you mistake me not; ^a *matronam nullam ego tango*; I honour the
 h all good men, and as I ought to do. Rather then displease them,
 untarily take the oath which Mercurius Britanicus took, *Viragin. des-*
^{2. fol. 95.} *Me nihil unquam mali nobilissimo sexui, vel verbo, vel*
^{ch} *chinaturum, &c.* Let Simonides, Mantuan, Plotina, Pet. Aretine, and
 nen-haters bare the blame, if ought be said amiss: I have not writ a
 hat which might be urged out of them and others; ^r *non possunt in-*
^{mes, et satiræ in fœminas scriptæ, uno volumine comprehendi.} And
 ch I have said (to speak truth) no more concerns them then men;
 omen be more frequently named in this Tract. (To apologize once
 am neither partiall against them, or therefore bitter: what is said of
^{nutato nomine,} may most part, be understood of the other. My words
^{Passus} picture, in ^s Lucian; of whom, when a good fellow had bespoke
 to be painted with his heels upwards, tumbling on his back, he made
 ant: now, when the fellow came for his peece, he was very angry,
 it was quite opposite to his minde; but Passus instantly turned the pic-
 cle down, shewed him the horse at that site which he requested, and
 him satisfaction. If any man take exception at my words, let him
 name, read him for her, and 'tis all one in effect.

o my purpose: If women in generall be so bad, and men worse then
 at a hazard is it to marry? where shall a man finde a good wife, or a
 good husband? A woman, a man may eschue, but not a wife: wed-
 doing (some say), marrying, marring; wooing, woing: ^t *a wife is a*
^{ectick,} as Scaliger calls her, *and not to be cured but by death*, as out-
 der, Athenæus addes,

In pelagus te jactis negotiorum, —
 Non Lybium, non Ægæum, ubi, ex triginta non pereunt
 Tria navigia: ducens uxorem servatur prorsus nemo.

adest into a sea it self of woes;
 he and Ægean, each man knows,

Of thirty, not three ships are cast away:
 But on this rock not one escapes, I say.

ut. act. 4. sc. 1.

^l Læchæus.

^m See our English Tatius, li. 1.

ⁿ Chaucer in Romant of

^o Qui se facilem in amore probârît, hanc succendit. At qui succendat, ad hunc diem repertus
 agnitus. ^p Ariosto. ^q Hor. ^r Christoph. Fonseca. ^s Encom. Demosthen. ^t Febris
 et non nisi morte avellenda.

essence, as he sate in purple robes, crowned, with his scepter, &c. in his hall seat, the poor men were so amazed, enamored, and taken with the poet, that they were *per tasi domestici et pristini tyrotarichi*; weary and famed of their own sordidity and manner of life. They would all be English with; who but English! but when they had now submitted themselves, and lost their former liberty, they began to rebell, some of them, others repent what they had done, when it was too late. 'Tis so with us batchelors, when we and behold those sweet faces, those gaudy shewes that women make, serve their pleasant gestures and graces, give ear to their Siren tunes, see in dance, &c. we think their conditions are as fine as their faces; we are in with dumb signes, in *amplexum ruimus*; we rave, we burn, and would be married. But when we feel the miseries, cares, woes, that accompany we make our moane, many of us, cry out at length and cannot be released. This be true now, as some out of experience will inform us, farewell wiving my part; and as the comical poet merrily saith,

*Perdatur ille pessime qui foeminam
Hæret secundus, nam nihil primo improcor!
Ignarus ut puto mali primus fuit.*

* Fowl fall him that brought the second match to
passe;
The first I wish no harm, poor man, alas,
He knew not what he did, nor what it was.

What shall I say to him that marries again and again? *Stulta maritali qui
irrigit oru capistro.* I pity him not; for the first time he must do as he
wishes, bear it out sometimes by the head and shoulders, and let his next
neighbour ride, or else run away, or as that Syracusian, in a tempest, when
ponderous things were to be exonerated out of the ship, *quia maximum
onus erat*, fling his wife into the sea. But this I confesse is comically
spoken, and so I pray you take it. In sober sadness, marriage is a bond-
age, a thralldom, a yoke, a hinderance to all good enterprises; *he hath mar-
ried a wife, and cannot come*; a stop to all preferments; a rock on which
many are saved, many impinge and are cast away: not that the thing is
evil in it self, or troublesome, but full of all contentment and happiness; one
of the three things which please God, *when a man and his wife agree to-
gether*; an honorable and happy estate; who knows it not? If they be sober,
be honest, as the poet infers;

* Si commodos nanciscantur amores,
Nullum his abest voluptatis genus.

If fitly matcht be man and wife,
No pleasure's wanting to their life.

It is to indiscreet sensuall persons, that as brutes are wholly led by sense,
is a ferall plague; many times an hell it self; and can give little or
content, being that they are often so irregular and prodigious in their
affections, so diverse in their affections. *Uxor nomen dignitatis, non voluptatis*,
he said, a wife is a name of honour, not of pleasure: she is fit to bear
office, govern a family, to bring up children, sit at bords end and
weave; as some carnal men think and say, they had rather go to the stews,
have now and then a snatch as they can come by it, borrow of their
neighbours, then have wives of their own; except they may, as some princes
and great men do, keep as many curtisans as they will themselves; fly out
of tune, *Permollere uxores alienas*, Or that polygamy of Turkes; or *Lex
Lia*, which Cæsar once inforced in Rome (though Levinus Torrentius and
others suspect it) *uti uxores quot et quas vellent licerit*, that every great
man might marry, and keep as many wives as he would; or Irish divorcement
were in use: but as it is, 'tis hard, and gives not that satisfaction to these
carnal men, beastly men as too many are. ^k What still the same? to be tied
to one, be she never so faire, never so vertuous, is a thing they may not en-

^a Epulus in Crisil. Athenæus dypnosophist. l. 13. c. 3.

^b Translated by my brother Ralfe Burton.

^c Erenal. ^d Hæc in speciem dicta cave ut credas.

^e Batchelors alwayes are the bravest men. Bacon.

^f Ask eternity in memory, not in posterity, like Epaminondas, that instead of children, left two great victo-

^g Behind him, which he called his two daughters. ^h Ecclus. 28. ⁱ Euripides Andromach. ^j Ælius

^k Trus imperator Spar. vit. ejus. ^l Hor. ^m Quod licet, ingratum est.

ⁿ For better for worse, for richer

^o poorer, in sickness and in health, &c. tis durus sermo to a sensuall man.

ture, to love one long. Say thy pleasure, and counterfeit as thou
^m Parmeno told Thais; *Neque tu uno eris contenta*, one man will
 please thee; nor one woman many men: But as ⁿ Pan replied to his
 Mercury, when he asked whether he was married, *Nequaquam pater,*
enim sum, &c. No father, no, I am a lover still, and cannot be content
 one woman. Pythias, Eccho, Menades, and I know not how many
 were his mistresses; he might not abide marriage. *Varietas delectat*
 loathsome and tedious; what one still? which the satyrist said of Ibe
 verified in most:

^a Unus Iberinā vir sufficit? ocyus illud
 Extorquebis ut hæc oculo contenta sit uno.

^b 'Tis not one man will serve her by her w
 As soon shee'll have one eye as one man s

As capable of any impression as *materia prima* it self, that still desir
 formes; like the sea, their affections ebbe and flowe. Husband is a cl
 some to hide their villany; once married, she may flye out at her pla
 the name of husband is a sanctuary to make all good. *Eo ventum*
Seneca) ut nulla virum habeat, nisi ut irritet adulterum. They are ri
 straight as true Trojans as mine hostess daughter, that Spanish we
^p Ariosto; as good wives as Messalina. Many men are as constant
 choyce, and as good husbands as Nero himself; they must have their p
 of all they see; and are, in a word, far more fickle then any woman.

For either they be full of jealousy,
 Or masterfull, or loven novelty, &c.

Good men have often ill wives, as bad as Xantippe was to Socrates, I
 to St. Lues, Isabella to our Edward the second: and good wives
 often matched to ill husbands; as Mariamne to Herod, Serena to Diod
 Theodora to Theophilus, and Thyra to Gurmunde. But I will say r
 of dissolute and bad husbands, of batchelors and their vices; their
 qualities are a fitter subject for a just volume, too well known alr
 every village, town and city; they need no blazon: and lest I should
 any matches, or dishearten loving maids, for this present, I will let
 passe.

Being that men and women are so irreligious, depraved by nat
 wandering in their affections, so brutish, so subject to disagreement,
 observant of marriage rites, what shall I say? If thou beest such a c
 thou light on such a wife, what concord can there be, what hope of
 ment? 'tis not *conjugium* but *conjurgium*; as the reed and ferne in the
 bleme, avers and opposite in nature: 'tis twenty to one thou wilt not
 to thy contentment: but as in a lottery forty blanks were drawn comme
 one prize, out of a multitude you shall hardly choose a good one: a sm
 hence, then, little comfort.

^r Nec integrum unquam transiges lætus diem.

If he or she be such a one,
 Thou hadst much better be alone.

If she be barren, she is not——&c. If she have ^s children, and thy s
 not good, though thou be wary and circumspect, thy charge will und
 ——*fecundā domum tibi prole gravabit*; thou wilt not be able t
 them up; ^t and what greater misery can there be, then to beget child
 whom thou canst leave no other inheritance but hunger and thirst?
fames dominatur, strident voces rogantium panem, penetrantes pat
 what so grievous as to turn them up to the wide world, to shift for
 selves? No plague like to want: and when thou hast good mean
 art very carefull of their education, they will not be ruled. Think

^a Ter. act. 1. sc. 2. Eunuch. ^b Lucian. Tom. 4. Neque cum unā aliquā rem habere contentu
^c Juvenal. ^d Lib. 28. ^e Camerar. 82. cent. 3. ^f Simonides. ^g Children make misfort
 bitter. Bacon. ^h Heinsius Epist. Primiero. Nihil misertius quam procreare liberos, ad quos n
 reditate tuā pervenire videas, præter famem et sitim. ⁱ Christoph. Fonseca.

Id proverb, Ἡρώων τέκνα πῆματα, *Heroum filii noxæ*, great mens sons
 do well; *O utinam aut cælebs mansissem, aut prole carerem!*
 O utinam aut cælebs mansissem, aut prole carerem! Suetonius. Jacob had his Ruben, Simeon, and Levi:
 an Amnon, an Absolon, Adoniah; wise mens sons are commonly fools, in-
 ch that Spartian concludes, *Neminem prope magnorum virorum optimum*
sem reliquisse filium; *They had been much better to have been childless.
 so common in the middle sort; Thy sonnes a drunkard, a gamester,
 and thrift; thy daughter a fool, a whore; thy servants lazie drones and
 es; thy neighbours divels; they will make thee weary of thy life. **If*
life be froward, when she may not have her will, thou hadst better be
alive; she will be so impatient, raving still, and roaring like Juno
tragedy; there's nothing but tempests: all is in an uproar. If she
 t and foolish, thou werst better have a block, she will shame thee and
 thy secrets: if wise and learned, well qualified, there is as much danger
 other side, *mulierem doctam ducere periculosissimum*, saith ¹Nevisanus,
 ill be too insolent and peevish. **Malo Venusinam quam te Cornelia*
 . Take heed; if she be a slut, thou wilt loath her; if proud, shee'l
 thee, **shee'l spend thy patrimony in bawbles, all Arabia will not*
to perfume her haire, saith Lucian: if fair and wanton, shee'l make
cornuto; if deformed, she will paint. *If her face be filthy by nature,*
ill mend it by art, alienis et adscititiis imposturis, ^b*which, who can*
 ? If she do not paint, she will look so filthy, thou canst not love
 and that, peradventure, will make thee dishonest. Cromerus *lib. 12.*
 relates of Casimirus, ^cthat he was unchast, because his wife Aleida, the
 ter of Henry, the landsgrave of Hessia, was so deformed. If she be poor,
 rings beggery with her (saith Nevisanus) misery and discontent. If
 marry a maid, it is uncertain how she proves: *Hæc forsân veniet non*
apta tibi: If yong, she is, likely, wanton and untaught; if lusty, too
 ous; and if she be not satisfied, you know where and when, *nil nisi*
 t, all is in an uprore, and there is little quietness to be had: if an old
 'tis an hazard she dies in childbed: if a rich widdow, ^d*induces te in*
um, thou dost halter thy self; she will make all away before hand, to
 ther children, &c.—^e*dominam quis possit ferre tonantem?* she will
 ee still in the teeth with her first husband: if a yong widdow, she is
 unsatiable and immodest. If she be rich, well descended, bring a
 dowry, or be nobly allied, thy wives friends will eat thee out of house
 home, *dives ruinam ædibus inducit*; she will be so proud, so high-
 ed, so imperious. For — *nil est magis intolerabile dite*; there's
 ng so intolerable, thou shalt be as the tassell of a gosse-hauk, ^f*she will*
upon thee, domineer as she list, wear the breeches in her oligarchicall
 rnement, and begger thee besides. *Uxores divites servitutem exigunt*,
 Seneca hits them *declam. lib. 2. declam. 6.*) *Dotem accepi, imperium*
idi. They will have sovereignty, *pro conjugē dominam arcessis*; they
 have attendance, they will do what they list. ^gIn taking a dowry thou
 st thy liberty, *dos intrat, libertas exit*, hazardest thine estate.

Hæ sunt atque aliæ multæ in magnis dotibus
 Incommoditates, sumptusque intolerabiles, &c.

many such inconveniences. Say the best, she is a commanding ser-
 ; thou hadst better have taken a good husewifely maid in her smock.

seri sibi carcinomata, *Melius fuerat eos sine liberis discessisse. ¹Lemnius cap. 6. lib. 1. Si
 a, si non in onibus obsequaris, omnia impacata in ædibus, omnia sursum miscere vides, multæ
 stas, &c. ²Lib. 2. numer. 101. sil. nup. ³Juvenal. ⁴Tom. 4. Amores. Omnem mariti
 tiam profundet, totam Arabiam capillis redolens. ⁵Idem. Et quis sanæ mentis sustinere queat,
⁶Subegit ancillas quod uxor ejus deformior esset. ⁷Sil. nup. 1. 2. num. 25. Dives inducit
 statem, pauper curam: ducens viduam se inducit in laqueum. ⁸Sic quisque dicit, alteram ducit
⁹Si dotata erit, imperiosa, continuoque viro in equitare conabitur. Petrarch. ¹⁰If a woman
 h her husband, she is angry and impudent, and full of reproach. Eccles. 25. 22. Scilicet uxori nubere
 1000.

Since then, there is such hazard, if thou be wise, keep thyself as thou art; 'tis good to match, much better to be free.

^h ——— procreare liberos lepidissimum,
Hercle vero liberum esse, id multo est lepidius.

Art thou yong? then match not yet; if old, match not at all.

ⁱ ——— Vis juvenis nubere? nondum venit tempus.
Ingravescente etate jam tempus præterit.

And therefore, with that philosopher, still make answer to thy friends that importune thee to marry, *adhuc intempestivum*, 'tis yet unseasonable, and ever will be.

Consider withall how free, how happy, how secure, how heavenly, in respect, a single man is, ^j as he said in the comedy, *Et isti quod fortunatum esse autumant, uxorem nunquam habui*, and that which all my neighbours admire and applaud me for, account so great an happiness, I never had a wife; consider how contentedly, quietly, neatly, plentifully, sweetly and how merrily he lives! he hath no man to care for but himself; none to please, no charge, none to controule him, is tied to no residence, no cure to serve, may go and come, when, whither, live where he will, his own master, and do what he list himself. Consider the excellency of virgins, ^k *Virgo cælum meruit*, marriage replenishes the earth, but virginity Paradise; Elias, Eliseus, John Baptist were bachelors: Virginity is a precious jewell, a fair garland, a never fading flowre; ^l for why was Daphne turned to a green bay tree, but to shew that virginity is immortall?

^m Ut flos in septis secretus nascitur hortis,
Ignotus pecori, nullo contusus aratro,
Quam mulcent auræ, firmat Sol educat imber, &c.

Sic virgo, dum intacta manet, dum chara suis, et
Cum castum amicit, &c.

Virginity is a fine picture, as ⁿ Bonaventure calls it; a blessed thing in it self, and if you will believe a papist, meritorious. And although there be some inconveniences, irksomeness, solitariness, &c. incident to such persons, want of those comforts, *quæ ægro assideat et curet ægrotum, fomentum, paret, roget medicum*, &c. embracing, dalliance, kissing, colling, &c. those furious motives and wanton pleasures a new married wife most part enjoys; yet they are but toys in respect, easily to be endured, if conferred to those frequent incumbrances of marriage; solitariness may be otherwise avoided with mirth, musick, good company, business, imployment; in a word, ^o *Gaudet minus, et minus dolebit*; for their good nights, he shall have good dayes. And me thinks sometime or other, amongst so many rich bachelors, a benefactor should be found to build a monasticall college for old, decayed, deformed, or discontented maids to live together in, that have lost their first loves, or otherwise miscarried, or else are willing howsoever to lead a single life. The rest, I say, are toys in respect, and sufficiently recompensed by those innumerable contents and incomparable priviledges of virginity. Think of these things, confer both lives, and consider last of all, these commodious prerogatives a bachelor hath, how well he is esteemed, how heartily welcome to all his friends, *quam mentitis obsequiis*, as Tertullian observes, with what counterfeit curtesies they will adore him, follow him, present him with gifts, *hamatis donis*: it cannot be beleaved, (saith ^p Ammianus) *with what humble service he shall be worshipped*, how loved and respected: *If he want children* (and have means) *he shall be often invited, attended on by princes, and have advocates to plead his cause for nothing*, as ^q Plutarch addes. Will thou then be reverenced and had in estimation?

^k Plautus Mil. Glor. act. 3. sc. 1. ^l Stobæus ser. 66. Alex. ab Alexand. lib. 4. cap. 8. ^m They shall attend the Lamb in heaven, because they were not defiled with women. Apoc. 14. ⁿ Nuptie optant terram, virginitas Paradisum. Hier. ^o Daphne in laurem semper virentem, immortalem daret platan paratam virginibus pudicitiam servantibus. ^p Catul. Car. nuptiali. ^q Diet. Salut. c. 22. Pulcherrima serton infiniti pretii, gemma et pictura speciosa. ^r Mart. ^s Lib. 24. Quæ obsequiorum divitiarum colantur homines sine liberis. ^t Hunc alii ad cenam invitant, princeps huic famulatur, oratores patrocinantur. Lib. de amore proli.

dominus tamen et domini rex
Si tu vis fieri, nullus tibi parvulus aulæ

Laserit Æneas, nec filia dulcior illa?
Jucundum et charum sterilis facit uxor amicam.

Love a single man, marry not, and thou shalt soon perceive how those Hæredipetæ (for so they were called of old) will seek after thee, bribe and flatter thee for thy favour, to be thine heire or executor: Aruntius and Aterius, those famous parasites in this kinde, as Tacitus and *Seneca have recorded, shall not go beyond them. Periplectomines that good personat old man, *delectum senis*, well understood this in Plautus; for when Pleusides exorted him to marry, that he might have children of his own, he readily replied in this sort,

Quando habeo multos cognatos, quid opus mihi sit liberis?
Nunc bene vivo et fortunate, atque animo ut lubet.
Mea bona meâ morte cognatis dicam interpartiant.
Illi apud me edunt, me curant, visunt quid agam, ecquid velim,
Qui mihi mittunt munera, ad prandium, ad cenam vocant.

Whilst I have kin, what need I brats to have?
Now I live well, and as I will, most brave.
And when I dye, my goods I'll give away

To them that do invite me every day,
That visite me, and send me pretty toys,
And strive who shall do me most courtesies.

This respect thou shalt have in like in manner, living as he did, a single man. But if thou marry once, *coyitato in omni vitâ te servum fore*, bethink thy self what a slavery it is; what an heavy burthen thou shalt undertake; how hard a task thou art tied to, (for as Hierome hath it, *qui uxorem habet, debitor est, et uxoris servus alligatus*), and how continueate, what squalor attends it, what irksomeness, what charges; for wife and children are a perpetual bill of charges; besides a myriade of cares, miseries and troubles; whereas that comical Plautus merrily and truly said, He that wants trouble, must get to be master of a ship, or marry a wife; and as another seconds him, wife and children have undone me; so many, and such infinite incumbrances accompany this kinde of life. Furthermore, *uxor intumuit*, &c. or as he said in the comædy: *Duxi uxorem; quam ibi miseriam vidi! nati illi, alia cura.* All gifts and invitations cease, no friend will esteem thee, and thou shalt be compelled to lament thy misery, and make thy moane with Bartholomæus Scheræus that famous poet laureat, and professor of Hebrew in Wittenberge: I had finished this work long since, but that *inter alia dura et tristia, quæ misero mihi pæne tergum fregerunt* (I use his own words) amongst many miseries which almost broke my back *σὺζὺνία ὁβ Χαντίμῳ*; a shrew to my wife, tormented my minde above measure, and beyond the rest. So shalt thou be compelled to complain, and to cry out at last, with *Phoroneus the lawyer, *How happy had I been, if I had wanted a wife!* If this which I have said will not suffice, see more in Lemnius *lib. 4. cap. 13. de occult. nat. mir.* Espensæus *de continentia. lib. 6. cap. 8. Kornman de virginitate; Platina in Amor. dial. Practica artis amandi; Barbarus de re uxoria. Arnisæus in polit. cap. 3;* and him that is *instar omnium Nevisanus*, the lawyer, *Sylva nuptial.* almost in every page.

SUBJECT. IV.—Philters, Magicall and Poeticall Cures.

WHERE perswasions and other remedies will not take place, many fly to unlawfull means; philters, amulets, magick spells, ligatures, characters, charmes, which as a wound with the spear of Achilles, if so made and caused, must so be cured. If forced by spells and philters, saith Paracelsus, it must be eased by characters, *Mag. lib. 2. cap. 28.* and by incantations. Fernelius *Path. lib. 6. cap. 13.* *Sckenkius *lib. 4. observ. Med.* hath some examples of such as have been so magically caused, and magically cured; and by witch-craft: so saith Baptista Codronchus, *lib. 3. cap. 6. de mor. ven.*

*Annal. 11. *60 de benefic. 38. †E Græco. *Ter. Adelph. †Itenerariâ in psalmos instructione ad lectorem. *Bruson. lib. 7. cap. 22. Si uxor deesset, nihil mihi ad summam felicitatem dedisset. *Extinguitur virilitas ex incantamentorum maleficiis; neque enim fabula est, nonnulli reperti sunt, qui ex veneficis amore privati sunt, ut ex multis historiis patet.

tollit: *Faustinam Marci Aurelii uxorem, gladiatoris amo
penitus consilio Chaldaeorum liberatam, refert Julius Capitol*
our astrologers will effect as much by characteristic images,
metis, Salomonis, Chaelis, &c. mulieris imago habentis cri
Our old poets and phantastical writers have many fabulous re
as are love-sick: as that of Protesilaus tombe in Philostratus
betwixt Phoenix and Vinitor. Vinitor, upon occasion, discou
virtues of that shrine, telleth him that Protesilaus altar and tomt
all manner of diseases, consumptions, dropsies, quartan a
and, amongst the rest, such as are love-sick, shall there be h
most famous is ^a Leucata Petra, that renowned rock in Greece,
writes, *Geog. lib. 10.* not far from Saint Maures, saith Sands
which rock, if any lover flung himself down headlong, he was
Venus after the death of Adonis, when she could take no res
vesana suas torreret flamma medullas, came to the temple of
what she should do to bee eased of her pain: Apollo sent her to
where she præcipated her self, and was forthwith freed; and
needs know of him a reason of it, he told her again, that h
served ^b Jupiter, when he was enamored on Juno, thither go to
himself, and after him diverse others. Cephalus for the love
gonetus daughter, leapt down here; that Lesbian Sappho for I
she miserably doted, ^c *Cupidinis æstro percita e summo præc*
thus to ease her self, and to be freed of her love pangs.

^d Hic se Deucallon, Pyrrhae succensus amore,
Mersit, et illæso corpore pressit aquas.
Nec mora, fuget amor, &c.——

Hither Deucallon came, who
Tormented him, and leapt d
And had no harm at all; but
His love was gone and chas

This medicine Jos. Scaliger speaks of, *Ausoniarum lectionum*
mutz in Pancirol. de 7 mundi mirac. and other writers. Pl
amongst the Cyzeni, there is a well consecrated to Cupid,
lover tast, his passion is mitigated: And Anthony Verdurius
de Cupid. saith, that amongst the ancients there was ^e *Amor*
burning torches, and extinguished them in the river; his s
seen in the Temple of Venus Eleusina. of which Ovid mak

by a secret vertue of that water, (by reason of the extreame coldness) he was healed of loves torments; ^b*amoris vulnus idem qui sanat*, which if it be so, that water, as he holds, is *omni auro pretiosior*, better than any gold. Where none of all these remedies will take place, I know not, but that all lovers must make an head, and rebell, as they did in *Canis*, and crucifie Cupid till he grant their request, or satisfie their desires.

INSECT. V.—*The last and best Cure of Love-Melancholy, is, to let them have their Desire.*

The last refuge and surest remedy, to be put in practice in the utmost case, when no other means will take effect, is, to let them go together, and be one another; *potissima cura est ut heros amasid sua potiatur*, saith *Mercurius*, *cap. 15. tract. 15.* Æsculapius himself, to this malady, cannot find a better remedy, *quam ut amanti cedat amatum*, ^j (Jason Pratensis) that a lover have his desire.

*pariter torulo bini jungantur in uno,
pulchro detur Æneæ Lavinia conjux.*

And let them both be joyned in a bed,
And let Æneas fair Lavinia wed.

The special cure, to let them bleed in *venâ Hymenæd*, for love is a plague, and if it be possible, so let it be: — *optataque gaudia carpant*. *Julianus* holds it the speediest and the best cure; 'tis *Savanarolas* ¹ last resort; a principal infallible remedy; the last, sole, and safest refuge.

*illa sola potes nostras exstinguere flammâs,
Non nivre, non glacie, sed potes igne pari.*

Julia alone can quench my desire,
With neither ice nor snow, but with like fire.

Now you have all done, saith ^a *Avicenna*, *there is no speedier or safer way, then to joyn the parties together according to their desires and wishes, to the custome and forme of law; and so we have seen him quickly restored to his former health, that was languished away to skin and bones; after his desire was satisfied, his discontent ceased, and we thought it strange; his opinion is, therefore, that in such cases, nature is to be obeyed.* *Arateus*, an old author, *lib. 3. cap. 3.* hath an instance of a young man, ^o when no other means could prevail, was so speedily relieved. What remains then but to joyn them in marriage?

^p *Tunc et basia morsinnuculasque
Surreptim dare, mutuos fovere
Amplexus licet, et licet jocari.*

They may then kiss and coll, lye and look babies in one anothers eyes, as their fathers before them did: they may then satiate themselves with loves pleasures, which they have so long wished and expected.

*Atque uno simul in toro quiescant,
Conjuncto simul ore suavientur,
Et somnos agitent quiete in una.*

And so, but *hic labor, hoc opus*, this cannot conveniently be done, by reason of many and severall impediments. Sometimes both parties themselves are not agreed: parents, tutors, masters, guardians, will not give consent; lawes, customs, statutes hinder: poverty, superstition, fear and suspicion: many dote on one woman, *semel et simul*: she dotes as much on him, or on him, and in modesty must not, cannot woo, as unwilling to confess, as willing to love: she dare not make it known, shew her affection, or speak her desire. And hard is the choyce (as it is in *Euphues*) when one is compelled, either by silence to dye with grief, or by speaking to live with shame. In this case almost, was the faire lady *Elizabeth*, *Edward the fourth* his daughter,

^q *Cap. 19. de morb. cerebri.* ^r *Patiens potius amata, si fieri possit, optima cura.* *cap. 16. in 9 Rhasis.* ^s *Si nihil aliud, nuptiæ et copulatio cum eo.* ^t *Petroneus Catal.* ^u *Cap. de Illis. Non invenitur cura, nisi regimen connexionis inter eos, dum modum promissionis, et legis; et sic vidimus ad carnem restitutum, qui jam venerat ad arefactum; evanuit cura postquam sensit, &c.* ^v *Fama est melancholicum quendam ex amore insanabiliter mentem, ubi puellæ se conjunxisset, restitutum, &c.* ^w *Jovian. Pontanus, Basil. lib. 1.*

a suiter; *expectant stolidi ut ego illos rogatum veniam*, company of silly fellows, look, belike, that I should woo them fain they would and cannot woo; — *quæ primum exordia* merely passive, they may not make sute, with many such veniences, which I know not; what shall we do in such a case *my Foe?* —

Some are so curious in this behalf, as those old Romans, our Dutch and French, that if two parties dearly love, the one ignoble, they may not by their lawes match, though equal of fortunes, education, and all good affection. In Germany, prove gentility by three descents, they scorn to match with man must marry a noble woman: a baron, a barons daughter knights; a gentleman, a gentlemans: as slatters sort their degrees and families. If she be never so rich, faire, well-qualified they will make him forsake her. The Spaniards abhor all Turks repute them old women, if past five and twenty. I severe lawes, and strict customes, *dandum aliquid amori*; w of Adam; 'tis opposite to Nature, it ought not to be so. Ag most impotently, she loves not him, and so *e contra*. *Pan lo Satyrus, Satyrus Lyda.

Quantum ipsorum aliquis amantem oderat,
Tantum ipsius amans odiosus erat.

They love and loath of all sorts; he loves her, she hates him of him, on whom she dotes. Cupid hath two darts, one to gold, and that sharp, — *Quod facit auratum est*. A lead, and that to hinder; — *fugat hoc, facit illud amore* too often verified in our common experience. *Choresus a virgin Callyrrhoë, but the more he loved her, the more she hated loved Paris, but he rejected her; they are stiffe of all sides, therefore created to undo, or be undone. I give her all observance, I pray and intreat, * *Alma, precor, miserere mihi* pitty me, I spend my self, my time, friends and fortunes to (as he complains in the *Elogue.) I lament sigh weep

give, I send presents, but they are refused. * *Rusticus est Coridas,*
curat Alexis. I protest, I swear, I weep;

— *colloque rependit amorem,*
Icrius lachrymans—

ts me for all this; she derides me, contemns me, she hates me:
 outs me: *Caute feris, quercu durior Eurydice,* stiffe, churlish,

most true, many gentlewomen are so nice, they scorn all suiters,
 or poor paramours; and think no body good enough for them, as
 lease as Daphne her self.

petière, illa aspernata potentes,
 fynes, quid amor, quid sint omnia. | Many did woo her, but she scorn'd them still,
 And said she would not marry by her will.

they will not marry, as they say at least, (when as they intend no-
 another while not yet, when 'tis their only desire; they rave upon
 ill marry at last, but not him: he is a proper man indeed, and well
 out he wants means: another of her suiters hath good means, but
 it; one is too old, another too yong, too deformed, she likes not his
 a third too loosely given, he is rich, but base born: she will be a
 an, a lady, as her sister is, as her mother is: she is all out as faire,
 ight up, hath as good a portion, and she looks for as good a match,
 or Dorinda: if not, she is resolved as yet to tarry: so apt are yong
 oggle at every object, so soon won or lost with every toye, so quick-
 , so hard to be pleased. In the mean time, *quot torsit amantes?*
 pines away, languisheth in love, *mori quot denique cogit!* another
 grieves, she cares not: and which *Stroza* objected to *Ariadne*,

lali gemitu, lacrymisque moeroris,
 turbati flectitur ora salit. | Is no more mov'd with those sad sighs and tears
 Of her sweet-heart, then raging sea with prayers:
 no non formosior alter in urbe,
 usmo cogis amore mori. | Thou scorn'st the fairest youth in all our city,
 And mak'st him almost mad for love to dye.

a pride to prank up themselves, to make yong men enamored,—
iros et spernere captos, to dote on them, and to run mad for their

nullis illa movetur
 voces ullas tractabilis audit; | Whilst niggardly their favours they discover,
 They love to be belov'd, yet scorn the lover.

d service is too little for them, presents too base: *Tormentis gau-*
is—et spoliis. As *Atalanta* they must be over-run, or not won.
 men are as obstinate, and as curious in their choyce, as tyranni-
 , insulting, deceitful, false-hearted, as irrefragable and peevish on
 ide; *Narcissus* like.

in juvenes, multae petière puellas,
 teneræ tam dira superbia formæ,
 in juvenes, nullae petière puellas. | Yong men and maids did to him sue,
 But in his youth so proud, so coy was he,
 Yong men and maids bad him adieu.

t and wooed by all means above the rest; love me for pitty.
 e for love, but he was obstinate. *Ante ait emoriar quam sit tibi*
ri, he would rather dye then give consent. *Psyche* ran whining

l,
 a tua te Psyche formosa requirit,
 e Dia Deum, puerumque puella. | Faire Cupid, thy faire Psyche to thee sues,
 A lovely lass a fine yong gallant wooes;

ected her nevertheless. Thus many lovers do hold out so long,
 themselves, stand in their own light, till in the end they come to be
 d rejected, as *Strozas Gargiliana* was;

te odère senes, deseratque langues,
 a procerum publica cura prius. | Both yong and old do hate thee scorn'd now,
 That once was all their joye and comfort too

us was himself,

— Who despising many
 Died, ere he could enjoye the love of any.

Lecheus. ^b *Ovid. Met. l.* ^c *Erot. Lib. 2.* ^d *T. H.* ^e *Virg. 4. Æn.* ^f *Meta-*
Phrastorius Dial. de anim.

Their love danceth in a ring, and Cupid hunts them round abouted on again. *Dumque petit petitur, pariterque accendit* affection cannot be reconciled. Oftentimes they may and will own foolish proceedings that mars all; they are too distrustful too soon dejected: say she be rich, thou poor: she young, thou and faire, thou most illfavoured and deformed: she noble, thou base and fine, but thou an ugly clown: *nil desperandum*, there's hope *Mopso Nisa datur; quid non speremus amantes?* Put thyself more, as unlikely matches have been and are daily made, see event. Many leave roses and gather thistles, loath honey and our likings are as various as our palates. But commonly they nitities, *oscula qui sumpsit, &c.* they neglect the usual means a

He that will not when he may,
When he will he shall have nay.

They look to be wooed, sought after, and sued to. Most part cannot, either for the above-named reasons, or for that there is suiters equally enamored, doting all alike; and where one asks what shall become of the rest? Hero was beloved of many, joye her; Penepole had a company of suiters, yet all missed of such cases, he or they must wisely and warily unwind themselves affections by those rules above prescribed,——*quin stulto* divert his cogitations, or else bravely bear it out, as Turnus did *vinia conjux*; when he could not get her, with a kind of heroic *Aeneas* take her, or with a milder farewell, let her go——*Et habeto*, take her to you, God give you joye, sir. The fox would eat no grapes, but why? because he could not get them for that which may not be had.

Many such inconveniences, lets and hinderances there are to their projects, and crucifie poor lovers; which sometimes again, cannot be so easily removed. But put case, they be agreed hitherto; suppose this love or good liking be betwixt parties well pleased, there is *mutuus amor*, mutual love and

he cares not; he wil take no notice of it; she must and shall tarry. slack and careless parents, *iniqui patres*, measure their childrens affection by their own: they are now cold and decrepit themselves, past all such youthful conceits, and they will therefore starve their childrens genius, have a pueris *illico nasci senes*, they must not marry, *nec earum affines esse quas secum fert adolescentiâ: ex sua libidine moderatur quæ est nunc, quæ olim fuit*, as he said in the comædy: they will stifle nature, their bloods must not participate of youthful pleasures, but be as they are themselves, old on a sudden. And 'tis a general fault amongst most parents in wronging of their children; the father wholly respects wealth, when through his own folly, riot, indiscretion, he hath embeazled his estate, to recover himself he confines and prostitutes his eldest sons love and affection to some fool, ignorant, or deformed piece for mony:

^a Phanaretæ ducet filiam, rufam illam virginem, Ciesiam, sparso ore, adunco naso——

though his son utterly dislike, with Clitipho in the comædy, *Non possum, si*. If she be rich, *Eja* (he replies) *ut elegans est, credas animum ibi esse?* must and shall have her, she is faire enough, yong enough; if he look or hope to inherit his lands, he shall marry, not when or whom he loves, *Arconijus filiam*, but whom his father commands, when and where he likes, affection must dance attendance upon him. His daughter is in the same predicament, forsooth; as an empty boat she must carry what, where, when, and whom her father will. So that in these businesses the father is for the best advantage. Now the mother respects good kinned; most of all the son a proper woman. All which ^a Livy exemplifies, *dec. 1. lib. 4.* a plebeian and a yeoman woo'd a wench in Rome (contrary to that statute which the gentry and commonalty must not match together) the matter was reversed: The gentleman was preferred by the mothers voice, *quæ quam pulcherrimis nuptiis jungi puellam volebat*: the overseers stood for him, he was most worth, &c. But parents ought not to be so strict in this business; beauty is a dowrie of it self all sufficient. ^b *Virgo formosa, etsi oppido pauper, abunde dotata est*, ^c Rachel was so married by Jacob; and Bonaventura in 4. sent. denies that he so much as venially sins, that marries a maid for comeliness of person. The Jews, Deut. 21. 11, if they saw amongst the women a beautifull woman, (some small circumstances observed,) might take her to wife. They should not be too severe in that kinde, especially if there be no such urgent occasion, or grievous impediment. 'Tis good for a commonwealth. Plato holds, that in their contracts yong men should never regard the affinity of poor folks, or seek after rich. Poverty and base parents may be sufficiently recompenced by many other good qualities, modesty, piety, religion and choyce bringing up. ^d *I am poor, I confess: but am I therefore contemptible, and an abject? Love it self is naked, the Graces, the Muses; and Hercules was clad in a lions skin.* Give something to vertue, to wisdom, favour, beauty, person; be not all for mony. Besides, you must consider that *Amor cogi non potest*, love cannot be compelled, they must do as they may. ^e *Fatum est in partibus illis quas sinus abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in heaven.

It lies not in our power to love or hate,
For will in us is over-ru'd by fate.

servant maid in ^a Aristænetus loved her mistress minion, which when her father perceived, *furiôsâ æmulatione*, in a jealous humour she dragged her

^a Ter. Heaut. scen. ult. ^b Plebeius et nobilis ambebant puellam, puellæ certamen in partes
lib. 6. de leg. ^c Apuleius Apol. ^d Gen. 29. ^e Non peccat venialiter qui mulierem ducit ob pulchritudinem
et divitum sectentur. ^f Philost. ep. Quoniam pauper sum, idcirco contemptior et abjectior tibi videar
ipse audis est, Gratia, et Astra; Hercules pelle leoninâ indutus. ^g Juvenal. ^h Lib. 2. ep. 7.

about the house by the hair of the head, and vexed her sore. The wench cried, *O mistress, fortune hath made my body your servant, but not my soule!* Affections are free, not to be commanded. Moreover, it may be to restrain their ambition, pride and covetousness, to correct those hereditary diseases of a family, God in his just judgement assigns and permits such matches to be made. For I am of Plato and *Bodines mind, that families have their bounds and periods as well as kingdoms, beyond which, for extent or continuance they shall not exceed, six or seven hundred yeers, as they there illustrate by a multitude of examples, and which Peucer and *Melancthon approve: but in a perpetuall tenor (as we see by many pedegrees of knights, gentlemen, yeomen) continue as they began, for many descents with little alteration. Howsoever, let them I say, give something to youth, to love. They must not think they can fancy whom they appoint; *Amor enim non imperatur, affectus liber si quis alias et vices exigens*, this is a free passion, as Pliny said in a panegyrick of his, and may not be forced. Love craves liking, as the saying is; it requires mutuall affections, a correspondency: *invito non datur nec aufertur*, it may not be learned, Ovid himself cannot teach us how to love, Solomon describe, Apelles paint, or Helena expresse it. They must not therefore compell or intrude; *quis enim* (as Fabius urgeth) *amare alieno animo potest?* but consider withall the miseries of enforced marriages; take pitty upon youth; and such, above the rest, as have daughters to bestowe, should be very carefull and provident to marry them in due time. Siracides cap. 7. vers. 25. calls it a *weighty matter to perform*, so to marry a daughter to a man of understanding in due time; *Virgines enim tempestive locandæ*, as *Lemnius admonisheth, lib. 1. cap. 6. Virgins must be provided for in season, to prevent many diseases, of which ^bRodericus a Castro *de morbis mulierum* lib. 2. cap. 3. and ^cLod. Mercatus lib. 2. de mulier. affect. cap. 4. de melanch. virginum et viduarum, have both largely discoursed. And therefore as well to avoid these ferall maladies, 'tis good to get them husbands betimes, as to prevent some other grosse inconveniences, and, for a thing that I know besides; *ubi nuptiarum tempus et ætas advenerit*, as Chrysostome adviseth, let them not defer it; they perchance will marry themselves else, or do worse. If Nevisanus, the lawyer do not impose, they may do it by right: for as he proves out of Curtius and some other civilians, *Sylva nup. lib. 2. numer. 30.* *A maid past 25 years of age, against her parents consent may marry such a one as is unworthy of, and inferiour to her, and her father, by lawe, must be compelled to give her a competent dowie.* Mistake me not in the mean time, or think that I do apologize here for any headstrong marry wanton flurts. I do approve that of St. Ambrose (*comment. in Genesis 24. 51.*) which he hath written touching Rebeccas spousals. *A woman should give unto her parents the choyce of her husband, lest she be reputed to be malepert and wanton, if she take upon her to make her own choyce; for she should rather seem to be desired by a man, then to desire a man her self.* To those hard parents alone, I retort that of Curtius, (in the behalf of modest maids) that are too remiss and careless of their due time and riper yeers. For if they tarry longer, to say truth, they are past date, and no body will respect them. A woman with us in Italy (saith ^dAretines Lucretia) 24 years of age, is old already, past the best, of no account. An old fellow, as Lycistrata confesseth in ^eAristophanes, *etsi sit canus, cito puellam virginem ducat uxorem*, and tis no newes for an old fellow to marry a yong wench: but

* Ejulans inquit, non mentem unâ addixit mihi fortuna servitute. * De repub. c. de period. recurrenti.
 * Com. in cur. Chron. * Plin. in paneg. * Declam. 306. * Puellis imprimis nulla danda occasio lapsæ.
 Lemn. lib. 1. cap. 54. de vit. instit. * See more part. 1. s. 3. m. 2. subs. 4. * Filia excedens annum 25, potest
 in solo patre nubere, licet indignus sit maritus, et eum cogere ad congrue dotandum. * Ne appetitus
 proacitoris reputetur auctor. * Expetita enim magis debet videri a viro quam ipsa virum expectare.
 * Mulier apud nos 24 annorum, vetula est et projectitia. * Comæd. Lycistrat. And. Divo. Interpr.

follows it, *mulieris brevis occasio est, etsi hoc non apprehenderit, nemo educere uxorem, expectans vero sedet*; who cares for an old maid? she set, &c. A virgin, as the poet holds, *lasciva et petulans puella virgo*, is flowre, a rose withered on a sudden.

maida nascentem rutilas conspexit Eous, | She that was erst a maid as fresh as May,
Hanc rediens sero vespere vidit anum. | Is now an old crone, time so steales away.

Them take time then, while they may; make advantage of youth, and as scribes,

virgo, rosas dum flos novus et nova pubes, | Faire maids, go gather roses in the prime,
creverit esto seivum sic properare tuum. | And think that as a flowre, so goes on time.

all love, *dum vires annique sinunt*, whiles we are in the flowre of yeers, love matters, and while time serves: for

Soles occidere et redire possunt: | ¹ Suns that set may rise again;
Nobis, cum semel occidit brevis lux, | But if once we lose this light,
Nox est perpetua una dormienda? | 'Tis with us perpetual night.

irrevocabile tempus, time past cannot be recal'd. But we need no such station, we are all commonly too forward: yet if there be any escape, and not as it should, as Diogenes struck the father when the son swore, use he taught him no better, if a maid or yong man miscarry, I think parents oftentimes, guardians, overseers, governours *neque vos* (saith ystostome) *a supplicio immunes evadetis, si non statim ad nuptias, &c.* in as much fault, and as severely to be punished, as their children, in iding for them no sooner.

Now for such as have free liberty to bestow themselves, I could wish that good sell of the comical old man were put in practice:

gentiores pauperiorum ut filias | That rich men would marry poor maidens some,
otatas ducant uxores domum: | And that without dowrie, and so bring them home:
multo fiet civitas concordior, | So would much concord be in our city,
avidam nos minore utemur, quam utimur. | Less envy should we have, much more pitty.

They would care less for wealth, we should have much more content and tness in a common-wealth. Beauty, good bringing-up, me thinks, is a cient portion of it self, — ⁿ *Dos est sua forma puellis*, and he doth that will accept of such a wife. Eubulides, in ^o Aristænetus, married a r mans child, *facie non illatabili*, of a merry countenance, and heavenly ge, in pitty of her estate, and that quickly. Acontius coming to Delos, sacrifice to Diana, fell in love with Cydippe, a noble lass; and wanting us to get her love, flung a golden apple into her lap, with this inscription in it:

est sane per mystica sacra Dianæ, | I swear by all the rites of Diana,
tibi venturum comitem, sponsumque futurum. | I'll come and be thy husband, if I may.

considered of it, and upon some small enquiry of his person and estate, married unto him.

Blessed is the wooing,
That is not long a doing,

the saying is; when the parties are sufficiently known to each other, what ds such scrupulosity, so many circumstances? dost thou know her conons, her bringing up, like her person? let her meanes be what they will, e her without any more ado. ^p Dido and Æneas were accidentally driven a storm both into one cave, they made a match upon it; Masinissa was ried to that fair captive Sophonisba, king Scyphax wife, the same day t he saw her first, to prevent Scipio and Lælius, least they should deterae otherwise of her. If thou lovest the party, doe as much: good educa- n and beauty is a competent dowrie, stand not upon mony. *Erant olim rei homines* (saith Theocritus) *et adamantes redamabant*, in the golden dd men did so, (in the raigin of ^q Ogyges, belike, before staggering Ninus

asonius Edyl. 14. ¹ Idem. ² Catullus. ³ Translated by M. B. Johnson. ⁴ Hom. 5. in 1 The.
4. L. = Plautus. ⁵ Ovid. ⁶ Epist. 12. l. 2. Eligit conjugem pauperem, indotatam at subito deama-
ta commiseratione ejus inopie. ⁷ Virg. Æn. ⁸ Fabius pictor. Amor ipse conjunxit populos, &c.

bly done of Theodosius. * Rodophe was the fairest lady in Ægypt; she went to wash her, and by chance (her maides me but carelessly to her cloathes) an eagle stole away one of her it in Psammeticus, the king of Ægypt's lap, at Memphis: he excellency of the shooe and pretty foot, but more *aquila factu* of the bringing of it; and caused forthwith proclamation to be that owned that shooe, should come presently to his court; and was forthwith married to the king. I say this was heroic like a prince: I commend him for it, and all such as have either doe (as he did) themselves, or so for love, &c. marry though he be rich, let him take such a one as wants, if she be vertuous as Siracides *cap. 7. ver. 19.* adviseth, *Foregoe not a wise and good her grace is above gold.* If she have fortunes of her own, let Danaus of Lacedæmon had a many daughters to bestow, and for them all; he never stood enquiring after great matches, but do, but *sent for a company of brave yong gallants home to let his daughters choose every one one, whom she liked best, and husband, without any more ado. This act of his was much a times. Aye, but in this iron age of ours, we respect riches and must buy her husband now, with a great dowrie if she will husbandness and filthy lucre marres all good matches, or some Crates, a Servian prince, (as Nicephorus Gregoras *Rom. Hist.* was an earnest suiter to Eudocia the emperours sister; though desired it, yet she could not abide him; for he had three basely abused. But the emperour still, *Cralis amicitiam* because he was a great prince and a troublesom neighbour, much ty, and to that end betrothed his own daughter Simonida to him yeers of age (he being forty five,) and five yeers elder than himself. Such disproportionable and unlikely matches, can faire fortune make. And yet not that alone, it is not only time vainglory, pride, ambition do as much harm as wretched self, in another extrem. If a yeoman have one sole daughter

Second, that heroical duke of Millan, *externas affinitates, decoras quidem fastu, sed sibi et posteris damnosas et fere exitiales quæsit*; he married his eldest son John Galeatius to Isabella the king of France his sister; *hæc was socero tam gravis, ut ducentis millibus aureorum constiterit*, her maintenance at Millan was so costly that it almost undid him. His daughter Santa was married to Lionel duke of Clarence, the youngest son to Edward third king of England: but, *ad ejus adventum, tantæ opes tam admirabili calitate profusæ sunt, ut opulentissimorum regum splendorem superâsse velletur*, he was welcomed with such incredible magnificence, that a king was scarce able to bear it; for besides many rich presents of horses, plate, money, jewels, &c. he made one dinner for him and his company, which were thirty two messes, and as much provision left, *ut relatæ a mensâ decem millibus hominum sufficerent*, as would serve ten thousand men. A little after, Lionel died, *novæ nuptæ et intempestivis conviviis operam* &c. and to the Dukes great loss, the solemnity was ended. So can titles, wars, ambition, make many brave, but unfortunate matches, of all sides for respects, (though both crased in body and minde, most unwilling, averse, often unfit,) so love is banished, and we feel the smart of it in the end. I am too lavish peradventure in this subject.

Another let or hinderance is strict and severe discipline, lawes and rigorous times that forbid men to marry at set times, and in some places; as *monasteries, servants, collegiats, states of lives in coppy holds, or in some base offices.* * *Velle licet* in such cases, *potiri non licet*, as he said. They put as prisoners through a grate, they covet and catch, but, *Tantalus a vis, &c.* Their love is lost, and vain it is in such an estate to attempt. *maximum est adamare nec potiri*, 'tis a grievous thing to love and not ye. They may indeed, I deny not, marry if they will, and have free use some of them; but in the mean time, their case is desperate, *lupum bus tenent*, they hold a wolfe by the ears, they must either burn or starve. *cornutum sophisma*, hard to resolve. If they marry, they forfeit their ties, they are undone, and starve themselves through beggery and want: they do not marry, in this heroical passion, they furiously rage, are tortured, and torn in pieces by their predominate affections. Every man hath the gift of continence, let him * pray for it then, as Beza adviseth, in his *de Divortii*, because God hath so called him to a single life, in taking by the means of marriage. * Paul would have gone from Mysia to Bythinia, the spirit suffered him not; and thou wouldest, peradventure, be a married man with all thy will, but that protecting angels hold it not fit. The devil too sometimes, may divert by his ill suggestions, and marre many good matches; the same * Paul was willing to see the Romans, but hindred of Satan, he could not. There be those, that think they are necessitated by fate; their stars have decreed; and therefore, they grumble at their hard fortune, they are well timed to marry, but one rub or other is ever in the way. I know what astrologers say in this behalfe, what Ptolomy *quadripartit. Tract. 4. cap. 4.* under *lib. 1. cap. 12.* what Leovitiu *genitur. exempl. 1.* which Sextus abemington takes to be the horoscope of Hieronymus Wolfius; what Pezelius, Gnaeus, and Leovitiu his illustrator Garceus *cap. 12.* what Junctine, Campanella; what the rest (to omit those Arabian conjectures *de conjugii, a parte lasciviæ, triplicitates Veneris, &c.* and those resolutions on a question, *an amicum potiat, &c.*) determine in this behalfe, *viz. an sit cum conjugem habiturus; facile an difficulter sit sponsam impetraturus; ut conjuges, quo tempore, quales decernantur nato uxores, de mutuo amore*

* Puleius in Catel. Nobis cupido velle dat, posse abnegat.
* ex fide postulet, quia certum sit eum vocari ad coëlibatum cui demis, &c.
no. 1. 13.

* Anacreon 56.

* Continentium
* Act. 16. 7.

potes, &c. let no man then be terrified or molested with such aphorismes; or be much moved, either to vain hope or fear of such dictions, but let every man follow his own free will in this case, as he sees cause. Better it is indeed to marry then burn, for though it be but, for their present fortunes, by some other means to pass, and divert the stream of this fiery torrent, to continue as they have lived; *lagentes virginitatis florem sic aruisse*; deploring that that eunuch in Libanius, since there is no helpe or remedy; and his daughter to bewail their virginities.

Of like nature is superstition; those rash vowes of monks, such as live in religious orders, but far more tyrannical against Nature, youth, and his furious passion forcibly inclines, on one side: but their order and vow checks them on the other *sua forma repugnat*. What merits and indulgences they buy themselves by it, what commodities, I know not; but I am sure the rash vowes, and inhumane manner of life, proceed many inconceivable diseases, many vices, masturbation, satyriasis, priapismus, madness, fornication, adultery, buggery, sodomy, theft, murder, and other mischiefs. Read but Bales Catalogue of Sodomites, at the abbies here in England; Henry Stephen his apol. for Herodotus; Ulricus writes in one of his epistles, *that Pope Gregory, who was skulks and bones of infants taken out of a fishpond near a nunnery, retracted that decree of priests marriages, which was the cause of the slaughter; was much grieved at it, and purged himself by receiving many such, and then ask what is to be done; is this vow to be kept?* No, saith Bellarmine, *cap. 38. lib. de monach. Melius est quam de voto cœlibatûs ad nuptias transire*, better burne or break thy vow. And Coster in his *Enchirid. de cœlibat.* saith it is absolutely *gravius peccatum*, *a greater sin for a priest to keep a concubine at home.* Gregory de Valence, *cap. 6. d.* contains the same, as those Essei and Montanists of old. Inso much that votaries out of a false perswasion of merit and holiness in

ster præcipit, there's a difference betwixt Gods ordinances, and : and therefore, Cyprian Epist. 8. boldly denounceth, *impium est, est, sacrilegum est, quodcumque humano furore statuitur, ut divina violetur*, it is abominable, impious, adulterous, and sacrilegious, make and ordaine after their own furies, to cross Gods lawes. Wicelius one of their own arch divines (*Inspect, eccles. pag. 18.*) against it, and all such rash monasticall vowes; and would have us seriously to consider what they doe, whom they admit, *ne in uerantur de inanibus stupris*, lest they repent it at last. For either, vs it, ^m you must allow them concubines, or suffer them to marry; shall you finde three priests of three thousand, *qui per ætatem non* t are not troubled with burning lust. Wherefore I conclude, it is al and impious thing, to bar men of this Christian liberty, too inhumane an edict.

Wren, the titmouse also,
The redbreast have their election,
I saw and together gone,
Them list, about environ,
Of kinde have inclination,
Nature impress and guide,
Them list to provide.

But man alone, alas the hard stond,
Full cruelly by kinds ordinance
Constrained is, and by statutes bound,
And debarred from all such pleasure:
What meaneth this, what is this pretence
Of lawes, I wis, against all right of kinde,
Without a cause, so narrow men to binde.

men repine still at priests marriages above the rest, and not at en onely, but all of the meaner sort and condition; they would have y, but such as are rich and able to maintain wives, because their like, shall be pestered with orphans, and the world full of beggars: are hard-hearted, unnatural, monsters of men, shallow politicians, t ^p consider that a great part of the world is not yet inhabited as it low many colonies into America, Terra Australis incognita, Africa, at? Let them consult with Sr William Alexanders book of colo- pheus Juniors Golden Fleece, Captain Whitburne, Mr. Hagthorp, they shall surely be otherwise informed. Those politique Romans nother minde; they thought their city and country could never be us. ^a Adrian the emperor said he had rather have men then mony, *ominum adjectione ampliare imperium, quam pecuniâ*; Augustus de an oration in Rome *ad cælibes*, to perswade them to marry. Some compelled them to marry of old, as ^r Jewes, Turkes, Indians, Chinese, he rest in these dayes, who much wonder at our discipline, to suffer dle persons to live in monasteries, and often marvel how they can t. ^a In the Isle of Maragnan, the governour and petty king there, er at the Frenchmen, and admire how so many friers, and the rest ompany could live without wives; they thought it a thing impossible, l not believe it. If these men should but survey our multitudes of houses, observe our numbers of monasteries all over Europe; 18 in Padua; in Venice 31 cloisters of monkes, 28 of nunnes, &c. *ex nem*, 'tis to this proportion, in all other provinces and cities, what! ey think, do they live honest? Let them dissemble as they will, I ullians minde, that few can continue but by compulsion. *O chas-* (he) *thou art a rare goddess in the world, not so easily got, seldom e: Thou maist now and then be compeld either for defect of r if discipline perswade, decrees enforce*; or for some such by- sullenness, discontent, they have lost their first loves, may not m they will themselves, want of meanes, rash vowes, &c. But can

^m Vide vitam ejus edit. 1623. by D. T. James. ^a Liddgate in Chaucers flower of cur-
le not multitude but idleness which causeth beggary. ^p Or to set them awork, and bring
one honest trades. ^a Dion. Cassius lib. 56. ^r Sardus. Baxtorius. ^a Claude Albaville in
e Frenchmen to the Isle of Maragnan, an. 1614. ^r Rara quidem Dea tu es, O Castitas, in his
elle perfecta, rarius perpetua, cogi nonnunquam potest, ob naturæ defectum, vel si disciplina
mensura compresserit.

he willingly containe? I thinke not. Therefore, either humane imbecillity, in policy, or to prevent a far more they hold it, some of them, as necessary as meat and vigour of youth, the state and temper of most mens besire it, they have heretofore, in some nations, liberally stewes, an hundred thousand curtizans in grand Cairo civilus observes, are tolerated, besides boyes: how Naples, Florence, Venice, &c. and still, in many other Europe, they do as much, because they think young servants amongst the rest, can hardly live honest. To belike, made Vibius the Spaniard, when his friend * a gallant, lay hid in the cave, *ut voluptatis quam ætæ faceret*, to gratify him the more, send two * lusty l all that while he was there imprisoned; and Surenus when he warred against the Romans, to carry about cubines, as the Swisse souldiers do now (commonly) this course is not generally approved, but rather contemned and adhorred, * in most countries they doe much encourage great rewards to such as have many children, and not marry; *Jus trium liberorum*; and in Agellius, *lib. 6. cap. 5. Valerius, lib. 1. cap. 9.* * we read, that a father from painful offices; and five from all contributions *saved by bearing children.* Epictetus would have; will, *6 de legibus*, he that marrieth not before 35 years is expelled and punished, and the mony consecrated to publick uses. They account him, in some countries, dies without a wife, a most unhappy man, as * Boetius happy, yet *infortunio felix*, unhappy in his supplication commonly deplore his estate, and much lament him &c. See *Lucian de luctu*; *Sands fol. 83, &c.*

Yet notwithstanding, many with us are of the married themselves, and for others let them burne, and not, so they be not troubled with them. Some are too covetous; they may marry when they will, both but so nice, that except, as Theophilus the emperor mother Euphrosune with all the rarest beauties of his chamber of his palace, at once, and bid to give a liked best. If they might so take and choose whom faire maids their nation affords, they could happily otherwise, &c. why should a man marry, saith a what's matrimony but a matter of mony; why should he be trenched on, confined or obliged, to this or that manacles of body and goods? &c. There are those admire and follow women all their lives long, *sponsæ* but in their companies, wistly gazing on their behanging after them, dallying still with them, and marry. Many poor people, and of the meaner sort God's providence; *they will not marry, dare not, for fear of want, woes, miseries, or that they shall light, scold, a slut, or a bad wife.* And therefore, *d tr*

* Peregrin. Hierosol. * Plutarch. vitæ ejus. Adolescentiæ medio const formâ et ætatis flore. * Alex. ab Alex. 1. 4. c. 8. * Tres filii patrem ab exc liberabant. * Præcepto primo, cogatur nubere aut mulctatur, et pec publica fiat. * Consol. 3. pros. 7. * Nic Hill. Epic. philos. * Qui s patiuntur. Lemn. 1. 4. 13. de occult. nat. Abhorrent multi a matrimonio, amaram uxorem perferre cogantur. * Senec. Hippol.

Et colunt, they are resolved to live single, as ^a Epaminondas did. ^f *Nil esse prius, melius nil calibe vitâ*; and ready with Hippolitus, to abjure women: ^g *Detestor omnes, horreo, fugio, exsecror, &c.* But,

Hippolite, nescis quod fugis vitæ bonum,
Hippolite, nescis —

poor Hippolitus, thou knowest not what thou saiest; 'tis otherwise, Hippolitus. ^h Some make a doubt, *an uxor literato sit ducenda*, whether a literate should marry; if she be faire, she will bring him back from his grammer to his home-book; or else, with kissing and dalliance she will hinder his study; if foule, with scolding: he cannot well intend to both, as Philippus Baldus, that great Bononian doctor once writ, *impediri enim studia literarum*, &c. but he recanted at last, and in a solemn sort, with true conceived modesty, he did ask the world and all women, forgiveness. But you shall have a story as he relates himself, in his Commentaries on the sixth of Apuleius. A long time I lived a single life, *et ab uxore ducendâ semper abhorruî, nec quam libero lecto censui jucundius*; I could not abide marriage; but as a scholar, *erraticus ac volaticus amator* (to use his own words) *per multiplices res discurrebam*; I took a snatch where I could get it; nay more, I railed at marriage down right, and in a publique auditory, when I did interpret that satire of Juvenal, out of Plutarch and Seneca, I did heap up all the dic-tions I could, against women: but now recant with Stesichorus, *Palinodiam facio, nec pœnitet censi in ordine maritorum*; I approve of marriage, I am married, I am a married man, I am heartily glad I have a wife, so sweet a wife, so able a wife, so yong, so chaste a wife, so loving a wife, and I do wish and desire all other men to marry; and especially schollers; that as of old, Martia by Hortensius, Terentia by Tullius, Calphurnia to Plinius, Pudentilla to Seneca, hold the candle whilst their husbands did meditate and write, so we may do to them, and as my dear Camilla doth to me. Let other men be wise; raile then and scoffe at women, and say what they can to the contrary, *utine uxor malorum expers est, &c.* a single man is a happy man, but this is no toy. ⁱ *Nec dulces amores sperne, puer, neque tu choreas*: these men are too distrustful and much to blame, to use such speeches; ^j *Parcite paucos diffundere crimen in omnes*. They must not condemne all for some. As there be some bad, there be many good wives; as some be vitious, some be virtuous: read what Solomon hath said in their praises, Prov. 31. and Sirach, cap. 26. & 36. *Blessed is the man that hath a vertuous wife, for the number of his dayes shall be double. A vertuous woman rejoyceth her husband, and he shall fulfil the yeares of his life in peace. A good wife is a good portion* (36. 24.) *an helpe, a pillar of rest, columna quietis.* ^k *Qui amat uxorem, fratrem capit atque sororem.* And 25, *He that hath no wife, longeth to and fro, mourning. Minuuntur atræ conjugæ curæ*; women are the sole, only joye, and comfort of a mans life; born *ad usum et lusum tantum. Firmamenta familiæ*;

^a Deliciæ humani generis, solatia vitæ,
Blanditiæ noctis, placidissima cura diel,
Vota virum, juvenum spes, &c.

a wife is a yong mans mistress, a middle ages companion, an old mans nurse; particeps lætorum et tristium, a prop, an helpe, &c.

^g Optima viri possessio est uxor benevola, | Mans best possession is a loving wife,
^h Mitigans iram et avertens animam ejus a tristitiâ. | She tempers anger and diverts all strife.

There is no joye, no comfort, no sweetness, no pleasure in the world like to that of a good wife.

*Quam cum chara domi conjux, fidusque maritus
Unanimes degunt* —

ⁱ Calceus enim vixerat, nec ad uxorem ducendam unquam induci potuit. ^j Senec. Hippol. ^k Hor. ^l Mess Silvius de dictis Sigismundi. Heinsius. Primiero. ^m Habeo uxorem ex animi sententiâ, Camillam ⁿ scotti jurisconsulti filiam. ^o Legentibus et meditantibus, candelas et candelabrum tenuerunt. ^p Hor. ^q Id. ^r Aphranius. ^s Læchæus. ^t Bacon's Essays. ^u Euripides.

saith our Latin Homer. She is stil the same in sickness and in health, his hand, his bosome friend, his partner at all times, his other self to be separated by any calamity, but ready to share all sorrow, discord and as the Indian women doe, live and dye with him, nay more, presently for him. Admetus, king of Thessaly, when he lay upon his bed, was told by Apollos oracle, that if he could get any body to follow him, he should live longer yet; but, when all refused, his parents, *crepiti*, friends and followers forsook him, Alceste, his wife, though most willingly undertook it; what more can be desired or expected although on the other side, there be an infinite number of bad husbands should rail downright against some of them) able to discourage any yet there be some good ones again, and those most observant of the rites. An honest country fellow (as Fulgus relates it) in the king of Naples, at plough by the sea side, saw his wife carried away by the ritanian pirates; he ran after in all haste, up to the chin first, and when he could wade no longer, swam, calling to the governour of the ship to rescue his wife, or if he must not have her restored, to let him follow as a prisoner for he was resolved to be a gally slave, his drudg, willing to endure misery, so that he might but enjoye his dear wife. The Moors see mens constancy, and relating the whole matter to their governour allowed them both free, and gave them an honest pension to maintain them during their lives. I could tell many stories to this effect; but put them often prove otherwise, because marriage is troublesom, wholly there to avoid it, is no argument; *He that will avoid trouble must avoid the* (Eusebius *prepar. Evang. 5. cap. 50.*) Some trouble there is in marriage I deny not. *Etsi grave sit matrimonium*, saith Erasmus, *eduleatur multis*, &c. yet there be many things to sweeten it; a pleasant wife, *uxor*; pretty children, *dulces nati*; *delicia filiorum hominum*, the delight of the sons of men. Ecclus. 26. &c. And though it were all bles, *utilitatis publicæ causâ devorandum*, *grave quid libenter subire* it must willingly be undergone for publique goods sake.

^a Audite, populus, hæc, inquit Susarion:

Malæ sunt mulieres; veruntamen, O populares, hoc sine malo, domum inhabitare non licet.

Hear me, O my countrymen, saith Susarion: Women are naughty, yet no life without a

Malum est mulier, sed necessarium malum. They are necessary evils for our own ends we must make use of them to have issue. *Supplet ac restituit humanum genus*; and to propagate the church. For to end is a man born? why lives he, but to increase the world? and how can he do that well, if he do not marry? *Matrimonium humano generi utilitatem tribuit*, saith Nevisanus, matrimony makes us immortal; according to *Tacitus*, 'tis *firmissimum imperii munimentum*, the solid chief prop of an empire. *Indigne vivit per quem non vivit et alter*, Pelopidas objected to Epaminondas, he was an unworthy member of common-wealth, that left not a child after him to defend it. *Trismegistus* to his son Tatius, *have no commerce with a single holding* (belike) that a batchelor could not live honestly as he should with Georgius Wicelius, a great divine and holy man, who of late by six arguments commends marriage as a thing most necessary for all persons, most laudable and fit to be embraced: and is perswaded that no man can live and dye religiously, and as he ought, without *persuassus neminem posse neque pie vivere, neque bene mori, citra uxorem*. He is false, an enemy to the common-wealth, injurious to himself, destru-

^a Cum juxta mare agrum coleret, omnis enim miseriam immemorem conjugalis amor eum facit sine ingenti admiratione, tantâ hominis caritate motus rex liberos esse jussit, &c. ^b Qui vult læstias vitet mundum. ^c Τίθε βίος, τίθε τεκνον, ἀπὲρ χροσῆς ἀφροδίτης; Quid vita es quidve esse sine Cypride dulce? Mimer. ^d Erasmus. ^e E Stobæo. ^f Memander. ^g See lib. 3. num. 1. ^h Hist. lib. 4. ⁱ Palingenius. ^k Bruson. lib. 7. cap. 29. ^l Noli societatem ha-

world, an apostate to nature, a rebell against heaven and earth. Let our
obstinate, and stale bachelors ruminat of this. *If we could live with-
wives*, as Marcellus Numidicus said in ^b Agellius, *we would all want them ;
because we cannot, let all marry, and consult rather to the publique good,
their own private pleasure or estate.* It were an happy thing, as wise
Epides hath it, if we could buy children with gold and silver, and be so pro-
sine mulierum congressu, without womens company, but that may not be.

*hic jacet aqualido turpis situ,
cum sine ullis classibus stabit mare,
cumque celo decrit, et sylvis fera.*

Earth, ayr, sea, land eftssoon would come to nought,
The world it self should be to ruine brought.

ssity therefore compels us to marry.

at what do I trouble myself, to finde arguments to perswade to, or com-
marriage? behold a brief abstract of all that which I have said, and
more, succinctly, pithily, pathetically, perspicuously, and elegantly
ered in twelve motions to mitigate the miseries of marriage, by ^a Jacobus
oragine.

*Res est? habes quæ tueatur et augeat.—2. Non est? habes quæ quærat.
Secundæ res sunt? felicitas duplicatur.—4. Adversæ sunt? Consolatur,
det, onus participat ut tolerabile fiat.—5. Domi es? solitudinis tedium
t.—6. Foras?—Discedentem visu prosequitur, absentem desiderat, rede-
m læta excipit.—7. Nihil jucundum absq̃ societate; nulla societas ma-
onio suavior.—8 Vinculum conjugalæ caritatæ adamantinum.—9. Ac-
cit dulcis affinium turba; duplicatur numerus parentum, fratrum,
rum, nepotum.—10. Pulchrâ sis prole parens.—11. Lex Mosis sterili-
m matrimoniū exsecratur, quanto amplius cælibatum?—12. Si natura
am nan effugit, ne voluntas quidem effugiet.*

Hast thou means? thou hast one to keep and increase it.—2. Hast
? thou hast one to helpe to get it.—3. Art in prosperity? thine happiness
abled.—4. Art in adversity? shee'l comfort, assist, bear a part of thy
len to make it more tolerable.—5. Art at home? shee'l drive away me-
holy.—6. Art abroad? shee lookes after thee going from home, wishes for
in thine absence, and joyfully welcomes thy returne.—7. There's nothing
ghtsome without society; no society so sweet as matrimony.—8. The band
onjugal love is adamantine.—9. The sweet company of kinsmen increaseth,
number of parents is doubled, of brothers, sisters, nephews.—10. Thou
made a father by a faire and happy issue.—11. Moses curseth the barren-
of matrimony, how much more a single life?—12. If Nature escape not
ishment, surely thy *will* shall not avoid it.

All this is true, say you, and who knowes it not? but how easy a matter is it
answer these motives, and to make an *anti-parodia* quite opposite unto it?
exercise myself, I will essay.

1. Hast thou meanes? thou hast one to spend it.—2. Hast none? thy
gery is increased.—3. Art in prosperity? thy happiness is ended.—4. Art
adversity? like Jobs wife shee'l aggravate thy misery; vexeth thy soule;
ke thy burden intollerable.—5. Art at home? shee'l scold thee out of doores.
6. Art abroad? if thou be wise keep thee so; shee'l perhaps graft hornes
thine absence; scowle on thee coming home.—7. Nothing gives more content
in solitariness; no solitariness like this of a single life.—8. The band of mar-
ge is adamantine; no hope of loosing it; thou art undone.—9. Thy number
reaseth, thou shalt be devoured by thy wives friends.—10. Thou art made a
nuto by an unchast wife; and shalt bring up other folkes children in stead
thine owne.—11. Paul commendeth marriage, yet he preferres a single life.—
Is marriage honourable? what an immortal crown belongs to virginity!

lib. 1. cap. 6. Si, inquit, Quirites, sine uxore esse possemus, omnes careremus; sed quoniam sic est,
et potius publice quam voluptati consulendum. * Beatum foret si liberos auro et argento mercari, &c.
seca. Htp. * Gen. 2. Adjutorium simile, &c.

So Siracides himself speaks as much as may be for and against w^h doth almost every philosopher plead *pro* and *con*; every poet thus ar case (though what cares *vulgus hominum* what they say?) so can I c peradventure, and so canst thou. When all is said, yet since some l some bad, let's put it to the venture. I conclude therefore with Senec

—cur toro viduo jaces?

Tristem juventam solve: nunc luxus rape,

Effunde habenas, optimos vitæ dies

Effluere prohibe.

Why dost thou lye alone, let thy youth and best dayes to pass away whilst thou maist, *donec virenti canities abest morosa*, whilst thou able, yet lusty, *Elige cui dicas, tu mihi sola places*, make thy choys that freely, forthwith, make no delay, but take thy fortune as it fall true,

—calamitosus est qui incidit

In malam uxorem, felix qui in bonam.

'Tis an hazard both wayes I confess, to live single or to marry; ^a *uxorem ducere et non ducere, malum est*; it may be bad, it may be as it is a cross and calamity on the one side, so 'tis a sweet delight, comparable happiness, a blessed estate, a most unspeakable benefit, content on the other; 'tis all in the prooffe. Be not then so wayw covetous, so distrustful, so curious and nice, but let's all marry, *mut ventes amplexus. Take me to thee, and thee to me*; to morrow is l lentines day, let's keep it holiday for Cupids sake, for that great god sake, for Hymens sake, and celebrate ⁱ Venus Vigil with our ancest company together, singing as they did,

Cras amet, qui nunquam amavit; quique amavit,

cras amet;

Ver novum, ver jam canorum, vere natus orbis est,

Vere concordant amores, vere nubunt all

Et nemus coma resolvit, &c.

Cras amet, &c.

Let him that is averse from marriage read more in Barbarus *de re uxore* cap. 1. Lemnius *de institut.* cap. 4. P. Godfridus *de amor.* lib. 3.

^j Nevisanus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8. Tunstall, I Tracts *in laudem matrimonii*, &c. and I doubt not but in the end he

satisfied, recant with Beroaldus, do penance for his former folly, singin penitentiall ditties, desire to be reconciled to the deity of this great god go a pilgrimage to his shrine, offer to his image, sacrifice upon hi and be as willing at last to embrace marriage as the rest. There will found, I hope, ^k *no not in that severe family of stoicks, who shall r submit his grave beard, and supercilious lookes to the clipping of c or disagree from his fellowes in this point. For what more willin*

^l Varro holds) *can a proper man see then a faire wife, a sweet wife, a wife? can the world afford a better sight, sweeter content, a fairer o more gracious aspect?*

Since then, this of marriage, is the last and best refuge and cure c ical love, all doubts are cleared and impediments removed; I say what remaines, that but according to both their desires, they be joyned, since it cannot otherwise be helped? God send us all good every man his wish in this kinde, and me mine!

^m And God that all this world hath ywrought,

Send him his love, that hath it so deare bought.

If all parties be pleased, aske their banes, 'tis a match. ⁿ *Fruitur Rh sponsa, sponso Dosicle*; Rhodanthe and Dosicles shall go together; C and Leucippe, Theagines and Chariclea; Poliarchus hath his Argenis, L Calista, (to make up the maske) ^o *Potiturque sua puer Iphis Ianthi*.

^f Ovid.

^g Euripides.

^h E. Græco Valerius lib. 7. cap. 7.

ⁱ Pervigilium Veneris c. ve

^j Domus non potest consistere sine uxore. Nevisanus lib. 3. num. 18.

^k Nemo in severissimâ

familiâ, qui non barbâ quoque et supercilium amplexibus uxoris submisserit, aut in istâ parte

dissenserit. Helmsius Primiero.

^l Quid libentius homo masculus videre debet quam bellas

^m Chaucer.

ⁿ Conclusio Theod. Prodromi. 9. l. Amor.

^o Ovid.

And Troilus in lust and in quiet,
Is with Cressid, his own heart sweet.

ough they have hardly passed the pikes, through many difficulties
yes brought the match about, yet let them take this of P Aristænetus
(marry) for their comforte.¹ *After many troubles and cares, the
es of lovers are more sweet and pleasant* As we commonly conclude
ly with a ^rwedding, and shaking of hands, let's shut up our dis-
nd end all with an ^sepithalamium.

ter nuptis, God give them joye together. ^s*Hymen O Hymenæe.*
ides *O Hymenæe! Bonum factum.* 'Tis well done. *Haud equidem*
te reor, sine numine Divûm, 'tis an happy conjunction, a fortunate
n even couple.

Ambo animis, ambo præstantes viribus, ambo
Florentes annis, ———

a excell in gifts of body and minde, are both equal in yeares, youth,
acuity; she is faire and lovely as Lais or Helena, he as another Cha-
Alcibiades,

— ^sludite ut lubet, et brevi
os date. ———

Then modestly go sport and playe,
And let's have every year a boy.

ve a sweet smel as incense, and bring forth flowres, as the lilly;
may say hereafter, *Scitus mecastor! natus est Pamphilo puer.* In
a time I say,

te, O juvenes, ^snon murmura vestra co-
ne, ^snon hedera, neque vincant oscula con-

Gentle youths go sport your selves betimes,
Let not the doves outpass your murmurings,
Or Ivy clasping armes, or oyster kissings.

he morn betime, as those ^sLacedæmonian lasses saluted Helena and
s, singing at their windowes and wishing good successe, do we at yours:

ponsa, salve felix, det vobis Latona
obolem; Venus Dea det æqualem amo-
mutuo; Saturnus durabiles divitias.
in pectora mutuo amorem inspirantes,
rium! ———

Good morrow master bridegroom, and mistress
bride,
Many fair lovely bernes to you betide!
Let Venus to you mutual love procure,
Let Saturne give you riches to endure.
Long may you sleep in one anothers armes,
Inspiring sweet desire, and free from harmes.

your lives long,

ngat vobis turturum concordia,
culæ rivacitas ———

The love of turtles hap to you,
And ravens yeares still to renew.

Muses sing, (as he said) the Graces dance, not at their weddings only
heir dayes long; *so couple their hearts, that no irksomeness or anger
fall them; Let him never call her other name then my joye, my
r she call him otherwise then sweet-heart. To this happiness of
let not old age any whit detract, but as their yeares, so let their
love and comfort increase.* And when they depart this life,

concordes quoniam vixere tot annos,
ora duos eadem, nec conjugis usquam
e videat, nec sit tumulandus ab illi.

Because they have so sweetly liv'd together,
Let not one dye a day before the other,
He bury her, she him, with even fate,
One houre their soules, let jointly separate.

Fortunati ambo, si quid mea carmina possunt,
Nulla dies unquam memori vos eximet ævo.

hæc de amore dixisse sufficiat, *sub correctione*, ^squod ait ille, *cujusque
entientis.* Plura qui volet de remediis amoris, legat Jasonem Praten-
holdum, Montaltum, Savanarolam, Langium, Valescum, Crimisonum,

1. 2. Jucundiores multo et suaviores longe post molestas turbas amantium nuptiæ. ^sOlim
trabit. ^sQuid expectatis, intus fiunt nuptiæ. The musick, guests, and all the good cheere
^sThe conclusion of Chancer's Poem of Troilus and Cressid. ^sCatullus. ^sCatullus.
sylvæ lib. Jam virgo thalamum subibit, unde ne virgo redeat, marite, cura. ^sEcclus. 39.
aleni Epithal. ^sO noctem quater et quater beatam. ^sTheocritus edyl. 18. ^sErasm.
Ægidii. Nec saltem modo, sed duo charissima pectora indissolubili mutue benevolentie nodo
nihil unquam eos incedere possit iræ vel tædii. Illa perpetuo nihil audiat nisi, mea lux: Ille
ill nisi, anime mi: atque huic jucunditati ne senectus detrahat, imo potius aliquid adaugent.
us de lineâ amoris.

Alexandrum Benedictum, Laurentium, Valleriolam, e Poetis Nasonem, e
tratribus Chaucerum, &c. with whom I conclude,

^b For my words here and every part,
I speak hem all under correction
Of you that feeling have in love's art,
And put it all in your discretion.

To intreat or make diminution
Of my language that I you beseech;
But now to purpose of my rather speed

SECT. III. MEMB. I.

SUESSECT. I.—*Jealousie, its æquivocations, name, definition, extent, see-
kinds; of princes, parents, friends. In beasts, men: before mar-
as corivals; or after, as in this place.*

VALESCUS de Taranta cap. de Melanchol. Elian Montaltus, Felix Plat
Guianerius, put jealousy for a cause of melancholy, others for a sympto
because melancholy persons, amongst these passions and perturbations o
minde, are most obnoxious to it. But methinks, for the latitude it hath
that prerogative above other ordinary symptomes, it ought to be treated o
species apart, being of so great and eminent note, so furious a passion, an
most of as great extent as love itself, as ^c Benedetto Varchi holds, *Na love:
out a mixture of jealousy; qui non zelat, non amat.* For these cau
will dilate, and treat of it by itself, as a bastard-branch or kinde of Love
lancholy, which, as heroical love goeth commonly before marriage, doth us
follow, torture, and crucifie in like sort; deserves therefore to be rectified:
requires as much care and industry, in setting out the severall causes, pro-
ticks and cures of it. Which I have more willingly done, that he that is or
been jealous, may see his error as in a glasse; he that is not, may learn t
test, avoid it himselfe, and dispossess others that are any wise affected w

Jealousie is described and defined to be ^d *a certain suspicion which the
hath, of the party he chiefly loveth, lest he or she should be enamored
another: or any eager desire to enjoye some beauty alone, to have it p
to himselfe only: a fear or doubt, lest any forrainer should participate or
with him in his love. Or (as ^e Scaliger adds) a feare of losing her fa
whom he so earnestly affects. Cardan calls it a ^f *zeale for love, and a
of envy lest any man should beguile us.* ^g Ludovicus Vives defines it i
very same words, or little differing in sense.*

There be many other jealousies, but improperly so called all: as th
parents, tutors, guardians over their children; friends whom they lov
such as are left to their wardship or protection.

(Storax, non rediit hac nocte a cœnâ Eschinos,
Neque servulorum quispiam qui adversum lerant?)

As the olde man in the comœdy cried out in passion, and from a solli
feare and care he had of his adopted son) ^h *not of their beauty, but les
should miscarry, do amiss, or any way discredit, disgrace (as Vives not
endanger themselves and us.* ⁱ Ægeus was so solicitous for his son Th
(when he went to fight with the Minotaure) of his success, lest he sho
foiled. ^j *Prona est timori semper in pejus fides.* We are still apt to
the worst in such doubtful cases, as many wives in their husbands abs
fond mothers in their childrens: lest if absent, they should be misled or
and are continually expecting newes from them, how they do fare, and
is become of them, they cannot endure to have them long out of their
O my sweet son, O my dear childe, &c. Paul was jealous over the chu
Corinth, as he confesseth. 2 Cor. 11. 3. *With a godly jealousy, to p*

^b Finis 3. book of Trolus and Cressid. ^c In his oration of Jealousie, put out by F. R. Samsevinet,
nedetto Varchi. ^d Exercitat. 317. Cum melius ne amata rei exturbemur possessione.
formâ est invidentie species, ne quis formâ quam amamus fruatur. ^e 3. de Animâ. ^f R. de
Tangimur zelotypiâ de pupillis, liberis charisque curâ nostre concreditis, non de formâ, sed m
lis, aut ne nobis sibi parent ignominiam. ^g Plutarch. ^h Senec. in Herc. fur.

as a pure virgin to Christ; and he was affraid still, lest as the serpent beguiled Eva through his subtilty, so their mindes could be corrupt from the simplicity that is in Christ. God himself, in some sense, is said to be jealous, *nam a jealous God, and will visite*: so Psal. 79. 5. *Shall thy jealousy be like fire for ever?* But these are improperly called jealousies, and by metaphor, to shew the care and sollicitude they have of them. Although these jealousies express all the symptomes of this which we treat of, feare, sorrow, anguish, anxiety, suspition, hatred, &c. the object only varied. That some fathers is very eminent, to their sons and heires; for though they love them dearly being children, yet now coming toward mans estate they may not abide them; the son and heire is commonly sick of the father, and the father again may not well brook his eldest son; *inde simultates, plerumque contentionis inimicitia*; but that of princes is most notorious, as when they have competitors (if I may so call them) successours, emulators, subjects, or such they have offended. ¹ *Omnisque potestas impatiens consortis erit*: They are still suspicious, lest their authority should be diminished, ^m as one observes; ⁿ as Comineus hath it, ⁿ *It cannot be expressed what slender causes they are of their griefe and suspition, a secret disease, that commonly lurkes and breeds in princes families.* Sometimes it is for their honour onely; as that Adrian the emperour, ^o *that killed all his emulators.* Saul envied David; Titian Agricola, because he did excell him, obscure his honour as he thought, to lose his fame. Juno turned Prætus daughters into kine, for that they contended with her for beauty; Cyparissæ king Eteocles' children, were envied of the goddesses for their excellent good parts, and dancing amongst the rest, ^p *as Constantine; and for that cause, flung downe headlong from heaven, and buried in a pit; but the earth took pity of them, and brought out cypress trees to preserve their memories.* ^q Niobe, Arachne, and Marsias can give us much. But it is most grievous when it is for a kingdome it self, or matters of commodity, it produceth lamentable effects, especially amongst tyrants, *in despotico imperio*, and such as are more feared then beloved of their subjects, that get and keep their sovereignty by force, and fear. ^r *Quod civis tenere te invitis scias*, &c. as Phalaris, Dionysius, Periander held theirs. Although feare, cowardise and jealousy, in Plutarchs opinion, be the common causes of tyranny, as in Nero, Caligula, Tiberius, yet most take them to be symptomes. For ^s *what slave, what hangman* (as Bodine well expresseth this passion, l. 2. c. 5. de rep.) *can so cruelly torture a condemned person, as feare and suspition? Feare of death, infamie, torments, are those furies that vultures that vex and disquiet tyrants, and torture them day and night, with perpetuall terrors and affrights, envy, suspition, feare, desire of revenge, and a thousand such disagreeing perturbations, turn and affright the soule out of the hinges of health; and more grievously wound and pierce, then any cruel masters can exasperate and vex their prentises or servants, with clubbes, whippes, chaines and tortures.* Many terrible examples we have of this kinde, amongst the Turkes especially, many jealous outrages; ^t *Selimus killed Cornutus his yongest brother, five of his nephewes, Mustapha Bassa, and divers others.* ^u *Bajazet, the second Turke, jealous of the valour and greatness of Acmet Bassa, caused him to be slaine.* ^v *Solyman the magnificent murdered his own son Mustapha; and 'tis an ordinary thing amongst them, to make*

Erod. 20.

¹ Lucan.^m Dancus Aphoris. polit. Semper metuunt ne eorum auctoritas minuat.ⁿ Neapol. lib. 5. *Dici non potest quam tenues et infirmas causas habent meroris et suspitionis, et hic morbus occultus, qui in familiis principum regnat.* ^o Omnes remulos interfecit. Lamprid.^p Constant. agrigent. lib. 10. c. 5. *Cyparisse, Eteocle filio, saltantes ad emulationem Dearum, in puteum deinde sunt; sed terra miserata, cupressos inde produxit.* ^q Ovid. Met.^r Seneca. ^s Quis autem istius addictum supplicio crudelius afficiat, quam metus? Metus, inquam, mortis, infamie, crudelitatis, illius ultrices Furie que tyrannos exagitant, &c. Multo acerbius agitant et pungunt, quam crudeles isti servos victos fustibus ac tormentis exulcerare possunt.^t Lonicernus tom. 1. Turc. hist. c. 24.^u Knowles. Busbequius. Sand. fol. 52.

away their brothers, or any competitors, at the first coming to the crown: 'tis all the solemnity they use at their fathers funerals. What mad pranks, in his jealous fury, did Herode of old commit in Jury, when he massacred all the children of a yeare old? * Valens, the emperour in Constantinople, when as he left no man alive of quality in his kingdome that had his name begun with Theo, Theodoti, Theognosti, Theodosii, Theoduli, &c. They went all to their long home, because a wizard told him that name should succeed in his empire. And what furious designs hath * Jo. Basilius, that Muscovian tyrant, practised of late? It is a wonder to read that strange suspition, which Suetonius reports of Claudius Cæsar, and of Domitian; they were afraid of every man they saw: And, which Herodian reports of Antoninus and Geta, those two jealous brothers; the one could not endure so much as the others servants; but made away him, his chieftest followers, and all that belonged to him, or were his well-wishers. † *Maximinus perceiving himselfe to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his meane parentage would be objected to him, caused all the senators that were nobly descended, to be slaine in a jealous humour, turned all the servants of Alexander, his predecessor, out of doores, and slew many of them, because they lamented their masters death, suspecting them to be traytors, for the love they bare to him.* When Alexander in his fury had made Clitus, his deare friend, to be put to death, and saw now, (saith * Curtius) an alienation in his subjects hearts, none durst talk with him; he began to be jealous of himselfe, lest they should attempt as much on him, and said, *they lived like so many wilde beasts in a wilderness, one afraide of another.* Our moderne stories afford us many notable examples. ‡ Henry the third of France, jealous of Henry of Loraine duke of Guise, Anno 1588, caused him to be murdered in his own chamber. § Lewes the eleventh was so suspitious, he durst not trust his children; every man about him he suspected for a traytor: many strange tricks Comineus telleth of him. How jealous was our Henry the ¶ fourth of king Richard the second, so long as he lived, after he was deposed! and of his own son Henry, in his later dayes! which the prince well perceiving, came to visite his father in his sicknesse, in a watchet velvet gowne, full of oilet holes, and with needles sticking in them, (as an embleme of jealousy) and so pacified his suspitious father, after some speeches and protestations, which he had used to that purpose. Perpetual imprisonment, as that of Robert ¶ duke of Normandy, in the dayes of Henry the first; forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word (*as he said) three things cause jealousy: a mighty state, a riche treasure, a faire wife; or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these feares and miseries, we may be most secure and happy under the raig of our fortunate prince.

His fortune hath indebted him to none,
But to all his people universally;
And not to them but for their love alone,
Which they account as placed worthily.

He is so set, he hath no cause to be
Jealous, or dreadfull of disloyalty;
The pedestal whereon his greatness stands,
Is held of all our hearts, and all our hands.

But I rove, I confesse. These æquivocations, jealousies, and many such, which crucifie the soules of men, are not here properly meant, or in this distinction of ours included; but that alone which is for beauty, tending to love, and wherein they can brooke no corival, or endure any participation. And this jealousy belongs as well to brute beasts as men. Some creatures, saith

* Nicæphorus lib. 11. c. 45. Socrates lib. 7. cap. 35. Neque Valens alicui peperit qui Theo cognominis vocaretur.

† Alexand. Gaguin. Muscov. hist. descrip. c. 5. ‡ Dr. Fletcher. Timet omnes ne insidias essent. Herodian. l. 7. Maximinus invidiosum se sentiens, quod ex infimo loco in tantam fortunam venisset

moribus ac genere barbarus, metuens ne natalium obscuritas objiceretur, omnes Alexandri predecessorum ministros ex aula eiecit, pluribus interfectis quod invidiosum esset ad mortem Alexandri, insidias inde metuentibus

¶ Lib. 8. Tanquam feræ solitudine vivebant, terrentes alios, timentes. * Serres fol. 56. † Neap. bull. lib. 5. Nulli prorsus homini fidebat, omnes insidiari sibi putabat. ‡ Camden's Remaines. § Mel.

Paris. ¶ R. T. notes in blason jealousy. † Daniel in his Panegyrick to the king.

Vives, swans, doves, cockes, bulls, &c. are jealous as well as men, and as such moved, for feare of communion.

^a Grege pro toto bella juvenel,
Si conjugio timere suo,
Possunt timidi prælia cervi,
Et magis dant concepti signa furoris.

In Venus' cause what mighty battels make
Your raving bulls, and stir for their herds sake!
And harts and bucks that are so timorous,
Will fight and roare, if once they be but jealous.

In bulls, horses, goats, this is most apparently discerned, bulls especially; *bullum in pascuis non admittit*; he will not admit another bull to feed in the same pasture, saith ⁱOppian: which Stephanus Bathorius, late king of Poland, used as an impresse, with that motto, *Regnum non capit duos*. R. T. in his blason of jealousy, telleth a story of a swan about Windsore, that finding a strange cocke with his mate, did swim, I know not how many miles after him, to kill him; and when he had so done, came back and killed his hen; certaine truth, he saith, done upon Thames, as many water-men, and neighbour gentlemen can tell. *Fidem suam liberet*; for my part, I do beleieve it may be true; for swans have ever been branded with that epithite of jealousy.

^jThe jealous swanne against his death that singeth,
And eke the owle that of death bode bringeth.

Some say as much of elephants, that they are more jealous then any other creatures whatsoever; and those old Egyptians, as ^lPierius informeth us, exesse, in their hieroglyphicks, the passion of jealousy by a camell; ^m because it fearing the worst still about matters of venery, he loves solitudes, that may enjoye his pleasure alone, *et in quoscunque obvios insurgit, zelotypia nullis agitur*, he will quarrel and fight with whosoever come next, man or beast, in his jealous fits. I have reade as much of ⁿcrocodiles; and if Peter Martyrs authority be authentique, *legat. Babylonicæ lib. 3.* you shall have a strange tale to that purpose confidently related. Another story of the jealousy of dogs, see in Hieron. Fabricius *Tract. 3. cap. 5. de loquela animalium*.

But this furious passion is most eminent in men; and is as well amongst bachelors, as married men. If it appear amongst batchelors we commonly call them rivals or corrivals, a metaphor derived from a river, *rivales a rivo*; as a river, saith Acron in *Hor. art. Poet* and Donat. in *Ter. Eunuch*. Rides a common ground betwixt two men, and both participate of it, so is a man indifferent betwixt two suiters, both likely to enjoye her; and thence comes this emulation, which breakes out many times into tempestuous stormes, and produceth lamentable effects, murder it self, with much cruelty, many gle combats. They cannot endure the least injury done unto them before their mistress; and in her defence, will bite off one anothers noses; they are most impatient of any floute, disgrace, the least emulation or participation in that kinde. ^p*Lacerat lacertum Largi mordax Memnius*. Memnius a Roman (as Tully tells the story *de oratore lib. 2.*) being corrival with Argus at Terracina, bit him by the arme, which fact of his was so famous, that it afterwards grew to a proverbe, in those parts. ^qPhædria could not abide his corrival Thraso: for when Parmeno demanded, *numquid aliud imoras?* whether he would command him any more service: *No more* (saith he) *but to speake in his behalfe, and to drive away his corrival, if he could*. Constantine in the eleventh book of his husbandry, *cap. 11.* hath a pleasant tale of the pine tree; ^rshe was once a faire maid, whom Pineus and Boreas two corrivals, dearly sought; but jealous Boreas broke her neck, &c. And in his 18 chapter he telleth another tale of ^sMars, that in his jealousy slew Iouis. Petronius calleth this passion *amantium furiosam emulationem*, a

^f 3. De animâ cap. de zel. Animalia quedam zelotypiâ tanguntur, ut olores, columbæ, galli, tauri, &c. ob ætium communione. ^g Seneca. ^h Lib. 11. Cynoget. ⁱ Chaucer in his assembly of fowls. ^k Aldroband. ^l Lib. 12. ^m Sibi timens circa res veneras, solitudines amat, quo solus solâ faminâ fruatur. ⁿ Crocodili zelotypi et uxorum amantissimi, &c. ^o Qui dividit agrum communem; inde deductur ad tantus. ^p Erasmus chil. 1. cent. 9. adag. 99. ^q Ter. Eun. act. 1. sc. 1. Munus nostrum ornato verbis, statum æmulum, quoad poteris, ab eâ pellito. ^r Pinus puella quondam fuit, &c. ^s Mars zelotypus eandem interfecit.

furious emulation; and their symptoms are well expressed by Sir Jeffery Chaucer, in his first Canterbury tale. It will make the neerest and dearest friends fall out; they will endure all other things to bee common goods, lands, monys, participate of each others pleasures, and take in good part any disgraces, injuries in another kinde; but, as Propertius well describes it in an elegy of his, in this they will suffer nothing, have no corrivals.

¹ Tu mihi vel ferro pectus, vel perde veneno,
A dominâ tantum te modo tolle mea:
Te socium vitæ, te corporis esse licebit,
Stab me with sword, or poyson strong
Give me to work my bane;
So thou court not my lass, so thou
From mistress mine refrain.
Command my selfe, my body, purse,
As thine own goods take all,

Te dominum admitto rebus, amice, meis.
Lecto te solum, lecto te deprecor uno;
Rivalem possum non ego ferre Jovem.
And as my neerest dearest friend,
I ever use thee shall.
O spare my love, to have alone
Her to my self I crave;
Nay, Jove himselfe I'll not endure
My rival for to have.

This jealousy which I am to treat of, is that which belongs to married men, in respect to their owne wives; to whose estate, as no sweetnesse, pleasure, happiness can be compared in the world, if they live quietly and lovingly together; so if they disagree or be jealous, those bitter pills of sorrow and grief, disastrous mischiefs, mischances, tortures, gripings, discontents, are not to be separated from them. A most violent passion it is, where it taketh place, an unspeakable torment, a hellish torture, an infernal plague, as Ariosto calls it; *a fury, a continual fever, full of suspicion, feare, and sorrow; a martyrdome, a mirth-marring monster. The sorrow and grief of heart of one woman jealous of another, is heavier then death, Eccles. 26. 6.* as ^u Peninnah did Hannah, *veze her and upbraid her sore.* 'Tis a main vexation, a most intollerable burden, a corrosive to all content, a frenzy, a madness it self, as ^v Benedetto Varchi proves out of that select sonnet of Giovanni de la Casa, that reverend lord, as he stiles him.

SUBJECT II.—*Causes of Jealousie. Who are most apt. Idleness, melancholy, impotency, long absence, beauty, wantonness, naught themselves. Allurements from time, place, persons, bad usage.*

ASTROLOGERS make the stars a cause or signe of this bitter passion; and out of every mans horoscope will give a probable conjecture whether he will be jealous or no, and at what time, by direction of the significators to their several promissors; their aphorismes are to be read in Alubator, Pontanus, Skoner, Junctine, &c. Bodine *cap. 5. meth. hist.* ascribes a great cause to the country or clime, and discourseth largely there of this subject, saying, that southerne men are more hot, lascivious, and jealous, then such as live in the north; they can hardly containe themselves in those hotter climes, but are most subject to prodigious lusts. Leo Afer telleth incredible things almost, of the lust and jealousy of his country men of Africke, and especially such as live about Carthage; and so doth every geographer of them in ^u Asia, Turkie, Spaniards, Italians. Germany hath not so many drunkards, England tobacconists, France dancers, Holland mariners, as Italy alone hath jealous husbands. And in ^x Italy, some account them of Piacenza more jealous then the rest. In ^y Germany, France, Brittain, Scandia, Poland, Muscovy, they are not so troubled with this ferall malady, although Damianus a Goes, which I doe much wonder at, in his topography of Laplande, and Herbastein of Russia, against the stream of all other geographers, would fasten it upon those northerne inhabitants. Altomarius Poggius, and Munster in his description of Baden, reports that men and women of all sorts, go commonly into the bathes together, without all suspicion, *the name of jealousy (saith Munster) is not so much as once heard of among them:* In Frisland the women kiss him they drink to, and are kissed again of those they pledge. The

¹ R. T. ^u 1 Sam. 1. 6. ^v Blason of Jealousie. ^x Mulierum conditio misera; nullam herentem credunt nisi domo conclusa vivat. ^y Pines Morison. ^z Nomen zelotypie apud istos locum non habet.

in Holland go hand in hand with yong men from home, glide on the ice, their harmless liberty, and lodge together abroad without suspition, rash Sansovinus, an Italian, makes a great signe of unchastity. In upon small acquaintance, it is usual to court other mens wives, to their houses, and accompany them arme in arme in the streets, without suspicion. In the most northerne countries, yong men and maids familie together, men and their wives, which, Siena only excepted, may not abide. The ^a Greekes, on the other side, have their private for men and women, where they must not come neer, not so much as another: and as ^b Bodine observes *lib. 5. de repub. the Italians could endure this*, or a Spaniard; the very conceit of it would make him mad: that cause they locke up their women, and will not suffer them to be seen, so much as in the ^c church, but with a partition between. He telleth er, how that *when he was embassadour in England, he heard Men the Spanish legate, finding fault with it, as a filthy custome for men men to sit promiscuously in churches together: but Dr. Dale, the mas the requests, told him again, that it was indeed a filthy custome in where they could not contain themselves from lascivious thoughts in oly places, but not with us.* Baronius, in his Annals out of Eusebius, Licinius the emperour for a decree of his made to this effect, *jubens ne ul cum mulieribus in ecclesiâ interessent*: for being prodigiously naught *aliorum naturam ex sua vitiosa mente spectavit*, he so esteemed But we are far from any such strange conceits, and will permit our wives lighters to go to the taverne with a friend, as Aubanus saith, *modo absit*, and suspect nothing; to kiss comring and going, which as Erasmus in one of his epistles, they cannot endure. England is a paradise for and hell for horses; Italy a paradise for horses, hell for women, as the goes. Some make a question whether this headstrong passion rage women then men, as Montagne *l. 3.* But sure it is more outrageous en, as all other melancholy is, by reason of the weakness of their sexe. *Poet. lib. cap. 13.* concludes against women. ^d Besides their incon treachery, suspition, dissimulation, superstition, pride, (for all women nature proud) desire of sovereignty, if they be great women (he gives in Juno) bitterness and jealousy are the most remarkable affections

ae fulvus aper mediâ tam fulvus in irâ est,
neo rapidus dum rotat ore canes,
&c.

Tyger, bore, bear, viper, lioness,
A womans fury cannot express.

say red-headed women, pale-coloured, black-eyed and of a shril voice, t subject to jealousy.

^e High colour in a woman choler shews,
Naught are they, peevish, proud, malicious;
But worst of all, red, shril, and jealous.

risoners are odious; I neither parallel them with others, nor debase them re: men and women are both bad, and too subject to this pernicious y. It is most part a symptome and cause of melancholy, as Plater lescus teach us: melancholy men are apt to be jealous, and jealous be melancholy.

Jealousie, childe of insatiate love,
Art-sick thoughts which melancholy bred,
Tormenting feare, no faith can move,
Content with deadly poyson fed;

With headless youth and error vainly led.
A mortall plague, a vertue-drowning flood,
A hellish fire, not quenched but with blood.

ess concurr with melancholy, such persons are most apt to be jealous;

foris. part. 3. cap. 2.

^a Busbequius. Sands.

^b Præ amore et zelotypiâ sæpius insaniant.

ne sacra quidem publica fieri patiuntur, nisi uterque sexus pariete medio dividatur; et quum in aquit, legationis causâ profectus essem, audiui Mendosam legatum Hispaniarum dicentem, turpe et forminas, &c.

^d Idem. Mulieres præterquam quod sunt infide, suspicaces, inconstantes,

simulatricæ, superstitiosæ, etsi potentes, intolerabiles, amore zelotypiæ supra modum.

^e Ovid.

^f Bartello. ^g R. T. ^h R. T.

'tis ¹Nevisanus' note, *An idle woman is presumed to be lascivious, and jealous. Mulier cum sola cogitat, male cogitat*: and 'tis not unlike they have no other business to trouble their heads with.

More particular causes be these which follow. Impotency first, when is not able of himselfe to performe those dues which he ought unto his for though he be an honest liver, hurt no man, yet Trebius the lawyer make a question, *an suum cuique tribuat*, whether he give every one owne; and therefore, when he takes notice of his wants, and perceives be more craving, clamorous, unsatiable and prone to lust then is fit, he presently to suspect, that wherein he is defective, she will satisfie her she will be pleased by some other meanes. Cornelius Gallus hath elegantly expressed this humor in an epigram to his Lycoris.

*Janque alios juvenes aliosque requirit amores,
Me vocat imbellem decrepitumque senem, &c.*

For this cause is most evident in old men, that are cold and drye by nature and married *succi plenis*, to yong wanton wives. With old doting Jaques in Chaucer, they begin to mistrust all is not well;

—she was yong and he was old,
And therefore he feared to be a cuckold.

And how should it otherwise be? Old age is a disease of it self, loathsome full of suspition and feare; when it is at best, unable, unfit for such matters. ²*Tam apta nuptiis quam bruma messibus*, as welcome to a yong woman snow in harvest, saith Nevisanus: *Et si capis juvenulam, facit tibi co-* Marry a lusty maid and she will surely graft hornes on thy head. ³*All are slippery, often unfaithfull to their husbands*, (as *Aeneas Silvius* episcopus seconds him) but to old men, most treacherous of all: they had rather *amplexari*, lye with a corse then such a one. ⁴*Oderunt illum pueri temnunt mulieres*. On the other side many men, saith Hieronymus, are jealous of their wives, ⁵if they be lightly given, but old folkes above that. In so much that she did not complain without a cause, in ⁶*Apuleius* of a bald, bedridden knave she had to a good man. *Poor woman as I am, shall I doe? I have an old grim sire to my husband, as bald as a cockle little and as unable as a childe, a bedfull of bones, he keeps all the barred and locked upon me: wo is me, what shall I doe?* He was jealous she made him a cuckold for keeping her up. Suspicion without a cause usage is able of it selfe to make a woman flye out, that was otherwise happy.

—⁷*plerasque bonas tractatio pravas*
Esse facit, —

bad usage aggravates the matter. *Nam quando mulieres cognoscunt hoc advertere, licentius peccant*, as ⁸Nevisanus holds, when a woman her husband watcheth her, she will sooner offend; ⁹*liberius peccant, et omnis abest*, rough handling makes them worse: as the good wife of in Chaucer brags,

In his own grease I made him drie,
For anger and for very jealousy.

Of two extreames, this of hard usage is the worst. 'Tis a great fault some men are *uxorii* to be too fond of their wives, to dote on them as ¹⁰Deliro on his Fallace, to be too effeminate; or as some doe, to be so their wives, breed children for them, and like the ¹¹Tiberini, lye in for as some birds hatch eggs by turns, they do all womens offices. ¹²*Rhodiginus ant. lect. lib. 6. cap. 24.* makes mention of a fellow

¹ Lib. 2. num. 8. *Mulier otiosa facile presumitur luxuriosa, et saepe zelotypa.* ² Lib. 2. ³ *Quam omnibus infideles famine, senibus infidelissimae.* ⁴ *Mimnermus.* ⁵ *Vix aliqua non lib. 2.* ⁶ *et quam non suspectam merito quis habeat.* ⁷ *Lib. 5. de aur. asino, At ego misera, patre meo maritum nacta sum, dein cucurbita calviorem et quovis puero pumillioem, cunctam domum serie obditam custodientem.* ⁸ *Chaloner.* ⁹ *Lib. 4. n. 80.* ¹⁰ *Ovid. 2. de art. amandi.* ¹¹ *Every of his humour.* ¹² *Calcegninus Apol. Tiberini ab uxorum partu earum vices subeunt, ut aves incubant, &c.*

hat was so besotted on his wife, he could not endure a moment outpany; he wore her scarfe, when he went abroad, next his heart, never drinke but in that cup she began first. We have many such that are their wives packhorses and slaves, (*nam grave malum uxor irum suum*, as the comical poet hath it, there's no greater misery to n to let his wife domineer) to carry her muffle, dog, and fan; let her breeches, lay out, spende and do what she will, go and come, whi she will, they give consent.

muffle; and do you hear, good man?
Pearl, and carry you my fan, &c.

— "poscit pallam, redimicula, inaures;
Curre; quid hic cessas? vulgo vult illa videri.
Tu pete lecticas —"

e and worthy men have trespassed in this kinde, *multos foras claros hæc destruxit infamia*, and many noble senators and souldiers (as tes) have lost their honour, in being *uxorii*, so sottishly overruled by s. And therefore Cato, in Plutarch, made a bitter jeste on his tens, the Romans, *we govern all the world abroad, and our wives ile us*. These offend in one extreame; but too hard and too severe, re offensive on the other. As just a cause may be, long absence of y, when they must of necessity be much from home, as lawyers, phyrriners, by their professions; or otherwise make frivolous impertinent tarry long abroad to no purpose, lye out and are gadding still, upon sions, it must needs yeeld matter of suspition, when they use their ndly in the mean time, and never tarry at home, it cannot use but ome such conceit.

ias, amare te cogitat
ari, aut potare, aut animo obsequi,
esse soll, quum sibi sit male.

If thou be absent long, thy wife then thinks,
Th' art drunk, at ease, or with some pretty minks,
'Tis well with thee, or else beloved of some,
Whil'st she, poor soule, doth fare full ill at home.

es, the physician, had a smack of this disease; for when he was to me as far as Abdera, and some other remote cities of Greece, he friend Dionysius (if at least those ^xepistles be his) ^y to oversee his is absence, (as Apollo set a raven to watch his Coronis) although in his house with her father and mother, whom he knew would re of her; yet that would not satisfie his jealousy, he would have ll friend Dionysius to dwell in his house with her, all the time of ination, and to observe her behaviour, how she carried her self in nds absence; and that she did not lust after other men. ^a For had need to have an overseer to keep her honest; they are bad by id lightly given all, and if they be not curbed in time, as an unsee, they will be full of wilde branches, and degenerate of a sudden.

in their husbands absence: though one Lucretia were trusty, and lope, yet Clytemnestra made Agamemnon a cuckold; and no here be too many of her conditions. If their husbands tarry too ad upon unnecessary business, well they may suspect: or if they ay, their wives at home will flye out another. *Quid pro quo*. Or and give them not that content which they ought, ^a *primum ingratae, æ noctes quæ per somnum transiguntur*, they cannot endure to lye to fast long. ^b Peter Godfridus, in his second book of love, and sixt ath a story out of St. Anthonies life, of a gentleman, who by that s advice, would not meddle with his wife in the passion week, but ins, she set a pair of hornes on his head. Such another he hath,

asciâ uxoris pectus alligabat, nec momento præsentia ejus carere poterat, potumque non hau-
regustatum labris ejus. ^a Chaloner. ^b Panegy. Trajano. ^c Ter. Adelp. act. 1. sc. 1.
Ravennate interprete. ^d Dum rediero domum meam habitabis, et licet cum parentibus
neâ peregrinatione, eam tamen et ejus mores observabis uti absentia viri sui probe degat, nec
stet aut quærat. ^e Femina semper custode eget, qui se pudicam contineat; suapte enim
las insitas habet, quas nisi indies comprimat, ut arbores stolones emittunt, &c. ^f Heinsius.
am nobilis quum debitum maritale sacra passionis hebdomadâ non obtineret, alterum adiit.

ruberet, when the faire morn with purple hue 'gan shine, he m
I know not what, out of Hippocrates Cous, &c. and for tha
current; but when, as afterward, he did not play the man as
she fell in league with a good fellow, and whilst he sate up la
about those criticisimes, mending some hard places in Festus o
cold to bed, and would tell her stil what he had done, she did
gard what he said, &c. * *Shee would have another matter*
rather, which he did not perceive was corrupt: thus he continu
late, she at her sport, *alibi enim festivas noctes agitabat*, hati
for his sake, till at length he began to suspect, and turne a l
well he might; for it was his owne fault; and if men be jealou
(^f as oft it falls out) the mends is in their owne hands; they mu
selves. Who will pitie them, saith Neander, or be much offer
wives, *si deceptæ prius viros decipiant, et cornutos reddant*,
those that cozened them first? A lawyers wife in ^s Aristænet
husband was negligent in his business, *quando lecto danda oper*
cornute him: and did not stick to tell Philinna one of her gossip
that aloud for him to hear: *If he follow other mens matters,*
own, I'll have an orator shall plead my cause; I care not if h

A fourth eminent cause of jealousie, may be this, when he th
and as Pindarus says of Vulcan, *sine gratiis natus*, hirsute, rag
ously given, will marry some very faire nice peece, or light hus
misdoubt (as well he may) she doth not affect him. ^h *Lis est cum*
pudicitæ; beautie and honesty have ever been at oddes.
jealous of his wife because she was faire: so was Vulcan of hi
he made her creeking shooes, saith ⁱ Philostratus, *ne macha*
scilicet deferente, that he might hear, by them, when she
Mars *indigne ferre*, ^j was not well pleased with. Good cause
do as he did, for she was no honester then she should be. Your
commonly this fault, and it is hard to finde, saith Francis Ph
epistle to Saxola his friend, a rich man honest, a proper woman
unchast. *Can she be faire and honest too?*

the good man not be jealous. For when he is so defective, weak, ill proportioned, displeasing in those parts which women most affect, and she most absolutely faire and able on the other side, if she be not very vertuously given, can she love him? and although she be not faire, yet if he admire her, think her so, in his conceit she is absolute; he holds it impossible for any living not to dote as he doth; to look on her and not lust or covet, and if he be in company with her, not to lay siege to her honestie: or else, out of a apprehension of his infirmities, deformities, and other mens good parts, of his own little worth and desert, he distrusts himselfe, (for what is jealousy distrust?) he suspects she cannot affect him, nor be so kinde and loving as should; she certainly loves some other man better then himselfe.

Nevisanus lib. 4. num. 27. will have barrenness to be a main cause of jealousy. If her husband cannot play the man, some other shall; they will use no remedies unassayed, and thereupon the good man growes jealous. I will give an instance, but be it as it is.

finde this reason given by some men, because they have been formerly slighted themselves; they think they may be so served by others; they turned drumpe, before the cards were shuffled; they shall have therefore *legem talionis*, like for like.

*Ipse miser docui, quo posset ludere pacto
Custodes, etiam nunc premor arte mea!*

Wretch as I was, I taught her bad to be,
And now mine owne slye tricks are put on me.

Malus mens, malus animus, as the saying is, ill dispositions cause ill suspitions.

*There is none jealous, I durst pawn my life,
I be that hath deild anothers wife:*

And for that he himself hath gone astray,
He straightway thinks his wife will tread that waye.

these two above named causes, or incendiaries of this rage, I may very well annex those circumstances of time, place, persons, by which it ebbs and flows, the fewell of this furie, as *Vives* truly observes; and such like accidents or occasions, proceeding from the parties themselves, or others, which much aggravate and intend this suspicious humour. For many men are so viciously given, either out of a depraved nature, or too much liberty, which they do assume unto themselves, by reason of their greatnesse, in that they noble men, (for *licentia peccandi, et multitudo peccantium* are great motives) though their own wives be never so faire, noble, vertuous, honest, wise, and well given, they must have change.

*si cum legitimi junguntur fœdere lecti,
stale egregiis, facieque domoque puellis,
certa tamen, fœdasque lupas in fornice querunt,
per adulterium nova carpere gaudia tentant.*

Who being match'd to wives most vertuous,
Noble and fair, fly out lascivious.

sed licet ingratum est, that which is ordinary is unpleasant. *Nero* (saith *Suetonius*) abhorred *Octavia* his own wife, a noble vertuous lady, and loved *Clodia*, a base quean in respect. *Cerintus* rejected *Sulpitia*, a noble mans daughter, and courted a poore servant maid. — *tanta est aliend in messe lepras*, for that *stolne waters be more pleasant*: or as *Vitellius* the emperor was wont to say, *Jucundiores amores, qui cum periculo habentur*; the stolne venison, still the sweetest is that love, which is most difficultly obtained: they like better to hunt by stealthe in another mans walk, then to use the fairest course that may be, at game of their own.

*Aspie ut in cœlo modo Soli, modo Luna ministret,
Sic etiam nobis una puella parum est.*

As Sun and Moone in heaven change their course,
So they change loves, though often to the worse.

that some faire object so forcibly moves them, they cannot contain themselves: be it heard or seen they will be at it. *Nessus* the Centaure, was by force sent, to carry *Hercules* and his wife over the river *Evenus*; no sooner

steriles sunt, ex mutatione viri se putant concipere.

**Tibullus eleg. 6.*

**Withers Sat.*

lma. Crescit ac decrescit zelotypia cum personis, locis, temporibus, negotiis.

**Marullus.*

**Eplg. *Prov. 9. 17.*

**Propert. eleg. 2.*

**Ovid. lib. 9. Met. Pausanias. Strabo. Quam cre-*

bus hyemalibus, Delaniram suscipit, Herculem nando sequi jubet.

other women, though in their own wives presence, they must dallying with them. Juno, in Lucian, complains of Jupiter kissing Ganymede before her face, which did not a little offend sides he was a counterfeit Amphitryo, a bull, a swan, a gold-plaid many such bad pranks, too long, too shameful to relate.

Or they care little for their own ladies, and fear no lawes, keep whores at their wives noses. 'Tis too frequent with dishonest; *pietas, probitas, fides, privata bona sunt*, as ² he piety, chastity, and such like vertues, are for private men: looked after in great courts: and what Suetonius said of the his time, they might be all engraven in one ring, we may true potentates of our age. For great personages will familiarly kinde, and yeeld occasion of offence. ³ Montagne, in his e stance in Cæsar, Mahomet the Turke, that sacked Constantin laus king of Naples, that besieged Florence: great men, and are commonly great, &c. *probatum est*, they are good doers. are equally ballanced in their actions.

¹ *Militis in galeâ nidum fecere columbae,
Apparet Marti quam sit amica Venus.*

A dove within a head-piece
² Twixt Mars and Venus as

Especially if they be bald, for bald men have ever been suspitious Aristotle *sect. 4. prob. 19.*) as Galba, Otho, Domitian, and re amongst the rest. ^b *Urbani, servate uxores, machum calu* besides, this bald Cæsar, saith Cureo in Sueton, was *omnium* he made love to Eunöe queen of Mauritania, to Cleopatra, to to Sergius Sulpitius, to Lollia wife to Gabinus, to Tertulla to Mutia Pompeys wife; and I know not how many beside might, for if all be true that I have reade, he had a licence to he list. *Inter alios honores Cæsari decretos* (as Sueton. *ca* and Dion *lib. 44.* relate) *jus illi datum, cum quibuscunque gendi.* Every private history will yeeld such variety of insta good, wise, discreet men, vertuous and valiant, but too fault amus had fifty sons, but seventeen alone lawfully begotten. ^c left fourteen bastards. Laurence Medices, a good prince:

besides his wife hath not a courtisan and a mistress. 'Tis no marvail
if poore women in such cases be jealous, when they shall see themselves
unjustly neglected, contemned, loathed, unkindly used: their disloyal hus-
bands to entertain others in their rooms, and many times to court ladies to their
beds: other mens wives to wear their jewels: how shall a poore woman in
such a case moderate her passions? * *Quis tibi nunc, Dido, cernenti talia
verba?* How on the other side shall a poore man contain himself from this
ill maladie, when he shall see so manifest signes of his wives inconstancy?
Even as, like Milos wife, she dotes upon every yong man she sees; or as ^b Mar-
cus Sota, — *deserto sequitur Clitum marito*. Though her husband be
taller and tall, faire and lovely to behold, able to give contentment to any
woman, yet she will taste of the forbidden fruit: Juvenals Iberina to an
other, she is as well pleased with one eye, as one man. If a yong gallant come
to chance into her presence, a fastidious brisk, that can wear his cloaths well
in fashion, with a Locke, gingling spur, a feather, that can cringe, and withal
complement, court a gentlewoman, she raves upon him, *O what a lovely
man he was*, another Hector, an Alexander, a goodly man, a demi-
god, how sweetly he carried himselfe, with how comely a grace, *sic oculos, sic
manus, sic ora ferebat*, how neatly he did wear his cloaths! ⁱ *Quam sese
ferens, quam forti pectore et armis!* how bravely did he discourse, ride,
and dance, &c. and then she begins to loath her husband, *repugnans os-
culatur*, to hate him and his filthie beard, his goatish complexion, as Doris said
Polyphemus, ^j *Totus qui sanie, totus ut hircus olet*, he is a rammy ful-
some fellow, a goblin faced fellow, he smels, he stinkes, *Et cepas simul at-
que ructat* — *si quando ad thalamum*, &c. how like a dizard, a foole,
as he looks, how like a clowne he behaves himselfe! ^k she will not come
near him by her good will, but wholly rejects him, as Venus did her fuliginous
elfe, at last, *Nec Deus hunc mensi, Dea nec dignata cubili est*. So did
secretia a lady of Senes, after she had but seen Eurialus, *in Eurialum tota fe-
cit, domum reversa*, &c. she would not hold her eyes off him in his presence.
^l *Tantum egregio decus enitet ore*, and in his absence could think of none
other, *odit virum*, she loathed her husband forthwith, might not abide him.

* Et conjugalis negligens tori, viro
Præsentem, acerbo nauseat fastidio.

All against the lawes of matrimony,
She did abhor her husbands phisnomy.

He sought all opportunity to see her sweet-heart again. Now when the good
man shall observe his wife so lightly given, *to be so free, and familiar with
every gallant, her immodesty and wantonness* (as ⁿ Camerarius notes) it must
needs yield matter of suspicion to him, when she still pranks up her self be-
hind her meanes and fortunes, makes impertinent journeys, unnecessary visi-
tions, staies out so long, with such and such companions, so frequently goes
to playes, masks, feasts, and all publique meetings, shall use such immodest
gestures, free speeches, and withal shew some distast of her own husband; how
can he chuse, though he were another Socrates, but be suspitious, and in-
stantly jealous? ^p *Socraticas tandem faciet transcendere metas*; More espe-
cially, when he shall take notice of their more secret and slye tricks, which to
excuse their husbands they commonly use, (*dum ludis, ludos hæc te facit*)
they pretend love, honour, chastity, and seem to respect them before all men
living, saints in shew, so cunningly can they dissemble, they will not so much
look upon another man, in his presence; ^q so chaste, so religious, and so
scrupulous, they cannot endure the name or sight of a quean, an harlot, out upon
and in their outward carriage are most loving and officious, will kiss
their husband, and hang about his neck, (dear husband, sweet husband) and

^g Æn. 4. ^h Epig. 9. lib. 4. ⁱ Virg. 4. Æn. ^j Secundus syl. ^k Æneas Silvius. ^l Virg. 4.

^m S. Græco Simonidis.

ⁿ Cont. 2. ca. 38. oper. subcis.

Mulieris liberius et familiaris
incentis cum omnibus licentia et immodestia sinistri sermonis et suspitionis materiam viro præbet.
^o liberæ, oculorum colloquia, contractationes parum verecundæ, motus immodici, &c. Heinsius.

^p What is here said, is not prejudicial to honest women.

His chast and yoke-fellow he found,
Yok't with a knave, all honesty neglected;
Th' adulterer sleeping very sound,

Yet by his face was easily
A beggars brat bred by him
And now was riding on his

Thus can they cunningly counterfeit, as ^{Platina} describes
*kiss their husbands, whom they had rather see hanging on the gallows
swear they love him dearer then their own lives, whose soules
ransome for their little dogs;*

— similis ei permutatio datur,
Morte viri cupiunt animam servare catellæ.

Many of them seem to be precise and holy forsooth, and w
'church, to hear such a good man, by all meanes, an excel
'tis for no other intent (as he follows it) then to *see and to be*
what fashions are in use, to meet some pander, bawde, mon
entise some good fellow. For they perswade themselves, as ^{Platina}
that it is neither sin or shame to lye with a lord or a parish
proper man: ^{and though she kneele often, and pray devoutly}
tina) not for her husbands welfare, or childrens good, or any
her sweet-hearts return, her panders health. If her husband
go, she fains her self sick, ^{et simulat subito condoluisse caput}
and she cannot stir: but if her paramour ask as much, she i
seasons, at all houres of the night. ^{In the kingdome of Malabar}
Goa in the East-Indies, the women are so subtile, that with a ce
give them to drive away cares as they say, ^{they will make}
twenty foure houres, or so intoxicate them, that they can reme
that they saw done, or heard, and by washing of their feet, res
and so make their husbands cuckold to their faces. Some ar
all times, to all persons they like, others more wary to some few, s
seasons; as Augusta, Livia, *non nisi plena navi vectorem tollebat*

* No pen could write, no tongue attain to tell,
By force of eloquence, or help of art,
Of womens treacheries the hundredth part.

Both, to say truth, are often faulty; men and women give j
this humour of discontent, aggravate and yeeld matter of susp
part of the chief causes proceed from other adventitious accide

unhandsome, he suspects him the lesse; but if a proper man, such as Alcibiades in Greece, and Castrucci Castrucanus in Italy, well de- ded, commendable for his good parts, he taketh on the more, and watcheth oings. ^aTheodosius the emperour, gave his wife Eudoxia a golden apple he was a suiter to her, which she long after bestowed upon a yong gal- in the court, of her especiall acquaintance. The emperour espying this in his hand, suspected forthwith, more then was, his wives dishonesty, hed him the court, and from that day following forbare to accompany ny more. ^bA rich merchant had a faire wife; according to his custome, ent to travell; in his absence a good fellow tempted his wife; she denied yet he dying a little after, gave her a legacy for the love he bore her. s return, her jealous husband, because she had got more by land than he lone at sea, turned her away upon suspition. ow when those other circumstances of time and place, opportunity and rtunity shall concur, what will they not effect?

Faire opportunitie can win the coyest she that is,
So wisely he takes time, as hee'll be sure he will not miss:
Then he that loves her gamesome vein, and tempers toys with art,
Brings love that swimmeth in her eyes, to dive into her heart.

t playes, masks, great feasts and banquets, one singles out his wife to e, another courts her in his presence, a third tempts her, a fourth insinu- with a pleasing complement, a sweet smile, ingratiates himself with an ibological speech, as that merry companion in the ^csatyrst did to his eriam, *adsidens et interiorem palmam amabiliter concutiens*,

Quod meus hortus habet, sumas impune licebit,
Si dederis nobis quod tuus hortus habet,

many such, &c. and then as he saith,

^d She may no while in chastity abide,
That is assaid on every side.

after a great feast, ^e*Vino saepe suum nescit amica virum*. Noah (saith come) *shewed his nakedness in his drunkenness, which for six hundred s he had covered in soberness*. Lot lay with his daughters in his drink, yneras with Myrrha, ^f*— quid enim Venus ebria curat?* The most ment may be overcome, or if otherwise they keep bad company, they are modest of themselves, and dare not offend, confirmed by ^hothers, *impudent, and confident, and get an ill habit*.

ⁱAlia quæstus gratâ matrimonium corrumpit,
Alia peccans multas vult morbi habere socias.

f they dwell in suspected places, as in an infamous inne, neer some stewes, monkes, friers, Nevisanus addes, where be many tempters and solliciters, persons that frequent their companies, it may give just cause of suspition. tial of old enveighed against them that counterfeited a disease to go to the ; for so, many times,

— relicto
Conjuge Penelope venit, abit Helena.

as Silvius puts in a caveat against princes courts, because there be *tot mosi juvenes qui promittunt*; so many brave suiters to tempt, &c. ^j*If leave her in such a place, you shall likely find her in company you like ; either they come to her, or she is gone to them*. ^kKornmannus makes outbting jest in his lascivious countrey, *Virginis illibata censeatur ne castitas quam frequenter accedant scholares?* And Baldus, the lawyer, scoffes on, *um scholaris, inquit, loquitur cum puellâ, non præsumitur ei dicere, pater ter*; when a scholler talks with a maid, or another mans wife in private, s presumed he saith not a *pater noster*. Or if I shall see a monke or frier

^lEpist. Pollit. ^mSeneca lib. 2. contr. 8. ⁿBodicher. Sat. ^oChaucer. ^pTibullus. ^qEpist. Oceanum. Ad unius horæ ebrietatem nudat femora, quæ per sexcentos annos sobrietate contexerat. ^rSat. 13. ^sNihil audent primo, post ab aliis confirmate, audaces et confidentes sunt, ubi semel ve- lites limites transierint. ^tEuripides. ^uDe miser. curialium. Aut alium cum eâ invenies, aut isse reperies. ^vCap. 18. de Virg.

drink twice to such a man? why did she offer to kisse, to dance? &c. a
 are, a whore, an arrant whore. All this he confesseth in the poet,

*Munia me terrent, timidus sum, ignosce timori,
 Et miser in tunicâ suspicor esse virum.
 Et lædit si multa tibi dabit oscula mater,
 Me soror, et cum quâ dormit amica simul.*

*Each thing affrights me, I do feare,
 Ah pardon me my feare:
 I doubt a man is hid within
 The cloathes that thou dost wear.*

not a man in womans apparel? is not some body in that great chest, or
 nde the door, or hangings, or in some of those barrels? May not a man
 in at the window with a ladder of ropes, or come down the chimney,
 a false key, or get in when he is asleep? If a mouse do but stir, or the
 le blow, a casement clatter, that's the villaine, there he is. By his good
 no man shall see her, salute her, speak with her, she shall not go forth of
 ight, so much as to do her needs. *Non ita bovem Argus, &c.* Argus
 out so keep his cow, that watchful dragon the golden fleece, or Cerberus
 omning-in of hell, as he keeps his wife. If a dear friend or neer kinsman
 e as guest to his house, to visit him, he will never let him be out of his
 ight and company, lest peradventure, &c. If the necessity of his busi-
 be such, that he must go from home, he doth either lock her up, or com-
 her with a deale of injunctions and protestations to some trusty friends,
 and her he sets and bribes to oversee. One servant is set in his absence
 uth another, and all to observe his wife, and yet all this will not serve,
 gh his business be very urgent, he will, when he is halfway, come back
 n in all post hast, rise from supper, or at midnight, and be gone, and
 times leave his business undone, and as a stranger court his own wife in
 e disguised habit. Though there be no danger at all, no cause of suspi-
 she live in such a place, where Messalina her self could not be dishonest
 e would, yet he suspects her as much as if she were in a bawdy house,
 e princes court, or in a common inne, where all comers might have free
 e. He cals her on a sudden, all to naught; she is a strumpet, a light
 wife, a bitch, an arrant whore. No perswasion, no protestation can divert
 passion, nothing can ease him, secure or give him satisfaction. It is
 a strange to report what outrageous acts by men and women have been
 mitted in this kinde; by women especially, that will run after their hus-
 ds into all places and companies, as *P* Jovianus Pontanus wife did by him,
 w him whithersoever he went, it matters not, or upon what business,
 ng like Juno in the tragædy, miscalling, cursing, swearing, and mis-
 ting every one she sees. Gomesius, in his third book of the life and deeds
 rancis Ximenius, sometime archbishop of Toledo, hath a strange story of
 incredible jealousie of Joane queen of Spain, wife to king Philip, mother
 erdinand and Charles the 5th. emperours. When her husband Philip,
 r for that he was tyred with his wives jealousie, or had some great busi-
 , went into the low-countries, she was so impatient and melancholy upon his
 arture, that she would scarce eat her meat, or converse with any man;
 though she were with child, the season of the yeer very bad, the winde
 ust her, in all haste she would to sea after him. Neither Isabella, her
 en mother, the archbishop, or any other friend could perswade her to the
 trary, but she would after him. When she was now come into the Low-
 ntries, and kindly entertained by her husband, she could not contain her
 , *but in a rage, ran upon a yellow-hair'd wench*, with whom she sus-
 ted her husband to be nought, *cut off her hair, did beat her blacke and*
 , *and so dragged her about.* It is an ordinary thing for women, in such
 s, to scrat the faces, slit the noses of such as they suspect; as Henry the
 ds importune Juno did by Rosamond at Woodstock: for she complains
 moderne *r* poet, she scarce spake,

*peritius. * Eneas Silv. † Ant. Dial. ‡ Rabie conceptâ, cissariem abnâit, puellæque mra-*
consultans, faciem vitibus fœdavit. § Daniel.

But flies with eager fury to my face,
Offering me most unwomanly disgrace.
Look how a tigress, &c.

So fell she on me in outrageous wise
As could disdain and jealousie devise

Or if it be so, they dare not, or cannot execute any such tyrannical in
they will miscall, rail and revile, bear them deadly hatred and ma
* Tacitus observes; *the hatred of a jealous woman is inseparable
such as she suspects.*

* Nulla vis flammæ, tumidique venti
Tanta, nec tell metuenta torti,
Quanta cum conjux viduata tædis
Ardet et odit.

Winds, weapons, flames make not as
burly,
As raving women turn all topsie turvy.

So did Agrippina by Lollia, and Calphurnia in the dayes of Claudius
women are sufficiently curbed in such cases, the rage of men is more e
and frequently put in practice. See but with what rigour those jealo
bands tyrannize over their poor wives. In Greece, Spain, Italy, Turkie,
Asia, and generally over all those hot countries, *mulieres vestra terra
arate sicut vultis.* Mahomet, in his Alcoran, gives this power to met
wives are as your land, till them, use them, intreat them faire or fowl,
will yourselves. * *Mecastor, lege durâ vivunt mulieres.* They lock t
in their houses, which are as so many prisons to them; will suffer no
come at them, or their wives to be seen abroad:—*nec campos lic
trare patentes.* They must not so much as look out. And if they l
persons, they have eunuchs to keep them, as the Grand Seignior am
Turkes, the Sophies of Persia, those Tartarian Mongors, and kings of
Infantes masculos castrant innumeros ut regi serviant, saith * Ricciu
geld innumerable infants to this purpose. The king of * China *maintain
eunuchs in his family, to keep his wives.* The Xeriffes of Barbary ke
curtisans in such strict manner, that if any man come but in sight of them,
for it; and if they chance to see a man, though from their windowes, and
instantly crie out, they must be put to death. The Turkes have, I know
many, black deformed eunuchs (for the white serve for other minist
this purpose sent commonly from Ægypt, deprived in their childhood of
privities; and brought up in the seraglio at Constantinople, to keep the
which are so penned up, they may not confer with any living man, or e
with yonger woman, have a cucumber or carret sent in to them for th
but sliced, for feare, &c. and so live, and are left alone to their unchastit
all the dayes of their lives. The vulgar sort of women, if at any time th
abroad, which is very seldome, to visit one another, or to go to their bath
covered, that no man can see them, as the matrons were in old Rome, *le
sellâ tectâ vectæ*; so * Dion and Seneca record, *velata totâ incedunt*.
Alexander ab Alexandro relates of the Parthians, *lib. 5. cap. 24.* whi
Andreas Tiraquellus his commentator, I rather think should be under
Persians. I have not yet said all. They do not onely lock them up
pudendis seras adhibent. Hear what Bembus relates, *lib. 6.* of his
History, of those inhabitants that dwell about Quiloa in Africke. *Lusi
quit, quorundam civitates adierunt, qui natis statim faminis natur
suunt, quoad urinæ exitus ne impediatur, easque quum adoleverint sic
in matrimonium collocant, ut sponsi prima cura sit conglutinas pus
ferro interscindere.* In some parts of Greece at this day, like those of
they will not beleve their wives are honest, *nisi pannum menstruatu
nocte videant.* Our countryman * Sands, in his peregrination, sai
severely observed in Zazynthus, or Zante; and Leo Afer in his time
in Africke, *non credunt virginem esse, nisi videant sanguineam m*

* Annal. lib. 12. Principis mulieris zelotypus est in alias mulieres quas suspectas habet, ostendit
bile. * Seneca in Medea. * Alcoran cap. Bovis, interprete Ricardo pried. 8. Confutatio.

* Expedit in Sinas l. 3. c. 9.

* Lib. 57. ep. 81.

* Semotas a viris servant in interioribus, ab eorum cu
munes. * Lib. 1. fol. 7.

ad parentes pudore rejicitur. Those sheets are publicly shewed
 to their parents, and kept as a signe of incorrupt virginity. The Jewes of
 examined their maids *ex tenui membraná*, called hymen, which Lau-
 in his Anatomy, Columbus, *lib. 12. cap. 16.* Capivaccius, *lib. 4. cap. 11.*
ri affectibus, Vincent. Alsarus Genuensis *quæsit. med. cent. 4.* Hierony-
 lescerialis *consult.* Ambros. Pareus, Julius Cæsar Claudinus *Respons. 4.*
 also de *rupturâ venarum ut sanguis fluat*, copiously confute: 'tis no
 ent trial, they contend. And yet others again defend it. Gasper
 olinus *Institut. Anat. lib. 1. cap. 31.* Pinæus of Paris, Albertus Mag-
secret. mulier. cap. 9. et 10. &c. and think they speak too much in
 of women. ^c Ludovicus Boncialus, *lib. 2. cap. 2. muliebr. naturalem*
uteri labiorum constrictionem, in quâ virginitatem consistere volunt,
gentibus medicinis fieri posse vendicat; et si defloratæ sint, astutæ
eres (inquit) nos fallunt in his. Idem Alsarius Crucius, Genuensis
fere verbis. Idem Avicenna *lib. 3. Fen. 20. tract. 1. cap. 47.* ^e Rhasis
cent. lib. 24. Rodericus a Castro *de nat. mul. lib. 1. cap. 3.* An old
 nurse, in ^f Aristænetus, (like that Spanish Cælestina, ^g *quæ quinque*
virgines fecit mulieres, totidemque mulieres arte sua virgines) when a
 maid of her acquaintance wept and made her moane to her, how she
 een deflowred, and now ready to be married, was afraid it would be
 ed, comfortably replied, *Noli vereri, filia, &c. Fear not, daughter,*
ach thee a trick to help it. Sed hæc extra callem. To what end are
 se astrologically questions, *an sit virgo, an sit casta, an sit mulier?*
 uch strange absurd trials in Albertus Magnus, Bap. Porta, Mag. *lib. 2.*
 1, in Wecker. *lib. 5. de secret.* by stones, perfumes, to make them
 and confess I know not what, in their sleep. Some jealous brain was
 founder of them. And to what passion may we ascribe those severe laws
 of jealousy, *Num. 5. 14.* Adulterers, *Deut. cap. 22. v. 22.* amongst
 shrewes? amongst the Ægyptians (reade ^h Bohemus *l. 1. c. 5. de mor.*
 of the Cathaginians, *cap. 6.* of Turkes, *lib. 2. cap. 11.*) amongst
 thenians of old? Italians at this day, wherein they are to be severely
 ed, cut in peeces, burned, *vivi-comburio*, buried alive, with severall
 gations, &c. are they not as so many symptomes of incredible jealousy?
 ay say the same of those vestall virgins that fetched water in a sieve,
 tia did in Rome, *anno ab urb. conditâ 800.* before the senators; and
 ia, *virgo innocens*, that ran over hot irons; as Emma, Edward the Con-
 mother did, the king himself being a spectator; with the like. We
 in Nicephorus, that Cunegunda, the wife of Henricus Bavarus, empe-
 suspected of adultery, *insimulata adulterii per ignitos vomeres illæsa*
it; trod upon red hot coulter, and had no harm. Such another story
 de in Regino, *lib. 2.* in Aventinus and Sigonius, of Charles the third
 is wife Richarda, *An. 887.* that was so purged with hot irons. Pausa-
 nith, that he was once an eye-witness of such a miracle at Dianas
 e; a maid, without any harm at all, walked upon burning coales. Pius
 d. in his description of Europe, *c. 46.* relates as much; that it was com-
 practised at Dianas temple, for women to go barefoot over hot coales,
 their honesties. Plinius, Solinus, and many writers make mention of
 this temple; and Dionysius Halicarnasseus, *lib. 3.* of Memnons statue,
 were used to this purpose. Tatius *lib. 6.* of Pan his cave, (much like
 Wilfrides needle in Yorkshire) wherein they did use to try maids, ⁱ whe-

^a *Apertiones hymenis sæpe sunt a propriis digitis vel ab aliis instrumentis.* ^e Idem Rhasis Arab.

^b *Ita clause pharacis ut non possunt coitum exercere.* ^f Qui et pharacum præscribit

^c *Epist. 6. Mercero Inter.* ^g Bartholus. Ludus illi temeratum pudicitie florem mentitis

^d *pro integro vendere. Ego docebo te, qui mulier ante nuptias sponso te probes virginem.* ^h Qui

^e *violasset, virgilla exsecabant, et mille virgas dabant.* ⁱ Dion. Halle. ^j Viridi gaudens

^k *ucco. Virg.* ^l Ismene was so tried by Dianas well, in which maids did swimme, unchast were

^m Eustathius *lib. 8.*

pect their wives, will beat them till they confess, and if that
like those wilde Irish, be divorced at their pleasures, or else
the heads, as the old ^a Gaules have done in former ages. Of
jealousie reade more in Parthenius Erot. cap. 10. Camerar
subcis. et cent. 2. cap. 34. Cælius Epistles; Tho. Chaloner
lib. 9. Ariosto *lib. 31. staffe 1.* Fælix Platerus *observat. lib.*

MEMB. III.

*Prognostickes of Jealousie; despair, madness, to m
themselves and others.*

THOSE which are jealous, most part, if they be not o
^o *proceed from suspition to hatred; from hatred to frenzie,
murder and despair.*

^p A plague by whose most damnable effect,
Divers in deep despair to dye have sought,

| By which a man to madnesse
As well with causesse, &

In their madness, many times, saith ^q Vives, they make awa
others. Which induceth Cyprian to cal it, *fœcundam et m
ciem, fontem cladium et seminarium delictorum*; a fruitf
seminary of offences, and fountain of murders. Tragical
common in this kinde, both new and old, in all ages; as o
Procris, ^s Phærus of Ægypt, Tereus, Atreus, and Thyest
Phærus was murdered of his wife, *ob pellicatûs suspicionem*,
toninus Verus was so made away by Lucilla; Demetrius the
and Nicanor, by their wives. Hercules poysoned by De
murdered by Vespasian; Justina a Roman lady by her husb
Xerxes wife, because she found her husbands cloake in Masi
*off Masista his wives paps, and gave them to the dogs; fleac
cut off her eares, lips, tongue, and slit the nose of Artay
Our late writers are full of such outrages. ^w Paulus Æmili
of France, hath a tragicall story of Chilpericus the first his c
by Ferdegunde his queen. In a jealous humour, he came t
steale behinde his wife, as she was dressing and combing ha*

manuel king of Portugal, to this effect hath a tragical narration, of one Fer-
nandus Chalderia, that wounded Gotherinus, a noble countryman of his, at
in the East Indies, ^a and cut off one of his legs, for that he looked, as
thought, too familiarly upon his wife; which was afterwards a cause of
quarrels, and much bloodshed. Guianerius, cap. 36. de aegritud. matr.
kes of a silly jealous fellow, that seeing his childe new born, included in
ll, thought sure a ^b Franciscan, that used to come to his house, was the
er of it, it was so like the friers coule; and thereupon threatned the frier
ill him. Fulgosus, of a woman in Narbone, that cut off her husbands
ties in the night, because she thought he plaid false with her. The story
fonuses Bassa and faire Manto his wife, is well known to such as have
the Turkish history; and that of Joane of Spain, of which I treated in my
er section. Her jealousie, saith Gomesius, was cause of both their deaths.
Philip died for grief a little after, as ^c Martian his physician gave it out;
she, for her part, after a melancholy discontented life, mispent in lurking
t, and corners, made an end of her miseries. Fælix Plater in the first
e of his observations, hath many such instances; of a physician, of his
nintance, ^b that was first mad through jealousy, and afterwards des-
te. Of a merchant ^c that killed his wife in the same humour, and after
ipitated himself. Of a doctor of law that cut off his mans nose. Of a
ters wife in Basil, anno 1600, that was mother of nine children, and had
27 yeers married, yet afterwards jealous, and so impatient, that she be-
e desperate, and would neither eat nor drink in her own house, for feare
husband should poyson her. 'Tis a common signe this; for when once
humours are stirred, and the imagination misaffected, it will vary itself in
rs forms; and many such absurd symptomes will accompany even mad-
it self. Skenkius observat. lib. 4. cap. de uter. hath an example of a
us woman, that by this meanes had many fits of the mother: and in his
book, of some that through jealousy, ran mad; of a baker that gelded
self to try his wives honesty, &c. Such examples are too common.

MEMB. IV.

SECT. 1.—Cure of Jealousie. By avoiding occasions; not to be idle. By
good counsell. To contemn it; not to watch or lock them up: to dis-
semble it, &c.

Of all other melancholy, some doubt whether this malady may be cured or
they think 'tis like the ^d gout, or Switzers, whom we commonly call Wal-
s, those hired souldiers, if once they take possession of a castle, they can
er be got out.

Qui timet ut sua sit, ne quis sibi subtrahat illam,
Ille Machaoniâ vix ope salvus erit.

As that cruel wound against whose smart,
Liquors force prevales, or any plaister,
Skill of starres, no depth of magic art,
Healed by that great clerk Zoroaster;

A wound that so infects the soule and heart,
As all our sense and reason it doth master;
A wound whose pange and torment is so durable,
As it may rightly called be incurable.

What I have formerly said of other melancholy, I will say again, it may be
ed, or mitigated at least, by some contrary passion, good counsell and per-
sion, if it be withstood in the beginning, maturely resisted, and as those
ents hold, ^e the nailes of it be pared before they grow too long. No better
nes to resist or repell it, then by avoiding idleness; to be stil seriously bu-

^f Some uxorem habens, Gothernum, principem quendam virum, quod uxori sue oculos adiecisset,
inere deformavit in facie, et tibiam absceidit, unde mutus cædes. ^g Eo quod infans natus
mest panniculo, credebatur eum filium fratris Francisci, &c. ^h Knowles. ⁱ Zelotypia reginæ
um acceleravit paulo post, ut Martianus medicus mihi retulit. Illa autem atrâ bile inde exagitata,
se enducens, præ regitudine animi reliquum tempus consumpsit. ^j A zelotypiâ redactus
h et desperationem. ^k Uxorem interemit, inde desperandus, ex alto se præcipitavit. ^l Tol-
um nescit medicina podagram. ^m Ariosto lib. 31. staff. 5. ⁿ Veteres mature suadent un-
is esse radendos, priusquam producant se nimis.

hear them speake, no doubt he may be cured. ^b Joane, of whom I have formerly spoken, under pretence of changing Complutum, or Alcada de las Heneras, where Ximenius Toledo then lived, that by his good counsell (as for the pre might be eased. ^a *For a disease of the soule, if concealed, turnes it, and by no physicke can sooner be removed then by comfortable speeches.* I will not here insert any consolator purpose, or forestall any mans invention, but leave it to e and amplifie, as he shall think fit in his own judgement. ^c Siracides cap. 9. 1. *Be not jealous over the wife of thy b* comfortable and pithy speech to this purpose of Ximenius in as it is recorded by Gomesius; consult with Chaloner, *lib* 9. or Cælia in her epistles, &c. Onely this I will adde, that if it be which causeth this jealous passion, be it just or unjust, whe out cause, true or false, it ought not so haniously to be taken or capital matter, that it should make so deep a wounde. hurts not, an insensible smart, grounded many times upon fa and so fostered by a sinister conceit. If she be not dishone macerates himself without a cause; or put case, which is cuckold, it cannot be helped, the more he stirres in it, the n his own misery. How much better were it, in such a cas contemne it! why should that be feared which cannot be *tandem deposuerunt* (saith ^d Vives) *quum flecti maritos non* women when they see there is no remedy, have been pacifi be more jealous then women? 'Tis some comfort in such a c nions. *Solamen miseris socios habuisse doloris*: Who can s can assure himself he is not one *de præterito*, or secure him it were his case alone, it were hard; but being as it is, almost a 'tis not so grievously to be taken. If a man have a locke, key will open, as well as his owne, why should he think to kee self? In some countries they make nothing of it, *ne nobiles* Afer, in many parts of Africke (if she be past fourteen) there

etiam adulterantes, as Philo calls them, false coynerers and clippers of natures
y, were summoned into the court at once. And yet, *Non omnem molitor*
fluit undam videt: the miller sees not all the water that goes by his mill:
doubt but as in our dayes, these were of the commonalty; all the great ones
not so much as called in question for it. ^a Martials epigram, I suppose,
it have been generally applied in those licentious times, *Omnia solus habes*,
thy goods, lands, mony, wits, are thine owne, *Uxorem sed habes, Candide*
populo; but neighbour Candidus your wife is common. Husband and
old in that age, it seems were reciprocal termes; the emperours themselves
wear Actæons badge; how many Cæsars might I reckon up together, and
a catalogue of cornuted kings and princes in every story! Agamemnon,
claus, Philippus of Greece, Ptolomæus of Ægypt, Lucullus, Cæsar,
peius, Cato, Augustus, Antonius, Antoninus, &c. that wore fair plumes
ulls feathers in their crests. The bravest souldiers and most heroical
a could not avoid it. They have been active and passive in this business;
have either given or taken hornes. ^o King Arthur, whom we call one
e nine worthies, for all his great valour was unworthily served by Mordred,
of his round-table knights: and Guithera, or Helena Alba his faire
as Leland interprets it, was an arrant honest woman. *Parcerem libenter*
a ^p mine author) *heroinarum læsæ majestati, si non historiæ veritas*
me vellicaret, I could willingly winke at a faire ladies faults, but that I am
ed, by the lawes of history, to tell the truth. Against his will, God knows,
he write it, and so do I repeat it. I speak not of our times all this while;
have good, honest, vertuous men and women, whom fame, zeale, feare of
religion and superstition containes: and yet for all that, we have too many
chts of this order, so dubbed by their wives; many good women abused by
elate husbands, in some places; and such persons you may as soon enjoin
carry water in a sieve, as to keep themselves honest. What shall a man
now in such a case? What remedy is to be had? how shall he be eased?
aining a divorce? that is hard to be effected: *si non caste, tamen caute*,
carry the matter so cunningly, that though it be as common as simony, as
tr and as manifest as the nose in a mans face, yet it cannot be evidently
ved, or they likely taken in the fact: they will have a knave Gallus to
ch; or, with that Roman ^a Sulpitia, all made fast and sure,

Ne se caducis destitutam fasciis,
Nudam Caleno concumbentem videat.

will hardly be surprised by her husband, be he never so wary. Much better
to put it up: the more he strives in it, the more he shall divulge his owne
me: make a vertue of necessity, and conceal it. Yea, but the world takes
ce of it, 'tis in every mans mouth: let them talke their pleasure, of whom
sk they not in this sense? From the highest to the lowest, they are thus
ured, all. There is no remedy then but patience. It may be 'tis his owne
t, and he hath no reason to complain, 'tis *quid pro quo*, she is bad, he is
se.^c *Bethinke thy selfe, hast thou not done as much for some of thy*
shours? why dost thou require that of thy wife, which thou wilt not
forme thy self? Thou rangest like a town bull; *why art thou so incensed*
he tread awry?

Be it that some woman break chaste wedlocks
lawes,
And leaves her husband and becomes unchast:
Yet commonly it is not without cause,
She sees her man in sin her goods to waste,

She feels that he his love from her withdrawes,
And hath on some, perhaps, less worthy plac't.
Who strikes with sword, the scabbard them may
strike,
And sure, love craveth love, like asketh like.

semper studebit, saith ^a Nevisanus, *pares reddere vices*, she will quit it if

—A. Epig. 26. ^a Asser. Arthuri. *Parcerem libenter heroinarum læsæ majestati, si non historiæ veri-*
tem vellicaret. Leland, ^p Lelands assert. Arthuri. ^e Epigram. ^c Cogita an sic aliis tu un-
^o *liceris*; an hoc tibi nunc fieri dignum sit? ^o severus aliis, indulgens tibi, cur ab uxore exigit quod non
^o *metus*? Plutar. ^o Vagâ labidine cum ipse quovis rapiaris, cur, si vel modicum aberret ipsa, insanis?
Oto II. 28. staffe 80. ^o Sylva nupt. l. 4. num. 72.

the diverbe is, *Non patitur tactum fama, fides, oculos.* I
 my wife, touch all, use all, take all but this, I acknowledge t
 be true, *nullius boni jucunda possessio sine socio*, there is no
 the possession of any good thing without a companion, this
 I say, *This*. And why this? Even this which thou so m
 may be for thy progenies good: ^w better be any mans son t
 begot of base Irus, poor Seius, or mean Mœvius, the town
 shepherds son: and well is he, that like Hercules, hath any
 thou thy self hast, peradventure, more diseases then an horse
 of body and minde, a cankerd soule, crabbed conditions, ma
 it, as it is *vulnus insanabile, sic vulnus insensibile*, as it is i
 insensible. But art thou sure it is so? ^{*res agit ille tuas?} do
 It may be, thou art over suspitious, and without a cause as
 be *octimestris partus*, born at eight moneths, or like him, and
 suspecte he got it; if she speake or laugh familiarly with su
 then presently she is naught with them: such is thy weal
 charity, or a well-disposed minde, would interpret all unt
 Francis, by chance, seeing a frier familiarly kissing another
 so far from misconceiving it, that he presently kneeled do
 God there was so much charity left: but they, on the other
 nothing to naturall causes, indulge nothing to familiarity,
 friendship: but out of a sinister suspition, presently locke t
 them, thinking by those meanes to prevent all such inconven
 way to help it; whereas by such tricks they doe aggravate th
 but in vain to watch that which will away.

⁷ Nec custodiri si velit ulla potest;
 Nec mentem servare potes, licet omnia serves;
 Omnibus exclusis, intus adulter erit.

None can be kept resisting
 Though body be kept close
 Advoutry lurks, t' exclude

Argus with an hundred eyes cannot keep her, *et hunc unus sæ*
 as in ⁸ Ariosto.

If all our hearts were eyes, yet sure, they said.
 We husbands of our wives should be betray'd.

Hierome holds, *uxor impudica servari non potest, pudica n*
custos castitatis est necessitas to what end is all your custod

and observes her and suspects, *liberius peccat*, saith ^c Nevisanus. ^d *Toxica Typo dedit uxor mœcha marito*, she is exasperated, seeks, by all meanes, vindicate her self, and will therefore offend, because she is unjustly suspected. The best course then is to let them have their owne wills, give them liberty, without any keeping.

In vain our friends from this do us dehort,
For beauty will be where is most resort.

be honest as Lucretia to Collatinus, Laodamia to Protesilaus, Penelope to Ulysses, she will so continue her honour, good name, credit; *Penelope consemper Ulyssis ero*. And as Phocias wife in ^e Plutarch, called her husband *wealth, treasure, world, joye, delight, orbe and spheare*, she will hers. Now she made unto her good man; love, vertue, religion, zeale, are better pers then all those locks, eunuches, prisons; she will not be moved.

*mihi vel tellus optem prius ima dehiscat,
aut pater omnipotens adigat me fulmine ad umbras,
suffocantes umbras Erebi, noctemque profundam,
hæte pudor, quam te violem, aut tua jura resolvam.*

First I desire the earth to swallow mee,
Before I violate mine honesty;
Or thunder from above drive me to hell,
With those pale ghosts, and ugly night to dwell.

is resolv'd with Dido to be chaste; though her husband be false, she will true: and as Octavia writ to her Anthony;

*These walls that here do keep me out of sight,
Shall keep me all unspotted unto thee,*

And testifie that I will do thee right,
I'll never stain thine house, though thou shame mee.

in her loose to all those Tarquins and Satyres, she will not be tempted. The time of Valence the emperour, saith ^b St. Austin, one Archidamus, a consul of Antioch, offered an hundred pound of gold to a faire yong wife, and weds to set her husband free, who was then *sub gravissimâ custodiâ*, a prisoner, *pro unius noctis concubitu*: but the chaste matron would not accept of it. ¹ When one commended Theanas fine arme to his fellows, she set him up short, *Sir, 'tis not common*; she is wholly reserved to her husband. ² Bilia had an old man to her spouse, and his breath stunk, so that nobody could abide it abroad, *comming home one day, he reprehended his wife, because she did not tell him of it: she vowed unto him she would have him, but that she thought every mans breath had been as strong as his*. Tigranes and Armena his lady were invited to supper by king Cyrus; when they came home, Tigranes asked his wife, how she liked Cyrus, and what she did especially commend in him? *she swore she did not observe him. When he replied again, what then she did observe, whom looked she on? She gave answer, Her husband, that said he would dye for her sake*. Such are properties and conditions of good women: and if she be well given, she will so carry her self; if otherwise she be naught, use all the meanes thou canst, she will be naught. *Non deest animus sed corruptor*, she hath so many excuses, as an hare hath meshes, tricks, panders, bawdes, shifts to deceive, 'tis to no purpose to keep her up, or to reclaime her by hard usage. Use meanes, peradventure, may do somewhat. ³ *Obsequio vinces aptius se tuo*, Men and women are both in a predicament in this behalfe, sooner won, and better pacified. *Duci volunt, non cogi*: though she be as arrant a colde as Xantippe, as cruel as Medea, as clamorous as Hecuba, as lustfull as Messalina, by such meanes (if at all) she may be reformed. Many patient Grizels by their obsequiousness in this kinde, have reclaimed their husbands from their wandring lusts. In Nova Francia and Turkie (as Leah, Rachel, and Sarah did to Abraham and Jacob) they bring their fairest damsels to their

ad cognoscunt maritos hoc advertere. ^a Ausonius. ^e Opes suas, mundum suum, thesaurum &c. ^f Virg. Æn. ^g Daniel. ^h 1 de serm. d. in monte ros. 16. ⁱ O quam formosus lacertus iam inquit ad æquales conversus; at illa, Publicus, inquit, non est. ^j Bilia Dinutum virum senem et spiritum foetidum habentem, quem quum quidam exprobrasset, &c. ^k Numquid tibi, Armena, videbatur esse pulcher? et illum, inquit, ædopol, &c. Xenoph. Cyropæd. l. 3. ^l Ovid. ^m Read his tale of patient Grizel in Chaucer.

cludes; for if you take exceptions at every thing your wife
wisdom, Hercules valour, Homers learning, Socrates patience,
will not serve turne. Therefore *minus malum*, ⁿ a less mis-
holds, *dissimulare*, to be ^o *cunarum emptor*, a buyer of cradle
is, then to be too solicitous. ^p *A good fellow, when his wife*
bed before her time, bought halfe a dozen of cradles before he
children, as if his wife should continue to bear children at eve
^q Pertinax the emperour, when one told him a fidler was too
empress, made no reckoning of it. And when that Macedo
upbraided with his wifes dishonesty, *cum tot victor regnorum*
esset, &c. a conquerour of kingdomes could not tame his wife
him out at doores) he made a jest of it. *Sapientes portant co-*
stulti in fronte, saith Nevisanus; wise men beare their hornes
fooles on their foreheads. Eumenes king of Pergamus was
with Perseus of Macedonia, in so much that Perseus hearing
was to take to Delphos, ^r set a company of souldiers to inter
passage; they did it accordingly, and as they supposed, left
death. The newes of this fact was brought instantly to Perg
Eumenes brother proclaimed himself king forthwith, took pe
crown, and married Stratonice the queen. But by and by,
newes was brought, that king Eumenes was alive, and now
citie, he laid by his crown, left his wife, as a private man we
and congratulate his returne. Eumenes though he knew all pa
yet dissembling the matter, kindly embraced his brother, an
into his favour again, as if no such matter had been hea
Jocundo in Ariosto, found his wife in bed with a knave, both
wayes, and would not so much as wake them, much less re
it. ^s An honest fellow, finding in like sort, his wife had plaid
and born a man too many, drew his dagger, and swore if h
his very friend, he would have kill'd him. Another hearing
that for him, which no man desires to be done by a deputy
rage with his sword drawne. and having overtaken him. laid

ich better be Cornelius Tacitus, then Publius Cornutus, to contemne in such
ses, or take no notice of it? *Melius sic errare, quam zelotypiæ curis*, saith
asmus, *se conficere*, better be a wittall and put it up, then to trouble himself
no purpose. And though he will not *omnibus dormire*, be an asse, as he is
ore, yet to wink at it as many do, is not amisse at some times, in some cases,
some parties, if it be for his commodity, or some great mans sake, his land-
d, patron, benefactor, (as Calbas the Roman saith * Plutarch did by Mæce-
s, and Phallyus of Argos did by king Philip, when he promised him an office
that condition, he might lye with his wife) and so to let it passe :

* pol me haud penitet
Scilicet boai dimidium dividere cum Jove.

never troubles me, said Amphitrio, to be corrupted by Jupiter; let it not
dest thee then; be friends with her.

* Tu cum Alcmenâ uxore antiquam in gratiam
Redi

it, I say, make no breach of love betwixt you. Howsoever, the best waye is,
contemne it; which * Henry the second, king of France, advised a courtier
his, jealous of his wife, and complaining of her unchastness, to reject it, and
infort himself; for he that suspects his wifes incontinencie, and fears the
pes curse, shall never live a merry houre, or sleep a quiet night: no remedy
t patience. When all is done, according to that counsell of * Nevisanus,
ritium uxoris corrigi non potest, ferendum est: if it may not be helped,
must be endured. *Date veniam et sustinete taciti*, 'tis Sophocles advice,
ep it to thy self; and which Chrysostome calls *palæstram philosophiæ, et
mesticum gymnasium*, a school of philosophie, put it up. There is no other
re, but time to wear it out, *injuriarum remedium est oblivio*, as if they had
unk a draught of Lethe in Trophonius den. To conclude, age will bereave
of it, *dies dolorem minuit*, time and patience must end it.

* The minds affections patience will appease
It passions kills, and healeth each disease.

TRACT. II.—By prevention before, or after marriage: *Platos communitie*;
*marry a curtisan; philters; stewes; to marry one equal in yeers, for-
tunes, of a good family, education, good place, to use them well, &c.*

Of such medicines as conduce to the cure of this malady, I have sufficiently
ated; there be some good remedies remaining, by way of prevention, pre-
tions, or admonitions, which if rightly practised, may do much good.
ato, in his commonwealth, to prevent this mischiefe, belike, would have all
ogs common, wives and children all as one: and which Cæsar in his comen-
taries observed of those old Britaines, that first inhabited this land; they
d ten or twelve wives allotted to such a family, or promiscuously to be used
so many men: not one to one, as with us; or foure, five or six to one, as
Turkie. The * Nicholaites, a sect that sprung, saith Austin, from Nicholas
deacon, would have women indifferent; and the cause of this filthie sect,
s Nicholas the deacons jealousie, for which, when he was condemned, to
ge himself of his offence, he broched this heresie, that it was lawful to lye
th one anothers wives, and for any man to lye with his. Like to those
nabaptists in Munster, that would consort with other mens wives as the
trit moved them. Or as ^b Mahomet, the seducing prophet, would needs
e women as he list himself, to beget prophets; 205 their Alcoran saith,
re in love with him, and ^c he as able as fortie men. Amongst the old
arthaginians, as ^d Bohemus relates out of Sabellicus, the king of the countrey
y with the bride the first night, and once in a year they went promiscuously

Amator, Dial. * Plautus scen. ult. Amphit. * Idem. * T. Daniel conjurat. French. * Lib. 4.
ti. 80. * R. T. * Lib. de heres. Quam de zelo culparetur, purgandi se causâ permisisse fertur, ut
qui vellet uteretur; quod ejus factum in sectam turpissimam versum est, quâ placet unus indifferens
binarum. * Sleiden. Com. ^b Alcoran. * Alcoran edit. a Bibliandro. ^c De mor. gent. lib. 1. cap. 6.
pura regi devirginandæ exhibentur.

Babylonians of old, they will prostitute their wives and daughters (as *cocondila*, a Greek modern writer, for want of better intelligence us Britains) to such travellers or sea-faring men as come and chance, to shew how far they were from this feral vice of how little they esteemed it. The kings of Calcut, as ¹ Livius relates, will not touch their wives till one of their Biarmi have lain first with them, to sanctifie their wombes. But the Montanists, two strange sects of old, were in another extreme not marry at all, or have any society with women, ^k *because of the hopeance they held them all to be naught*. Nevisanus the lawyer 33. *syl. nupt.* would have him that is inclined to this male the worst, marry a quean; *capiens meretricem, hoc habet sat non decipitur, quia scit eam sic esse, quod non contingit aliis.* in Seneca, constuprated two wenches in a night: for satisfaction sired to hang him, the other to marry him. ¹ Hierome, king of Sicily, espoused himself to Pitho, keeper of the stewes; and Thais, a common whore, to be his wife; had two sons, Leontis by her, and one daughter Irene: 'tis therefore no such unlike citizen of Eugubine gelded himself to try his wives honesty, and from jealousie: so did a baker in ⁿ Basil, to the same intent. I presidents in this kinde, that of ^o Combalus is most memorable: he vent his masters suspicion, for he was a beautiful yong man, a leucus his lord and king, with Stratonice, the queen, to conduct: fearing the worst, gelded himself before he went, and left his geld him in a box, sealed up. His mistress, by the way, fell in love: he not yeelding to her, was accused to Seleucus of incontinency, and Irophon was, in like case, falsely traduced by Sthenobia, to king Iband, *cum non posset ad coitum inducere*) and that by her, and at his coming home, cast into prison: the day of hearing appeared sufficiently cleared and acquitted by shewing his privities, which admiration of the beholders, he had formerly cut off. The Lydians women whom they suspected, saith Leonicus *var. hist. lib. 3. c.*

at pseudocatholicke, to help these inconveniences which proceed from usie, to keep themselves and their wives honest, make severe lawes : against every, present death : and withal, fornication a venial sin. As a sink to dry that furious and swift stream of concupiscence, they appoint and per-tewes, those punks and pleasant sinners, the more to secure their wives populous cities ; for they hold them as necessary as churches. And how-er unlawful, yet to avoid a greater mischief, to be tolerated in policy, as for the hardness of mens hearts ; and for this end, they have whole leges of curtisians in their towns and cities. Of ^a Catos minde, belike, that I have his servants (*cum ancillis congregari coitus causâ, definito ære, ut ora facinora evitarent, cæteris interim interdicens*) familiar with some feminine creatures, to avoid worse mischiefs in his house, and made al-ace for it. They hold it impossible for idle persons, yong, rich, and lusty, any servants, monkes, friers, to live honest ; too tyrannical a burden to el them to be chaste ; and most unfit to suffer poor men, yonger brothers souldiers at all to marry, as also diseased persons, votaries, priests, ser-ants. Therefore, as well to helpe and ease the one as the other, they tolerate wink at these kind of brothel houses and stews. Many probable arguments have to prove the lawfulness, the necessity, and a toleration of them, as ury ; and without question in policy, they are not to be contradicted : ltogether in religion. Others prescribe philters, spels, charms to keep e and women honest. ^r *Mulier ut alienum virum non admittat præter suum : ne felhirci, et adipem, et exsicca, caleseat in oleo, &c. et non alium te amabit. In Alexi, Portâ, &c. plura invenies, et multo his absur- ; uti et in Rhasi, ne mulier virum admittat, et maritum solum diligat,* But these are most part Pagan, impious, irreligious, absurde, and ridi-s devices.

the best meanes to avoid these and like inconveniences, are, to take away causes and occasions. To this purpose, ^s Varro writ Satyram Menippeam, is lost. ^b Patricius prescribes foure rules to be observed in chusing of a wife ch who so will may reade) Fonseca the Spaniard in his 45. c. ^t *Amphi-t. Amoris*, sets down six special cautions for men, foure for women : Sam-ader out of Shonbernerus, five for men, five for women : Anthony Guiverra y good lessons : ^u Cleobulus two alone, others otherwise ; as first, to make ed choyce in marriage, to invite Christ to their wedding, and which ^v Saint rose adviseth, *Deum conjugii præsidem habere*, and to pray to him for her, *omino enim datur uxor prudens*, Prov. 19.) not to be too rash and preci-e in his election, to run upon the first he meets, or dote on every stout faire e he sees, but to chuse her as much by his ears as eys ; to be well advised n he takes, of what age, &c. and cautelous in his proceeding. An old should not marry a yong woman, or a yong man an old woman : ^w *Quam inæquales veniunt ad aratra juvenci !* such matches must needs minister petual cause of suspition, and be distastful to each other.

^x *tuas ut in tumultis, super atque cadavera bubo,*
^y *apud Sophoclem nostra puella sedet.*

Night-crows on tombes, owl sits on carcasses dead,
So lyes a wench with Sophocles in bed.

Sophocles, as ^z Athenæus describes him, was a very old man, as cold as ary, a bedfellow of bones ; and doted yet upon Archippe a yong curtisan, which nothing can be more odious. ^z *Senex maritus uxori juveni in-us est*, an old man is a most unwelcome guest to a yong wench, unable,

^a *Amplexus suos fugiant puellæ,
Omnis horret amor, Venusque Hymenque.*

starch. vit. ejus. ^a Wecker lib. 5. secret. ^b Citatur a Gellio. ^c Lib. 4. Tit. 4. de instit. reipub. de mariti. ^d Ne cum eâ blande nimis agas, ne objures præsentibus extraneis. ^e Epist. 70.

^f Alcibiad. emb. 116. ^g Deipnosoph. l. 3. cap. 12. ^h Euripides. ⁱ Pontanus blarum lib. 1.

And as, in like case, a good fellow that had but a peck of corn weekly to grinde, yet would needs build a new mill for it, found his error eftsoons, for either he must let his mill lye waste, pull it quite down, or let others grinde at it. So these men, &c.

Seneca therefore, disallows all such unseasonable matches; *habent enim maledicti locum crebræ nuptiæ*. And as ^bTully farther inveighs, 'tis unfit for any, but ugly and filthy in old age. *Turpe senilis amor*, one of the three things ^cGod hateth. Plutarch in his book *contra Coleten*, rails downright at such kinde of marriages, which are attempted by old men, *qui jam corpore impotenti, et a voluptatibus deserti, peccant animo*; and makes a question whether, in some cases, it be tolerable at least for such a man to marry, — *qui Venerem affectat sine viribus*: that is now past those venerous exercises, as a gelded man lyes with a virgin and sighs, Ecclus. 30. 20. and now complains with him in Petronius, *funerata est hæc pars jam, quæ fuit olim Achillea*, he is quite done.

^d Vixit puellæ nuper Idoneus,
Et militavit non sine gloria.

But the question is, whether he may delight himself, as those Priapeian popes, which in their decrepid age lay commonly between two yong wenches every night, *contactu formosarum et contrectatione, num adhuc gaudeat*; and as many doting syres still do to their own shame, their childrens undoing, and their families confusion: he abhors it, *tanquam ab agresti et furioso domino fugiendum*, it must be avoided as a bedlame master, and not obeyed.

Alecto —
Ipsa facies præfert nubentibus, et malus Hymen
Triste ululat, —

the divel himself makes such matches. ^eLevinus Lemnius reckons up three things, which generally disturb the peace of marriage. The first is, when they marry intempestive or unseasonably, *as many mortall men marry precipitately and inconsiderately, when they are effate and old*. The second, when they marry unequally for fortunes and birth. The third, when a sick impetuous person weds one that is sound, *novæ nuptæ spes frustratur*: Many dislikes instantly follow. Many doting dizards, it may not be denyed, as Plutarch confesseth, ^f*recreate themselves with such obselete, unseasonable and filthy remedies* (so he calls them) *with a remembrance of their former pleasures, against nature, they stir up their dead flesh*: but an old leacher is abominable; *mulier tertio nubens*, ^gNevisanus holds, *præsumitur lubrica et inconstans*, a woman that marries the third time may be presumed to be no honestier than she should. Of them both, thus Ambrose concludes, in his comment upon Luke, ^h*they that are coupled together, not to get children, but to satisfie their lust, are not husbands, but fornicators*; with whom ⁱS^t. Austin consents. Matrimony, without hope of children, *non matrimonium, sed concubium dici debet*, is not a wedding, but a jumbling or coupling together. In a word, except they wed for mutual society, helpe and comfort one of another, (in which respects, though ^jTiberius denye it, without question old folks may well marry) for sometimes a man hath most need of a wife, according to Puccius, when he hath no need of a wife; otherwise, it is most odious, when an old Acheronticke dizard, that hath one foote in his grave, a *silicernium*, shall flicker after a lusty yong wench that is blithe and bonny:

j — salaciorque
Verno pascere, et albalis columbis.

What can be more detestable?

^k Offic. lib. Luxuria cum omni etati turpis, tam senectuti ferissima. ^l Ecclus. 25. 2. An old man that dotes, &c. ^m Hor. lib. 3. ode 26. ⁿ Cap. 54. instit. ad optimam vitam. Maxima mortalium pars precipitanter et inconsiderate nubit, idque ea etate qua minus apta est, quam senex adolescentula, sano nobilide, dives pauperi, &c. ^o Obsoleto, intempestivo, turpi remedio fatentur se uti; recordatione pristinum voluptatum se recreant, et adversante natura, pollinctam carnem et enectam excitant. ^p Lib. 2. m. 35. ^q Qui vero non procreandæ proliis, sed explendæ libidinis causâ, sibi invicem cupulastur, non tunc conjuges quam fornicarii habentur. ^r Lex Papia, Sueton. Claud. c. 23. ^s Pontanus blarius lib. 1.

Ut omo capite amas, senex nequissime,
 cum plenus etatis, animique foetida,
 senex hircosus tu osculare mulierem?
 Utse adiens vomitum potius excuties?

Thou old goat, hoary leacher, naughty man
 With stinking breath, art thou in love?
 Must thou be slavering? she spewes to see
 Thy filthie face, it doth so move.

as some will, it is much more tolerable for an old man to marry a yong
 man (our ladies match they call it) for *cras erit mulier*, as he said in Tully.
 the Roman, Critobulus in ¹ Xenophon, ^m Tiraquellus of late, Julius Sca-
 &c. and many famous precedents we have in that kinde; but not
atra: 'tis not held fit for an ancient woman to match with a yong man.
 as Varro will, *Anus dum ludit morti delicias facit*: 'tis Charons match
 een ² Cascus and Casca, and the diuel himself is surely well pleased with
 And therefore, as the poet inveighs, thou old Vetustina bed-ridden quean,
 art now skin and bones,

Uat tres capilli, quatuorque sunt dentes,
 sedas cicadae, crasculumque formice,
 rugosorem quae geris stola frontem,
 & araneorum cassibus pares mammas.

That hast three hairs, foure teeth, a brest
 Like grasshopper, an emmets crest,
 A skin more rugged then thy coat,
 And duggs like spiders web to boot.

st thou marry a youth again? And yet *ducentas ire nuptum post mortes*
 at: howsoever it is, as ^p Apuleius gives out of his Meröe, *congressus*
osus, pestilens, abhorrendus, a pestilent match, abominable, and not to be
 ared. In such case, how can they otherwise choose but be jealous, how
 ld they agree one with another? This inequality is not in yeers only,
 in birth, fortunes, conditions, and all good qualities. ^q *Si qua voles apte*
ere, nube pari: 'Tis my counsell, saith Anthony Guiverra, to choose such
 ee. *Civis civem ducat, nobilis nobilem*, let a citizen match with a citizen,
 gentleman with a gentlewoman; he that observes not this precept, (saith
non generum sed malum genium; non nurum sed furiam; non vitæ
item, sed litis fomitum domi habebit: in stead of a faire wife shall have a
 : for a fit son-in-law a meer fiend, &c. examples are too frequent.

another main caution fit to be observed, is this, that though they be equal
 eers, birth, fortunes, and other conditions, yet they do not omit vertue and
 education, which Musonius and Antipater so much inculcate in Stobæus:

Dos est magna parentum
 Virtus, et metuens alterius viri
 Certo fodere castitas.

as Plutarch adviseth, one must eat *modium salis*, a bushell of salt with him,
 ore he choose his friend, what care should be had in choosing a wife, his se-
 ed self; how sollicitous should he be to know her qualities and behaviour?
 t when he is assured of them, not to prefer birth, fortune, beauty, before bring-
 up, and good conditions. ^r Coquage, god of cuckolds, as one merrily said,
 companies the goddess Jealousie, both follow the fairest, by Jupiters ap-
 otment, and they sacrifice to them together. Beauty and honesty seldom
 ee; straight personages have often crooked manners; faire faces, foule
 es; good complexions, ill conditions. *Suspicionis plena res est, et insidia-*
 r, beauty (saith ^s Chrysostome) is full of treachery and suspicion: he that
 h a faire wife, cannot have a worse mischiefe, and yet most covet it; as if
 hing else in marriage, but that and wealth were to be respected. ^t Francis
 rza, duke of Millain, was so curious in this behalfe, that he would not marry
 duke of Mantuas daughter, except he might see her naked first; which
 rgus appointed in his lawes, and Morus in his Utopian Commonwealth
 roves. ^u In Italy, as a traveller observes, if a man have three or foure daugh-
 , or more, and they prove faire, they are married eftsoons: if deformed, they
 nge their lovely names of Lucia, Cynthia, Camæna, call them Dorotheie,

latus. Mercator.

¹ Symposio.

^m Vide Thuanii historiam.

^q Catal. vet. poetarum

cial. lib. 3. 62. Epig.

^p Lib. 1. Miles.

^r Ovid.

^s Rabelais hist. Pantagruel. l. 3. cap. 33.

g. 80. Qui pulchram habet uxorem, nihil pejus habere potest.

^t Arnisaus.

^u Itinerar. Ital.

gac edit. 1620. Nomine trium Ger. fol. 304. Dispicuit quod domine filius immutent nomen indi-
 in Laptismo, et pro Catharina Margareta, &c. ne quid desit ad luxuriam, appellant ipsas nominibus
 hie, Camænae, &c.

another extream; they prefer wealth before beauty, and so she care not how she look; but these are all out as faulty as the rest *semper uxoris forma*, as ^w Salisburiensis adviseth, *ne si alteram eam sordere putes*, as the knight in Chaucer that was married to

And all day after hid him as an owle,
So woe was him, his wife looked so foule.

Have a care of thy wifes complexion, lest whilst thou seest loathest her, she prove jealous, thou naught,

Si tibi deformis conjux, si serva venusta,
Ne utaris serva, —————

I can perhaps give instance. *Molestum est possidere quod dignetur*, a misery to possess that which no man likes: on the other side, *difficile custoditur quod plures amant*. And as the bragging soldier in the comedy, *nimia est miseria pulchrum esse hominem nimis*, never so hardly besiege Carthage, as these yong gallants will besiege one with wit or person, another with wealth, &c. If she be faire she will be suspected howsoever. Both extreams are naughty. *admiratur, fæda facile concupiscit*, the one is soon beloved, the other is hardly kept, because proud and arrogant, the other not so. What is to be done in this case? Ennius, in Menelippe, advises his friend, to take *statam formam, si vis habere incolumem pudicam*, a middle size, neither too faire, nor too foule; * *Nec formosa magis casta placet*, with old Cato, though fit, let her beauty be, *neque illiberalis*, between both. This I approve; but of this I resolve with Salisburiensis, *cæteris paribus*, both rich alike, *et majori miseriâ deformis habetur quam formosa servatur*, I have a faire one, and put it to the hazard, then be troubled with a blot on her cheek, thou as thou wilt, I speak only for my self.

Howsoever, *quod iterum moneo*, I would advise thee thus, to choose a wife out of a good kindred, parentage, and to be up, in an honest place.

† Primum animo tibi proponas quo sanguine creta,
Quâ formâ, quâ ætate, quibusque ante omnia virgo
Moribus, in junctos veniat nova nupta penates.

Creden? Pasiphae non tauripotentem futuram
Tauripetam? —

the dam trot, the foale will not amble. My last caution is, that a woman
not bestowe her self upon a fool, or an apparent melancholy person; jea-
lousie is a symptome of that disease, and fools have no moderation. Justina,
a woman lady, was much persecuted, and after made away by her jealous
husband, she caused and enjoyned this epitaph, as a caveat to others, to be
set on her tombe.

Facite ah exemplo Justinæ, discite patres,
Ne nubat fatuo filia vestra viro, &c.

Learn parents all, and by Justinas case,
Your children to no disorders for to place.

For marriage, I can give no better admonitions then to use their wives well;
which a friend of mine, that was a married man, told me, I will tell you
in good cheape, saith Nicostratus in ^dStobæus, to avoid future strife, and for
the sakes sake, *when you are in bed, take heed of your wives flattering
words over night, and curtain sermons in the morning.* Let them do their
duty likewise to maintain them to their meanes, which ^ePatricius ingemi-
s, and let them have liberty with discretion, as time and place requires.
Many women turn queans by compulsion, as ^fNevisanus observes, because
their husbands are so harde, and keep them so short in diet and apparell,
povertas cogit eas meretricari, poverty and hunger, want of meanes, makes
a dishonest, or bad usage; their churlish behaviour forceth them to fly out;
and examples, they doe it to cry quittance. In the other extreame, some are
too liberal, as the proverb is, *turdus malum sibi cacat*, they make a rod for
their own tailes, as Candaules did to Gyges in ^gHerodotus, commend his wives
to his own hands, and besides would needs have him see her naked. Whilst
they give their wives too much liberty to gad abroad, and bountifull allowance,
they are accessory to their own miseries; *animæ uxorem pessime olent*, as
^hPlautus jibes, they have deformed soules; and by their painting and colours
they are *odum mariti*, their husbands hate; especially, *cum misere viscantur
a mariti*. Besides, their wives (as ⁱBasil notes) *impudenter se exponunt
colorum aspectibus, jactantes tunicas, et coram tripudiantes*, impudently
cast themselves into other mens companies, and by their undecent wanton
dances, provoke and tempt the spectators. Vertuous women should keep
close; and 'twas well performed and ordered by the Greeks,

— mulier ne qua in publicum
Spectandam se sine arbitro præbeat viro:

which made Phidias, belike, at Elis paint Venus treading on a tortoise, a sym-
bol of womens silence and house keeping. For a woman abroad and alone,
like a deer broke out of a parke, *quam mille venatores insequuntur*, whom
every hunter followes; and besides, in such places, she cannot so well vindicate
herself, but as that virgin Dinah (Gen. 34. 2) *going forth to see the daughters
of the land*, lost her virginity, she may be defiled and overtaken on a sudden.
belles damæ quid nisi præda sumus?

And therefore I know not what philosopher he was, that would have
men come but thrice abroad all their time, *to be baptized, married, and
died*; but he was too strait laced. Let them have their liberty in good
sort, and go in good sort, *modo non annos viginti ætatis suæ domi relin-
quit*, as a good fellowe said, so that they look not twenty yeers yonger
abroad then they do at home, they be not spruce, neate, angels abroad, beasts,
dies, sluts at home; but seek by all meanes to please and give content to
their husbands; to be quiet, above all things; obedient, silent and patient;

merarius cent. 2. cap. 54. oper. subcis. ^d Ser. 72. Quod amicus quidam uxorem habens mihi dixit,
vobis, in cubili cavendæ adulationes vesperi, mane clamores. ^e Lib. 4. tit. 4. de institut. reipub.
e officio mariti et uxoris. ^f Lib. 4. syl. nup. num. 81. Non curant de uxoris, nec volunt iis
sine de victu, vestitu, &c. ^g In Clio. Speciem uxoris supra modum extollens, fecit ut illam nudam
aspiceret. ^h Juven. Sat. 6. He cannot kisse his wife for paint. ⁱ Orat. contra ebr. ^j Ad bap-
tismum, matrimonium, et tumulum.

necessary caution it is to be observed of all good matrons that to come little abroad, but followe their work at home; look to affaires and private business, *œconomia incumbentes*, be sober, circumspect, modest, and compose themselves to live to their husbands as a good huswife should do.

* Quæ studiis gavisæ coll, paritæ labores
Fallet opus cantu, formæ assimilata coronæ

Cura puellaris, circum fa
Cum volvet, &c.

Howsoever 'tis good to keepe them private, not in prison.

* Quisquis custodit uxorem vectibus et æris,
Etsi sibi sapiens, stultus est, et nihil sapit.

Reade more of this subject, Horol. *princ. lib. 2. per totum*. Cyprian, Tertullian, Bossus *de mulier. apparat.* Godfridus *de*. 4. Levinus Lemnius, *cap. 54. de institut.* Christ. Barbarus *de*. *cap. 2.* Franciscus Patricius *de institut. reipub. lib. 4. Tit. mariti et uxoris*, Christ. Fonseca *Amphitheat. Amor. cap. 45. S*.

These cautions concerne him; and if by these, or his otherwise he cannot moderate himself, his friends must not their wisdom, if it be possible, to give the party grieved satisfaction and remove the occasions, objects, if it may be to secure one alone, or many, to consider whom he suspects, or at what places he is most incensed, in what companies. ¶ Nevisanus whether a yong physician ought to be admitted in case of new married mans house, to administer a julip, a syrupe, or sick. The Persians of old, would not suffer a yong physician amongst women. ¶ Apollonides Cous made Artaxerxes cruel after buried alive for it. A gaoler, in Aristænetus, had a fine to his prisoner; 'in commiseration of his youth and person to enjoye the liberty of the prison, but he unkindly made Menelaus gave good welcome to Paris, a stranger; his wife and family were at his commande; but he ungently stole away his wife. The like measure was offered to Agis, king of Lacedæmon, biades an exile; for his good entertainment, he was too far from his wife, begetting a child of her, called Læstichides; and

acts, or by mediation of some discreet friends. In old Rome, there was a temple erected by the matrones to the *Viriplaca Dea*, another to *Venus Concordia*, *quæ maritos uxoribus reddebat benevolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort: there they offer sacrifice, a white hart, Plutarch records, *sine felle*, without the gall (we say the like of Junos temple) and make their prayers for conjugall love: before some indifferent arbitratours and friends, the matter was ended betwixt man and wife, and commonly composed. In our times we have no sacred churches, or good men to end such controversies, if use were made of them. Some say that precious stone called *beryllus*, others a diamond, hath excellent vertue, *contra hostium injurias, et conjugatos invicem conciliare*, to reconcile men and wives, to maintaine unitie and love; you may trye this when you will, and as you see cause. If none of all these meanes cautions will take place, I know not what remedy to prescribe, or whither such persons may go for ease, except they can get into the same *Turkie paradise*, where they shall have as many faire wives as they will themselves, *clear eys*, and such as look on none but their own husbands; no fear, danger of being cuckolds. Or else, I would have them observe that strict law of *Alphonsus*, to marry a deaf and dumb man to a blinde woman. If that will not help, let them, to prevent the worst, consult with an *astrologer*, to see whether the significatours in her horoscope agree with his, that they be not in *signis et partibus odiose intuentibus aut imperantibus, sed mutuo amice antiscis et obedientibus*; otherwise, (as they holde) there will be terrible enmities between them. Or else get him *sigillum Veneris*, a characteristicall seal stamped in the daye and houre of Venus, when she is fortunate, with such and such set words and charmes; which Villanovanus and Leovicius prescribe, *ex sigillis magicis Salomonis, Hermetis, Raquelis, &c.* with this such: which Alexis, Albertus, and some of our natural magicians put on us: *ut mulier cum aliquo adulterare non possit, incide de capillis ejus*, and he shall surely be gracious in all womens eys, and never suspect or disagree with his own wife, so long as he wears it. If this course be not approved, and other remedies may not be had, they must, in the last place, sue for a divorce: but that is somewhat difficult to effect, and not all out so fit, as *Felisacus* in his tracte *de justa uxore* urgeth, If that lawe of Constantine the great, or that of Theodosius and Valentinian, concerning divorce, be in use in our times, *innumeras propemodum viduas haberemus et cælibes* we should have almost no married couples left. Try therefore those other remedies: or as *Tertullian* reports of Democritus, that put out his eys because he could not look upon a woman without lust, and was much troubled to see that which he might not enjoye; let him make himself blinde, and so he will avoid that care and molestation of watching his wife. One other sovereign remedie I could repeat, an especial antidote against jealousy, an excellent cure, but I am not now disposed to tell it, not that like a covetous perierick I conceal it for any gaine, but for some other reasons, I am not willing to publish it; if you be very desirous to know it, when I meet you next, will peradventure tell you what it is in your ear. This is the best counsell I can give; which he that hath need of, as occasion serves may applye unto himselfe. In the mean time, — *Dí talem terris avertite pestem*, as the overbe is, from heresie, and frensie, good Lord deliver us.

lib. 2. 19. Valerius lib. 2. cap. 1. * Alexander ab Alexandro l. 4. cap. 8. et gen. dier. * Fr. * geminis l. 2. cap. 8. et 15. * Strosius Cicogna lib. 2. cap. 15. spirit. et incan. Habent ibidem pot. volunt, cum oculis clarissimis, quos nunquam in aliquem præter maritum fixuri sunt, &c. * Uxor cæca ducat maritum surdum, &c. * See Valent. * Differ. com. in Alcabitium, ubi plura. * Cap. 46. Apol. Quod mulieres sine concupiscentiâ non posset, &c.

physician hath as yet, distinctly written of it as of the other : it is a most notable symptome, some a cause, but few a species of it. Aretæus, Alexander, Rhasis, Avicenna, and most of our late writers Fuchsius, Plater, Bruel, Montaltus, &c. repeate it as a symptome, *to be inspired of the holy Ghoste ; some take upon them to be inspired, are addicted to new opinions ; some foretell strange things, de Antichristi*, saith Gordonius. Some will prophecy of the end of a daye almost, and the fall of the Antichrist, as they have been brought up; for so melancholy works with them, as ^a Laurentius have been precisely given, all their meditations tend that way, and produce strange effects, the humour imprints symptoms upon their several inclinations and conditions, which makes ^a Guianes Plater, put too much devotion, blinde zeal, feare of eternall punishment, the last judgement, for a cause of those enthusiasticks and delusions. But some do not obscurely make a distinct species of it, dividing melancholy into that whose object is women; and into the other whose object is men. Plato in *Convivio*, makes mention of two distinct furies; and Neotericks, Hercules de Saxoniâ, *lib. 1. pract. med. cap. 16. ca.* doth expresly treat of it as a distinct species. ^b *Love Melancholy* is twofolde; the first is that (to which peradventure some will give this name or species of melancholy) affection of those which have their object, and are altogether about prayer, fasting, &c. *in women*. Peter Forestus, in his observations, delivereth as much in these words: and Felix Platerus *de mentis alienat. cap. 3. frequenter species in quâ curandâ sæpissime multum fui impeditus*; 'tis a disease; and they have a ground of what they say, forth of Aretæus. ^c Aretæus, an old authour, in his third booke, *cap. 6.* doth so distinctly divide melancholy, and derives this second from the first, which comes but otherwise. ^d Plato, in his *Phædrus*, hath these words, *Apollo, Phoebus, and at Dodona, in their furie do many pretty feats, the Grecianes, but never in their right wits*. He makes them all mad by the might; and he that shall but consider that superstition of old, t

perstition, heresie, schisme hath brought out; that this species alone may parallel'd to all the former, hath a greater latitude, and more miraculous is; that it more besots and infatuates men, then any other above named soever; doth more harme, work more disquietness to mankind, and more crucified the soules of mortall men (such hath been the divels craft) wars, plagues, sicknesses, dearth, famine and all the rest.

Give me but a little leave, and I will set before your eys, in brieve, a stupendous, vast, infinite ocean of incredible madness and folly: a sea full of shelves, rocks, sands, gulfes, Euripes and contrary tides; full of fearfull monsters, with shapes, roaring waves, tempests, and Siren calmes, Halcyonian seas, unpeackable misery, such comœdies and tragœdies, such absurde and ridiculous, ferall and lamentable fits, that I know not whether they are more to be feared or derided, or may bee beleaved; but that we daily see the same still used in our dayes, fresh examples, *nova novitia*, fresh objects of misery and madness in this kinde, that are still represented unto us, abroad, at home, in the midst of us, in our bosomes.

But, before I can come to treat of these several errors and obliquities, their effects, symptomes, affections, &c. I must say something necessarily of the object of this love, God himself; what this love is; how it allureth; whence it proceeds; and (which is the cause of all our miseries) how we mistake, wander and swerve from it.

Amongst all those divine attributes that God doth vindicate to himself, eternality, omnipotency, immutability, wisdom, majesty, justice, mercy, &c. his beauty is not the least. *One thing, saith David, have I desired of the Lord, that I will still desire, to behold the beauty of the Lord, Psal. 27. 4. Out of Sion which is the perfection of beauty, hath God shined, Psal.*

All other creatures are faire, I confess; and many other objects do much please us, a faire house, a faire horse, a comely person, ¹*I am amazed, saith David, when I look up to heaven, and behold the beauty of the stars, the glory of angels, principalities, powers, who can expresse it? who can sufficiently commend, or set out this beauty which appears in us? so faire a body, so faire a face, eys, nose, cheeks, chin, browes, all faire and lovely to behold, besides the beauty of the soule which cannot be discerned. If we so much love, and be so much affected with the comeliness of creatures, how should we be ravished with that admirable lustre of God himself? If ordinary creatures have such a prerogative and power, and what is amiable and faire, to draw the eys and ears, hearts and affections of all spectatours unto it, how shall we win, entise, allure: how shall this divine forme ravish our soules, which is the fountain and quintessence of all beauty? *Cælum pulchrum, sed pulchrior fabricator*; if heaven be so faire, the sun so faire, how much fairer shall he that made them faire? *For by the greatness and beauty of the creatures, rationally the maker of them is seen.* Wisd. 13. 5. If there be such pleasure in beholding a beautifull person alone, and as a plausible sermon, he so much pleases us, what shall this beauty of God himself, that is infinitely fairer then all creatures, men, angels, &c. ²*Omnis pulchritudo florum, hominum, angelorum, et omnium pulcherrimarum ad Dei pulchritudinem collata, non est et non videtur*; all other beauties are night it self, meer darkness to this our inexplainable, incomprehensible, unspeakable, eternall, infinite, admirable, and divine beauty. This lustre, *pulchritudo omnium pulcherrima*. This beauty and ³*splendor of the divine Majesty*, is it that drawes all creatures to it, to seeke it, love, adore, and adore it. And those heathens, pagans, philosophers, out of those*

¹ *ut bonus, justus, pulcher, juxta Platonem.* ² *Miror et stupeo, cum cælum aspicio et pulchritudinem cælum, angelorum, &c. et quis digne laudet quod in nobis viget, corpus tam pulchrum, frontem pulchram, nares, genas, oculos, intellectum, omnia pulchra? si sic in creaturis laboramus quid in ipso Deo? Augustinus Nect. lib. 2. cap. 11.* ³ *Fulgor divine majestatis.* Aug.

scripture is a message, an exhortation, a love letter to this
us, and invite us; ¶ Gods Epistle, as Gregory calls it, to his
sets out his son and his church in that epithalamium or
Solomon, to enamor us the more; comparing his head to fine
curled and black as a raven, Cant. 5. 10. his eyes like do
waters, washed with milk; his lippes as lillies, dropping d
his hands as rings of gold set with chrysolite: and his church
a garden inclosed, a fountaine of living waters, an orchard
with sweet sents of saffron, spike, calamus and cinamon,
of incense, as the chief spices, the fairest amongst women
his sister, his spouse, undefiled, the onely daughter of
unto her, faire as the moone, pure as the sun, looking out
That by these figures, that glasse, these spiritual eyes of co
might perceive some resemblance of his beauty, the love be
and him. And so in the 45 Psalm, this beauty of his church
a Queen in a vesture of gold of Ophir, embroidered raiment
that the king might take pleasure in her beauty. To incens
John in his Apocalypse, makes a description of that hea
the beauty of it, and in it the maker of it; likening it to a ci
like unto cleer glasse, shining and garnished with all man
stones, having no need of sun or moone: for the lambe is th
glory of God doth illuminate it: to give us to understand th
beauty and happiness of it. Not that it is no fairer then t
which it is compared, but that this vision of his, this lus
majesty, cannot otherwise be expressed to our apprehension
tell, no heart can conceive it, as Paul saith. Moses himse
when he desired to see God in his glory, was answered, th
endure it, no man could see his face and live. *Sensibil*
sensum, a strong object overcometh the sight, according to
philosophy: *fulgorem solis ferre non potes, multo magis*
canst not endure the sun beames, how canst thou endure
brightness of him that made the sun? The sun it self, and

where is that beauty, from the same fountaine comes all pleasure and access: neither can beauty, pleasure, happiness, be separated from his sight, or his vision from beauty, pleasure, happiness. In this life we see but a glimpse of this beauty and happiness; we shall hereafter, as saith, see him as he is: thine eys, as Isay promiseth, 33. 17. shall see the King in his glory: then shall we be perfectly enamored, have a fruition of it, desire, & behold and love him alone, as the most amiable object, or *summum bonum*, the chiefest good.

likewise should we now have done, had not our will been corrupted; as we are enjoined to love God with all our heart, and all our soule: that end were we born, to love this object, as ^u Melancthon discourseth, enjoye it. And him our will would have loved and sought alone as *summum bonum*, or principall good, and all other good things for Gods end and nature as she proceeded from it would have sought this fountaine; this infirmity of humane nature this order is disturbed, our love is corrupted and a man is like that monster in ^x Plato, composed of a Scylla, a lyon man. We are carried away headlong with the torrent of our affections: the world, and that infinite variety of pleasing objects in it, do so allure and draw us, that we cannot so much as look towards God, seeke him, or think as we should: we cannot, saith Austin, *rempub. celestem cogitare*, cannot contain our selves from them, their sweetness is so pleasing to us. Age, saith ^y Gualter, detains many; a thing in itself laudable, good necessary, but many deceived and carried away with the blinde love of the quite laid aside the love of God, and desire of his glory. Meats and pleasures hath overcome as many, whilst they rather strive to please, satisfie their eyes and belly, then to serve God and nature. Some are so busied with merchandise, to get mony, they loose their own soules, whiles covetously buy; and with an unsatiable desire of gain, they forget God. As much as they say of honour, leagues, friendships, health, wealth, and all other pleasures in this life, whatsoever. ^z In this world there be so many beautiful objects, splendors and brightness of gold, majesty of glory, assistance of friends, faire promises, smooth words, victories, triumphs, and such infinite company of pleasing beauties to allure us, and drawe us from that we cannot look after him. And this is it which Christ himself, those apostles and apostles so much thundred against, 1 John 2. 15. dehorth us.

Love not the world, nor the things that are in the world: if any man love the world, the love of the Father is not in him, 16. For all that is in the world, as lust of the fleshe, the lust of the eys, and pride of life, is not of the Father, but of the world: and the world passeth away and the lust thereof; but he that fulfilleth the will of God, abideth for ever. No man, our Saviour, can serve two masters, but he must love the one and hate the other, &c. *bonos vel malos mores boni vel mali faciunt amores*, Austin saith: and this is that which all the fathers inculcate. He cannot in admonisheth bee Gods friend, that is delighted with the pleasures of the world: make clean thine heart, purifie thine heart, if thou wilt see this world, prepare thy self for it. It is the eye of contemplation by which we behold it; the wing of meditation which lifts us up and rears our soules above the motion of our hearts, and sweetnesse of contemplation. So saith

Hebrens. Dubitatur an humana felicitas Deo cognoscendo an amando terminetur. ^u Lib. de id hoc objectum amandum et fructum nati sumus; et hunc expetisset, unicum hunc amasset, voluntas, ut summum bonum, et ceteras res omnes eo ordine. ^z 9. de Repub. ^y Rom. 9. in annis cap. 2. Multos conjugium decepit, res alloqui salutaris et necessaria, eo quod caeco ejus amore lyti amoris et glorie studium in universum abjecerunt; plurimos cibis et potus perdit. ^x In splendor opum, glorie majestas, amicitiarum praesidia, verborum blanditiae, voluptatum omnis generis, victorie, triumphus, et infinita alia ab amore Dei nos abstrahunt, &c. ^z In Psal. 32. Dei amorem potest, qui mundi studiis delectatur: ut hanc formam videas, munda cor, serena cor, &c.

Gregory, cited by ^b Bonaventure. And as ^c Philo Judæus seconds him, *He that loves God, will soare aloft and take him wings; and leaving the earth flye up to heaven, wander with sun and moone, stars, and that heavenly troop, God himself being his guide.* If we desire to see him, we must lay aside all vain objects, which detain us, and dazel our eys; and as ^d Ficinus adviseth us, *get us solar eys, spectacles as they that look on the sun: to see this divine beauty, lay aside all material objects, all sense, and then thou shalt see him as he is.* Thou covetous wretch, as ^e Austin expostulates, *Why dost thou stand gaping on this dross, muckhills, filthy excrements? behold a far fairer object; God himself wooes thee; behold him, enjoye him, he is sick for love.* Cant. 5. He invites thee to his sight, to come into his faire garden, to eat and drink with him, to be merry with him, to enjoye his presence for ever. ^f Wisdome cries out in the streets, besides the gates, in the top of high places, before the city, at the entry of the door, and bids them give ear to her instruction, which is better then gold or precious stones; no pleasures can be compared to it: leave all then, and follow her, *vos exhortor, o amici, et obsecro.* In ^g Ficinus words, I exhort and beseech you, *that you would embrace and follow this divine love with all your hearts and abilities, by all offices and endeavours make this so loving God propitious unto you.* For whom alone, saith ^h Pletinus, *we must forsake the kingdomes and empires of the whole earth, sea, land, and ayr, if we desire to be ingrafted into him, leave all and follow him.*

Now, forasmuch, as this love of God is an *habit infused* of God, as ⁱ Thomas holds, 1. 2. *quæst.* 23. *by which a man is inclined to love God above all, and his neighbour as himself,* we must pray to God that he will open our eys, make cleer our hearts, that we may be capable of his glorious rayes, and performe those duties that he requires of us. Deut. 6. and Jos. 23. *To love God above all, and our neighbour as our self,* to keep his commandements. In this we know, saith John, c. 5. 2. *we love the children of God, when we love God and keep his commandements.* This is the love of God, that we keep his commandements; he that loveth not, knoweth not God, for God is love, cap. 4. 16. and he that dwelleth in love, dwelleth in God, and God in him; for love presupposeth knowledge, faith, hope, and unites us to God himself, as ^j Leon Hebræus delivereth unto us; and is accompanied with the feare of God, humility, meekness, patience, all those vertues, and charity it self. For if we love God, we shall love our neighbour, and performe the duties which are required at our hands; to which we are exhorted, 1 Cor. 13. 4. 5. Ephes. 4. Coloss. 3. Rom. 12. We shall not be envious or puffed up, or boast, disdain, think evil, or be provoked to anger, but suffer all things; *endeavour to keep the unity of the spirit in the bond of peace.* Forbear one another, forgive one another, cloath the naked, visit the sick, and performe all those works of mercy, which ^k Clemens Alexandrinus calls *amoris et amicitiae impletionem et extentionem*, the extent and complement of love; and that not for feare or worldly respects, but *ordine ad Deum*, for the love of God himself. This we shall do if we be truly enamored; but we come short in both, we neither love God nor our neighbour as we should. Our love in spiritual things is too ^l defective, in worldly things too excessive, there is a jarre in both. We love the world too much; God too little; our neighbour not at all, or for our

^b Contemplationis pluma nos sublevar, atque inde erigimur intentione cordis, dulcedine contemplationis distinct. 6. de 7. Itineribus. ^c Lib. de victimis. Amans Deum, sublimitas petit, sumptis aliis et in cuius recte volat, relictâ terrâ, cupidus aberrandi cum sole, lunâ, stellarumque sacrâ militiâ, ipso Deo duce. ^d In com. Plat. cap. 7. Ut solem videas oculis, fieri debes solaris: ut divinam aspicias pulchritudinem, demitte materiam, demitte sensum, et Deum qualis sit videbis. ^e Avare, quid inhias his, &c. pulchrior est qui te amicit ipsam visurus, ipsum habiturus. ^f Prov. 8. ^g Cap. 18. Rom. Amorem hunc divinum totis viribus amplectamini: Deum vobis omni officiorum genere propitium facite. ^h Cap. 7. de pulchritudine. ⁱ Regna et imperia totius terre et maris et cæli oportet abjicere, si ad ipsum conversus velis inseri. ^j Flabit a Deo infusus, per quem inclinatur homo ad diligendum Deum super omnia. ^k Dial. 1. Omnia convertit amor in ipsius pulchri naturam. ^l Stromatum lib. 2. ^m Greenham.

ends. *Vulgus amicitias utilitate probat.* The chiefe thing we respect for commodity: and what we do is for fear of worldly punishment, for glory, praise of men, fashion, and such by-respects; not for Gods sake. Neither know God aright, nor seek, love or worship him as we should. For these defects, we involve our selves into a multitude of errors, we are from this true love and worship of God: which is a cause unto us of terrible miseries; running into both extreames, we become fooles, mad- without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered over the face of the earth, far and neer, and so have been in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods

I will reduce them to a twofold division, according to those two extreames of excess and defect, impiety and superstition, idolatry and atheisme. Not that there is any excess of divine worship or love of God; that cannot be; we cannot love God too much, or do our duty as we ought, as papists hold, nor have any perfection in this life, much less supererogate; when we have all that we are *unprofitable servants*. But because we do *aliud agere*, zealous about knowledge, and too solicitous about that which is not necessary, running our selves about impertinent, needless, idle, and vaine ceremonies, *sicut ut placerent*, as the Jewes did about sacrifices, oblations, offerings, feasts, new moones, feasts, &c. but as Isay taxeth them 1. 12. *Who regard this at your hands?* We have too great opinion of our owne worth, we can satisfie the lawe; and do more then is required at our hands, by forming those evangelical counsells, and such works of supererogation, that for others, which Bellarmine, Gregory de Valentia, all their Jesuites and popes defend, that if God should deal in rigour with them, some of their disciples and Dominicans are so pure, that nothing could be objected to them.

Some of us again are too dear, as we thinke, more divine and sanctified than others, of a better mettle, greater gifts, and with that proude Pharisee, when others in respect of our selves, we are better Christians, better learned, more spirits, inspired, know more, have special revelation, perceive Gods secrets, and thereupon presume, say and do many times, what is not befitting to be said or done. Of this number are all superstitious idolaters, ethnicks, soothsayers, Jewes, heretiques, enthusiasts, diviners, prophets, sectaries, schismatiques. Zanchius reduceth such infidels to four chiefe sectes; I will insist and follow mine own intended method: all which with many curious persons, monkes, heremits, &c. may be ranged in this extreame, first, under this superstitious banner, with those rude idiots, and infinite numbers of people that are seduced by them. In the other extreame or in the middle, march those impious epicures, libertines, atheists, hypocrites, infidels, worldly, secure, impenitent, unthankful, and carnal-minded men, that attribute all to natural causes, that will acknowledge no supream power; that have cauterized consciences, or live in a reprobate sense: or such desperate persons as are too distrustful of his mercies. Of these there be many subdivisions, divers degrees of madness and folly, some more then other, as shall be seen in the symptoms: and yet all miserably out, perplexed, dotting, and deluding themselves for religions sake. For as Zanchy well distinguished, and the world knows, religion is twofold, true or false; false is that vain superstition of idolaters, such as were of old, Greekes, Romans, present Mahometans, &c. *Timorem Deorum inanem*,^o Tully could terme it; or as Zanchy expreseth it, *ubi falsi Dii, aut falso cultu colitur Deus*, when false gods, or that is falsely worshipped. And 'tis a miserable plague, a torture of the soule, a madnes, *religiosa insania*,^p Meteran calls it, or *insanus error*, as I have said, a frantick error; or as Austin, *insanus animi morbus*, a furious

^o primo præcepto.

^a De relig. 1. 2. Thes. 1.

^o 2 De nat. Deorum.

^p Hist. Belgic. 1. 8.

^o insitio error insanus est. epist. 128.

disease of the soule; *insania omnium insanissima*, a quintessence of madness; for he that is superstitious, can never be quiet. 'Tis proper to man alone, *uni superbia, avaritia, superstitio*, saith Plin. *lib. 7. cap. 1. atque etiam post sævit de futuro*, which wrings his soule for the present, and to come: the greatest miserie belongs to mankinde, a perpetual servitude, a slavery, *ex timore timor*, an heave yoak, the seal of damnation, an intolerable burthen. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreams, idle, vain workes, unprofitable labours, as ¹Boterus observes, *curd mentis ancipite versantur*: enemies to God and to themselves. In a word, as Seneca concludes, *Religio Deum colit, superstitio destruit*. Superstition destroyes, but true religion honours God. True religion, *ubi verus Deus vere colitur*, where the true God is truly worshipped, is the way to heaven, the mother of all vertues, love, feare, devotion, obedience, knowledge, &c. It rears the dejected soule of man; and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an unspeakable comforte, a sweet reposal, *jugum suave et leve*, a light yoak, an anchor, and an haven. It addes courage, boldness, and begets generous spirits: although tyrants rage, persecute, and that bloody *lictor* or serjeant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the primitive church, it was put in practice, as you may reade in Eusebius and others) though enemies be now ready to invade, and all in an uproare, *Si fractus illabatur orbis, impavidos ferient ruinae*, though heaven should fall on his head, he would not be dismayed. But as a good Christian prince once made answer to a menacing Turke, *facile scelerata hominum arma contemnit, qui Dei præsidio tutus est*: or as ²Phalaris writ to Alexander in a wrong cause, he nor any other enemy could terrifie him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoever, as David did, 2 Sam. 22. 2. he will sing with him, *The Lord is my rock, my fortresse, my strength, my refuge, the towre and horne of my salvation, &c.* In all troubles and adversities, *Psal. 46. 1. God is my hope and helpe, still ready to be founde, I will not therefore feare, &c.* 'tis a feare expelling feare; he hath peace of conscience, and is full of hope, which is (saith ³Austin) *vita vitæ mortalitatis*, the life of this our mortal life, hope of immortality, the sole comfort of our miserie: otherwise as Paul saith, we of all others *were most wretched*; but this makes us happy: counterpoising our hearts in all miserie; superstition torments, and is from the divel, the author of lyes; but this is from God himself, as Lucian that Antiochian priest made his divine confession in ⁴Eusebius, *Auctor nobis de Deo Deus est*, God is the author of our religion himself; his word is our rule, a lanthorne to us, dictated by the Holy Ghost, he playes upon our hearts as so many harp-strings, and we are his temples, he dwelleth in us, and we in him.

The part affected of superstition, is the braine, heart, will, understanding, soule itself, and all the faculties of it, *totum compositum*, all is mad, and dotes. Now for the extent, as I say, the world it self is the subject of it, (to omit that grand sin of atheisme) all times have been misaffected, past, present, *there is not one that doth good, no not one, from the prophet to the priest, &c.* A lamentable thing it is to consider, how many myriades of men this idolatrie and superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeale, which is religions ape, religions bastard, religions shadow, false glasse. For where God hath a temple, the divel will have a chappel: where God hath sacrifices, the divel will have his oblations: where God hath ceremonies, the divel will have his traditions: where there is any religion, the divel will plant superstition; and 'tis a pitifull sight to behold and reade, what tortures, miseries it hath procured; what slaughter of soules

¹ Nam qui superstitione imbutus est, quietus esse nunquam potest. ² Greg. ³ Polit. lib. 1. cap. 11. ⁴ Hor. ⁵ Epist. Phalar. ⁶ In Psal. 3. ⁷ Lib. 3. cap. 6.

hath made; how it raged amongst those old Persians, Syrians, Egyptians, Greeks, Romans, Tuscans, Gaules, Germanes, Britaines, &c. *Britannia hodie celebrat tam attonite*, saith ^a Pliny, *tantis ceremoniis*, (speaking of institution) *ut dedisse Persis videri possit*. The Britaines are so stupidly superstitious in their ceremonies, that they go beyond those Persians. He shall but read in Pausanias alone, those gods, temples, altars, idols, &c. so curiously made with such infinite cost and charge, amongst those Greeks, such multitudes of them, and frequent varieties, as ^a Gerbelius observes, may stand amazed, and never enough wonder at it: and God withall, that by the light of the Gospel, we are so happily freed from that slavish idolatrie in these our dayes. But heretofore, almost in all countries, in all places superstition hath blinded the hearts of men. In all times, what a small portion hath the true church ever been! *Divisum imperium Jove Dæmon habet*. The Patriarchs and their families, the Israelites a dull in respect, Christ and his Apostles, and not all of them neither. What straits hath it been compinged, a little flocke! how hath superstition on the other side dilated her self, error, ignorance, barbarisme, folly, blindness, deceived, triumphed, and insulted over the most wise, discreet and understanding men, philosophers, dynastes, monarches, all were involved and shadowed in this mist, in more then Cymmerian darkness. *Adeo ignara superstio mentes hominum depravat, et nonnumquam sapientium animos aversos agit*. At this present, *quota pars*! How small a part is truly religious! How little in respect! Divide the world into six parts, and one, or so much, is Christians. Idolaters and Mahometans possesse almost Asia, Aethiopia, America, Magellanica. The kings of China, great Cham, Siam, Borneo, Pegu, Decan, Narsinga, Japan, &c. are gentiles, idolaters, and many other petty princes in Asia, Monomotopa, Congo, and I knowe how many Negro princes in Africke, all Terra Australis incognita, most America, Pagans, differing all in their severall superstitions; and yet all idolaters. The Mahometans extend themselves over the great Turkes dominions in Europe, Africke, Asia, to the Xeriffes in Barbary, and his territories Fez, Sus, Morocco, &c. The Tartar, the great Mogor, the Sophy of Persia, with most of her dominions and subjects, are at this day Mahometans. How the diuel rageth. Those at oddes, or differing among themselves, as for ^b Alli, some for Enbocar, for Aomar, and Ozimen, those foure doctors, Mahomets successors, and are subdivided into 72 inferior sectes, as ^c Afer reports. The Jewes, as a company of vagabonds are scattered over all parts; whose story, present estate, progresse from time to time, is fully set forth by ^d Mr. Thomas Jackson, doctor of divinity, in his comment on the Revelation. A fifth part of the world, and hardly that, now professeth CHRIST; yet so inlarded and interlaced with several superstitions, that there is scarce any part to be founde, or any agreement amongst them. Presbyter John of Africke, lord of those Abyssines, or Æthiopians, is by his profession a Christian, but so different from us, with such new absurdities and ceremonies, such liberty, such a mixture of idolatry and paganisme, that they keep little more then a bare title of Christianitie. They suffer polygamy, circumcision, and fastings, divorce as they will themselves, &c. and as the Papists call the Virgin Mary, so do they on Thomas Didymus before Christ. The Church or Eastern Church, is rent from this of the West, and as they have the chief Patriarchs so have they foure subdivisions, besides those Nestorians, Chaldeans, Syrians, Armenians, Georgians, &c. scattered over Asia Minor, Aethiopia, Egypt, &c. Greece, Valachia, Circassia, Bulgary, Bosnia, Albania,

b. 3. cap. ^a Lib. 6. descrip. Græc. Nulla est via quâ non innumeris idolis est referta. Tantum tunc
 ists in miseris mortales potentias et crudelis tyrannidis Satan exercuit. ^b Alex. ab Alex. lib. 6.

c. ^b Purchas Pilgrin. lib. 1. c. 3. ^c Lib. 3. ^d 2 part. sec. 3. lib. 1. cap. et deinceps.
 Iosanus, Maginus, Bredenbachius, Fr. Aluarezus Itin. de Abyssinia. Herba solum vescuntur vocant,
 mento tenus dormiunt, &c. ^e Bredenbachius Jod. a Meggen.

Illyricum, Sclavonia, Croatia, Thrace, Servia, Rascia, and a sprinkling amongst the Tartars. The Russians, Muscovites, and most of that great dukes subjects, are part of the Greeke church, and still Christians: but, as ^a one saith, *temporis successu multas illi addiderunt superstitiones*; in processe of time, they have added so many superstitions, they be rather semi-Christians, then otherwise. That which remaines is the Western Church with us in Europe; but so eclipsed with severall schismes, heresies and superstitions, that one knows not where to finde it. The papists have Italy, Spaine, Savoy, part of Germany, France, Poland, and a sprinkling in the rest of Europe. In America, they hold all that which Spaniards inhabit, Hispania Nova, Castella Aurea, Peru, &c. In the East Indies, the Philippinæ, some small holds about Goa, Malacha, Zelan, Ormus, &c. which the Portugall got not long since, and those land-leaping Jesuites have essayed in China, Japan, as appears by their yeerly letters; in Africke they have Melinda, Quiloa, Mombaza, &c. and some few towns, they drive out one superstition with another. Poland is a receptacle of all religions, where Samosetans, Socinians, Photinians (now protected in Transilvania and Poland) Arrians, Anabaptists are to be found, as well as in some German cities. Scandia is Christian, but as ^b Damianus A-Goes the Portugall knight complains, so mixt with magick, pagan rites, and ceremonies, they may be as well counted idolaters. What Tacitus formerly said of a like nation, is verified in them; ⁱ *a people subject to superstition, contrary to religion*. And some of them, as about Lapland and the Pilapians, the divels possession to this daye, *Misera hæc gens* (saith mine ^j authour) *Satanæ hactenus possessio,—et quod maxime mirandum et dolendum*, and which is to be admired and pittied, if any of them be baptized, which the kings of Sweden much labour, they dye within 7 or 9 dayes after; and for that cause they will hardly be brought to Christianity, but worship still the divel, who daily appears to them. In their idolatrous courses, *gaudentibus Diis patriis, quos, religiose colunt, &c.* Yet are they very superstitious, like our wilde Irish. Though they of the better note, the kings of Denmark and Sweden themselves, that govern them, be Lutherans; the remnant are Calvinists, Lutherans; in Germany equally mixt; and yet the emperour himself, dukes of Loraine, Bavaria, and the princes electors, are most part professed papists. And though some part of France and Ireland, Great Britaine, half the cantons in Switzerland, and the low countries be Calvinists, more defecate then the rest, yet at oddes amongst themselves, not free from superstition. And which ^k Brochard the monke in his description of the holy land, after he had censured the Greeke church, and shewed their errors, concluded at last, *Faxit Deus ne Latinis multæ irrepserint stultitiæ*; I say, God grant there be no fopperies in our church. As a damme of water stopt in one place breaks out into another, so doth superstition. I say nothing of Anabaptists, Socinians, Brownists, Barrowists, Familists, &c. There is superstition in our prayers; often in our hearing of sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversitie of opinions, schismes, factions, &c. But as the Lord (Job 42. 7.) said to Eliphaz the Temanite, and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right*: we may justly of these schismaticques, and heretiques, how wise soever in their own conceits, *non recte loquuntur de Deo*, they speak not, they think not, they write not well of God, and as they ought. And therefore, *Quid quæso, mi Dorpi*, as Erasmus concludes to Dorpius, *hisce theologis fasciamus, aut quid preceris, nisi forte fidelem medicum, qui cerebro medeatur?* What shall we wish them, but *sanam mentem*, and a good physician? But more of their differences,

^a See Possevinus Herbastein, Magin. D. Fletcher, Jovius, Hacluit, Purchas, &c. of their errors.
^b Deplorat. Gentis Lapp. ^j Gens superstitioni obnoxia, religionibus adversa. ^k Boissardus de Magi.
 intra septimum aut nonum a baptismo diem moriuntur. Hinc fit, &c. ^l Cap. de incolis terre sanctæ.

inions, mad pranks, in the symptomes: I now hasten to

—*Causes of Religious Melancholy. From the Divel; by apparitions, oracles. His instruments or factors; polititians, postors, heretiques, blinde guides. In them, simplicity, fear, ignorance, solitariness, curiosity, pride, vain-glory, presumption engins; fasting, solitariness, hope, fear, &c.*

ight in holy Scripture, that the *divel rangeth abroad like a still seeking whom he may devour*: and as in severall shapes, engins and devices he goeth about to seduce us. Sometimes himself into an angel of light; and is so cunning, that he is possible, to deceive the very elect. He will be worshipped self; and is so adored by the heathen, and esteemed. And in that divine power, ^m as Eusebius observes, ⁿ to abuse or emulate Dandinus addes, he will have all homage, sacrifices, oblations, or else belongs to the worship of God, to be done likewise unto *rit altissimo*, and by this meanes infatuates the world, deludes, destroys many a thousand soules. Sometimes by dreams, and to Moses by familiar conference) the divel in severall shapes em. In the ^o Indies, it is common; and in China nothing so apparitions, inspirations, oracles, by terrifying them with false interfeit miracles, sending storms, tempests, diseases, plagues Athens there was Apollo Alexicacus, Apollo *λοιμωκος*, *pestifer et ulsor*) raising wars, seditions by spectrums, troubling their coning them to despair, terrours of minde, intolerable pains; by ards, benefits, and faire meanes, he raiseth such an opinion of greatness, that they dare not do otherwise then adore him; do e them; they dare not offend him. And to compel them more ve of him, ^p *he sends and cures diseases, disquiets their spirits,* saith) *torments and terrifies their soules, to make them adore his study, all his endeavour is to divert them from true reli-* stitution: and because he is damned himself, and in an errour, e all the world participate of his errours, and be damned with *imum mobile* therefore, and first mover of all superstition, is the eat enemy of mankind, the principal agent, who in a thousand s, after divers fashions, with several engins, illusions, and by s, hath deceived the inhabitants of the earth, in several places, still rejoycing at their fals. *All the world over, before Christs ly domineered, and held the soules of men in most slavish sub-* ^q Eusebius, *in divers formes, ceremonies, and sacrifices, till* ^r as if those divels of the ayr had shared the earth amongst the Platonists held for Gods (^r *Ludus Deorum sumus*) and were rs and keepers. In several places, they had several rites, orders, ch read *Wierus de præstigiis dæmonum lib. 1. cap. 5.* ^s Strozius, others. Adonided amongst the Syrians; Adramelech amongst

Dæmones custodes sunt hominum et eorum domini, ut nos animalium; nec hominibus, imperant, vaticiniis, auguriis, somnis, oraculis, nos regunt. Idem fere Max. Tyrius ser. s vult dæmones inter Deos et homines Deorum ministros, præsidēs hominum, a cælo ad ites. ^a De præparat. Evangel. ^b Vel in abusum Dei vel in æmulationem. Dandi- Arist. de An. Text. 29. ^c Dæmones consulunt, et familiares habent dæmones plerique lib. 1. cap. 10. expedit. Sinar. ^d Vitam turbant, somnos inquietant, irrepentes etiam terrent, valetudinem frangunt, morbos lacessunt, ut ad cultum sui cogant, nec aliud his a verâ religione ad superstitionem vertant; cum sint ipsi pœnales, quærunt sibi ad pœnas erroris participes. ^e Lib. 4. præparat. Evangel. Tantamque victoriam amentia hosunt, ut si colligere in unum velis, universum orbem istis scelestibus spiritibus subjec- ^f Usque ad Salvatoris adventum, hominum cæde perniciosissimos dæmones placabant. ^g Strozius, Cicogna omnif. mag. lib. 3. cap. 7. Ezek. 8. 10. Reg. 11. 4. Reg. 3. et 17. 14. 3. Reg. 13.

the Capernaïtes; Asinæ amongst the Emathites; Astartes with the Sydnians; Asteroth with the Palestines; Dagon with the Philistines; Tartan with the Hanæi; Melchonis amongst the Ammonites; Beli the Babylonian; Beelzebub and Baal with the Samaritans and Moabites; Apis, Isis and Osiris amongst the Egyptians; Apollo Pythius at Delphos, Colophon, Ancyra, Cuma, Erythra; Jupiter in Crete; Venus at Cyprus; Juno at Carthage; Æsculapius at Epidaurus; Diana at Ephesus; Pallas at Athens, &c. And even in these our dayes, both in the East and West Indies, in Tartary, China, Japan, &c. what strange idols, in what prodigious formes, with what absurd ceremonies are they adored! What strange Sacraments, like ours of Baptisme and the Lords Supper; what goodly temples, priests, sacrifices they had in America, when the Spaniards first landed there, let Acosta the Jesuite relate, *lib. 5. cap. 1, 2, 3, 4, &c.* and how the divel imitated the ark, and the children of Israel coming out of Egypt: with many such. For as Lipsius well discourseth out of the doctrine of the Stoicks, *maxime cupiunt adorationem hominum*, now and of olde, they still and most especially, desire to be adored by men. See but what Vertomannus, *l. 5. c. 2.* Marcus Polus, Lerijs, Benzo, P. Marty in his Ocean Decades, Acosta, and Mat. Riccius *expedit. Christ. in Sinas lib. 1.* relate. Eusebius wonders how that wise city of Athens, and flourishing kingdomes of Greece should be so besotted; and we, in our times, how those witty Chinese, so perspicacious in all other things, should be so gulled, so tortured with superstition, so blinde as to worship stockes and stones. But is no marvel, when we see all out as great effects amongst Christians themselves: how are those Anabaptists, Arrians, and Papists above the rest miserably infatuated! Mars, Jupiter, Apollo, and Æsculapius, have resigned their interest, names and offices to Saint George,

** (Maxime bellorum rector, quem nostra juvenas
Pro Mavorte colit.)*

S^t. Christopher, and a company of fictitious saints; Venus to the lady of Lauretta. And as those old Romans had several distinct gods, for divers offices, persons, places, so have they saints, as ^v Lavater well observes out of Lactantius, *mutato nomine tantum*, 'tis the same spirit or divel that deludes them still. The manner, how, as I say, is by rewards, promises, terrors, affrights, punishments. In a word, faire and foule meanes, hope and feare. How often hath Jupiter, Apollo, Bacchus, and the rest, sent plagues in ^v Greece and Italy, because their sacrifices were neglected!

** Dii multa neglecti dederunt
Hesperie mala luctuosæ,*

to terrifie them, to rouse them up, and the like: see but Livy, Dionysius Halicarnassæus, Thucydides, Pausanias, Philostratus, ^v Polybius, before the battel of Cannas, *prodigiis, signis, ostentis, templa cuncta, privata etiam ædes scatebant.* Oeneus reigned in Ætolia, and because he did not sacrifice to Diana with his other gods (see more in Libanius his Diana) she sent a wilde bore, *insolite magnitudinis, qui terras et homines misere depascebatur*, to spoile both men and country, which was afterwards killed by Meleager. So Plutarch in the life of Lucullus relates, how Mithridates, king of Pontus, at the siege of Cizicum, with all his navy was overthrown by Proserpina, for neglecting of her holy daye. She appeared in a vision to Aristagoras in the night, *Cras, inquit, tibicinem Libycum cum tibicine Pontico committam*, and the daye following this ænigma was understood; for with a great south winde which came from Libya, she quite overwhelmed Mithridates army. What prodigies and miracles, dreams, visions, predictions, apparitions, oracles, have been of olde at Delphos, Dodona, Trophonius denne, at Thebes, and Lebandia, of Jupiter Ammon in Ægypt, Amphiareus in Attica, &c. what strange

^v Lib. 4. cap. 8. prepar.

^v Polyd. Virg. lib. 1. de prodig.

^v Bapt. Mant. 4. Fast. de Sancto Georgio.

^v Hor. l. 3. od. 6.

^v Lib. 3. hist.

^v Part. 1. cap. 1. et lib. 2. cap. 3.

cures performed by Apollo and Æsculapius; Junos image; and that of ^a Fortune spake? ^a Castor and Pollux fought in person for the Romans, against Hannibals army, as Pallas, Mars, Juno, Venus, for Greekes and Trojans, &c. Amongst our pseudocatholiques, nothing so familiar as such miracles. How many cures done by our lady of Lauretta, at Sicchem! of olde, at our St^t Thomas shrine, &c. ^b St^t Sabine was seen to fight for Arnulphus duke of Spoletto; ^c St^t George fought in person for John the bastard of Portugal, against the Castilians; St^t James for the Spaniards in America. In the battel of Bannoxburn, where Edward the seconde, our English king, was foyled by the Scots, St^t Philanus arm was seen to fight (if ^d Hector Boëthius doth not impose) that was before shut up in a silver capcase: Another time in the same authour, St^t Magnus fought for them. Now for visions, revelations, miracles, not onely out of the Legend, out of purgatory, but every daye comes newes from the Indies, and at home, read the Jesuites letters, Ribadineira, Thurselinus, Acosta, Lippomanus, Xaverius, Ignatius lives, &c. and tell me what difference?

His ordinary instruments or factors, which he useth, as God himself did good kings, lawful magistrates, patriarchs, prophets, to the establishing of his church, ^e are polititians, statesmen, priests, heretiques, blinde guides, impostours, pseudoprophets, to propagate his superstition. And first to begin with polititians: it hath ever been a principal axiome with them, to maintain religion, or superstition, which they determine of, alter and vary upon all occasions, as to them seems best. They make religion meer policie, a cloak, a humane invention; *nihil æque valet ad regendos vulgi animos ac superstitio*, as ^f Tacitus and ^g Tully holde. Austin l. 4. *de civitat. Dei* c. 9. censures Scævola saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing cities should be deceived by religion, according to the diverbe, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled; 'tis good howsoever to keep it in subjection. 'Tis that ^h Aristotle and ⁱ Plato inculcate in their politiques; *Religion neglected, brings plagues to the citie, opens a gap to all naughtiness*. 'Tis that which all our late politicians ingeminate. Cromerus l. 2. *pol. hist.* Boterus, l. 3. *de incrementis urbium*, Clapmarius l. 2. c. 9. *Arcanis rerump.* Arniseus cap. 4. lib. 2. *polit.* Captain Machiavel will have a prince, by all meanes to counterfeite religion, to be superstitious in shew, at least; to seem to be devoute, frequent holy exercises, honour divines, love the church, affect priests, as Numa, Lycurgus, and such law-makers were, and did; *non ut his fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keep people in obedience. ^j Nam naturaliter (as Cardan writes) *lex Christiana lex est pietatis, justitiæ, fidei, simplicitatis, &c.* But this error of his, Innocentius Jentilettus a French lawyer, *Theorem. 9. comment. 1. de Relig.* and Thomas Bozius, in his book *de ruinis gentium et regnorum*, have copiously confuted. Many polititians, I dare not denye, maintain religion as a true meanes, and sincerely speake of it without hypocrisie; are truly zealous and religious themselves. Justice and religion are the two chief props and supporters of a well governed commonwealth: but most of them are but Machiavellians; counterfeits only for politicall ends; for, *Solus Rex* (which Campanella cap. 18. *Atheismi Triumphati* observes) as amongst our modern Turkes, Reipub. Finis, as knowing ^k *magnum ejus in animos imperium*; and that as ^l Sabellius delivers, *a man without religion is like an horse without a bridle*. No

^a Grata lege me dicatistis, mulieres, Dion Halicarn.

Teucris, Pallas iniqua fuit.

^b Jo. Molanus lib. 3. cap. 59.

^c Tully de nat. Deorum lib. 2. Æqua Venus

Portugallie rege strenue pugnans, et adversæ partis ictus clypeo excipiens.

^d Pet. Oliver. De Johanne primo Por-

tugetensi et pro his pugnasse.

^e Religion, as they holde, is policie, invented alone to keep men in awe.

^f L. 14. Loculos sponte

^g Tacitus.

^h Omnes religione moventur. 5. in Verrem.

ⁱ Zeleucus, præfat. legis. Qui urbem aut

regionem inhabitant, persuasos esse oportet esse Deos.

^j 10. de legibus. Religio neglecta maximam

pestem in civitatem infert, omnium scelerum fenestram aperit.

^k Cardanus Com. in Ptolomæum

quadrupart.

^l Lipsius l. 1. c. 3.

^m Homo sine religione, sicut equus sine frano.

way better to curb then superstition, to terrifie mens consciences, and to keep them in awe: they make new lawes, statutes, invent new religions, ceremonies, as so many stalking horses, to their owne ends. ^m *Hæc enim (religio) si falsa sit, dummodo vera credatur, animorum ferociam domat, libidines coercet, subditos principi obsequentes efficit.* Therefore (saith ⁿ Polybius of Lycurgus) did he maintain ceremonies, not that he was superstitious himself, but that he perceived mortal men more apt to embrace paradoxes, then ought else, and durst attempt no evil things for feare of the gods. This was Zamolcus stratagem amongst the Thracians; Numas plot, when he said he had conference with the nymph Egeria; and that of Sertorius with an hart; to get more credit to their decrees, by deriving them from the gods; or else they did all by divine instinct, which Nicholas Damascen well observes of Lycurgus, Solon, and Minos, they had their lawes dictated, *monte sacro*, by Jupiter himself. So Mahomet referred his new lawes to the ^o Angel Gabriel, by whose direction, he gave out, they were made. Caligula, in Dio, fained himself to be familiar with Castor and Pollux, and many such, which kept those Romans under, (who, as Machiavel proves, *lib. 1. disput. cap. 11 et 12.* were *religione maxime moti*, most superstitious;) and did curb the people more by this meanes, then by force of armes, or severity of humane lawes. *Sola plebecula eam agnoscebat* (saith Vaninus *dial. 1. lib. 4. de admirandis naturæ arcanis*) speaking of religion, *quæ facile decipitur, magister vero et philosophi nequaquam*; your grandies and philosophers had no such conceit, *sed ad imperii conformationem et amplificationem, quam sine prætextu religionis tueri non poterant*; and many thousands in all ages have ever held as much, philosophers especially, *animadvertēbant hi semper hæc esse fabellas, attamen ob metum publicæ potestatis silere cogebantur*, they were still silent for fear of lawes, &c. To this end, that Syrian Phrysiades, Pythagoras his master, broached in the East amongst the heathens, first the immortality of the soule, as Trismegistus did in Egypt, with a many of fained Gods. Those French and Britain druides in the west, first taught, saith ^p Cæsar, *non interire animas, but after death to go from one to another, that so they might encourage them to vertue.* 'Twas for a politique end; and to this purpose the old poets fained those ^q Elysian fields, their Æacus, Minos, and Rhadamantus, their infernal judges, and those Stygian lakes, fiery Phlegetons, Plutos kingdome, and variety of torments after death. Those that had done well, went to the Elysian fields; but evil doers to Cocytus, and to that burning lake of ^r hell, with fire and brimstone for ever to be tormented. 'Tis this which ^s Plato labors for in his Phædon, *et 9. de rep.* The Turkes in their Alcoran, when they set down rewards, and severall punishments for every particular vertue and vice; ^t when they perswade men, that they that dye in battle, shall go directly to heaven; but wicked livers to eternal torment, and all of all sortes (much like our papistical purgatory) for a set time shall be tortured in their graves, as appears by that tract which John Baptista Alfaqui that Mauritanian priest, now turned Christian, hath written in his confutation of the Alcoran. After a mans death two black angels, Nunquir and Nequir (so they call them) come to him to his grave, and punish him for his precedent sins; if he lived well they torture him the less; if ill, *per indesinentes cruciatus ad diem judicii*, they incessantly punish him to the daye of judgement. *Nemo viventium qui ad horum mentionem non totus horret et contremiscit*, the thought of this cruc fies them all

^m Vaninus dial. 32. de oraculis. ⁿ Lib. 10. Ideo Lycurgus, &c. non quod ipse superstitiosus, sed quod videret mortales paradoxa facillius amplecti, nec res graves audere sine periculo Deorum. ^o Cosmarius epist. 1. Novas leges suas ad Angelum Gabrielem referebat, quo monitore, mentiebatur omnia se gerere. ^p Lib. 16. belli Gallici. Ut metu mortis neglecto, ad virtutem incitarent. ^q De his lege Lucanum de luctu Tom. 1. Homer. Odys. 11. Virg. Æn. 6. ^r Barathro sulfure et flammâ stagnante æternum demergebantur. ^s Et 3. de repub. Omnis institutio adolescentum eo referenda, ut de Deo bene sentiant, et commune bonum. ^t Boterus.

lives long, and makes them spende their dayes in fasting and prayer, *haec contingant, &c.* A Tartar prince, saith Marcus Polus, *lib. 1.* 28. called Senex de montibus, the better to establish his government over his subjects, and to keepe them in awe, found a convenient place in a pleasant valley, environed with hills, in "which he made a delitious park, of odoriferous flowres and fruits, and a palace full of all worldly pleasures, that could possibly be devised, musick, pictures, variety of meats, and chose out a certain yong man, whom with a "soporiferous potion he drugged, that he perceived nothing: and so, fast asleep as he was, led him to be conveyed into this faire garden. Where after he had lived in all such pleasures a sensual man could desire, "he cast him into a cage againe, and brought him forth, that when he awaked he might tell that he had been in paradise. The like he did for hell, and by this meanes led his people to subjection. Because heaven and hell are mentioned in scriptures, and to be beleaved necessary by Christians: so cunningly can the king and his ministers, in imitation of true religion, counterfeit and forge a religion, to circumvent and delude his superstitious followers. Many such tricks and impostures are acted by politicians, in China especially, but with little effect I will discourse in the symptomes.

Next to politicians, if I may distinguish them, are some of our priests, (who in religion policy) if not far beyond them, for they domineer over princes and statesmen themselves. *Carnificinam exercent*, one saith, they tyrannize over mens consciences more then any other tormentors whatsoever, partly for their commoditie and gaine; *religionum enim omnium abusûs* (as "Posseholds) *quæstus scilicet sacrificiû in causâ est*: for soveraignty, credit, to maintain their state and reputation, out of ambition and avarice, which are their chiefe supporters. What have they not made the common people believe? Impossibilities in nature, incredible things; what devices, traditions, ceremonies, have they not invented in all ages, to keep men in obedience, to themselves? *Quibus quæstui sunt capti superstitione animi*, as "Livy

Those Egyptian priests of old, got all the soveraignty into their hands, knowing, "as Curtius insinuates, *nulla res efficacius multitudinem regit superstitione; melius vatibus quam ducibus parent, vanâ religione capti, impotentibus fæminæ*; the common people will sooner obey priests then kings, and nothing so forcible as superstition, or better then blind zeale to keep a multitude; have so terrified and gulled them, that it is incredible to see. All nations almost, have been besotted in this kinde. Amongst our times and old Gaules the Druides; Magi in Persia; Philosophers in Greece; Jeans amongst the Orientall; Brachmanni in India; Gymnosophists in Ethiopia; the Turditanes in Spaine; Augures in Rome, have insulted; Apollos in Greece, Phæbades and Pythonissæ, by their oracles and phantasmes; Hierax and his companions; now Mahometan and Pagan priests, what have they not effected? How doe they not infatuate the world? *Adeo ubique Scaliger* writes of the Mahometan priests) *tum gentium tum locorum, ista sacrarum ministra, vulgi secut spes, ad ea quæ ipsi fingunt somnia*, cunningly can they gull the commons in all places and countries. But above all others, that high priest of Rome, the dam of that monstrous and superstitious brood, the bull-bellowing pope, which now rageth in the west, that three-headed Cerberus hath plaid his part. "Whose religion at this day is a policie, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintain it: that useth colledges and

"aquam, viridarium plantavit maximum et pulcherrimum, floribus odoriferis et suavis fructibus, &c. "Potum quendam dedit, quo inescatus, et gravi sopore oppressus, in viridarium interit, &c. "Atque iterum memoratum potum bibendum exhibuit, et sic extra Paradisum deduxit, &c.

"Sir Ed. Sands.

* Lib. 1. de orb. Concord. cap. 7.

† Lib. 4.

‡ Lib. 4.

religious houses to as good purpose as forts and castles, and doth more at this day by a company of scribbling parasites, fiery spirited friers, zealous anchorites, hypocritical confessours, and those pretorian souldiers, his Janissary Jesuites, (that dissociable society, as ^c Langius terms it, *postremus diaboli conatus, et sæculi excrementum*, that now stand in the fore fronte of the battle, will have a monopoly of, and ingrosse all other learning, but domineer in divinity; ^d *Excipiunt soli totius vulnera belli*, and fight alone almost, for the rest are but his dromedaries and asses) then ever he could have done by garrisons and armies. What power of prince, or pœnal law, be it never so strict, could enforce men to doe that which for conscience sake they will voluntarily undergo? As to fast from all fleshe, abstain from marriage, rise to their prayers at midnight, whip themselves, with stupend fasting and pennance, abandon the world, wilfull poverty, perform canonical and blinde obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their superiours feet, at his command? What so powerful an engin as superstition? which they right well perceiving, are of no religion at all themselves: *Primum enim* (as Calvin rightly suspects, the tenor and practice of their life proves) *arcanæ illius theologiæ, quod apud eos regnat, caput est, nullum esse Deum*, they hold there is no God, as Leo 10 did, Hildebrand the magician, Alexander 6. Julius 2. meer atheists, and which the common proverb amongst them approves; *ⁱ The worst Christians of Italy are the Romans, of the Romans the priests are wildest, the lewdest priests are preferred to be cardinals, and the baddest man amongst the cardinals is chosen to be pope*, that is an epicure, as most part the popes are, infidels and Lucianists, for so they think and believe; and what is said of Christ, to be fables and impostures; of heaven and hell, day of judgement, paradise, immortality of the soule, are all

^ⁱ *Rumores vani, verbaque inania,
Et par sollicito fabula somno,*

Dreams, toyes, and old wives tales. Yet as so many ^ⁱ whetstones to make other tools cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by promises and threats, compel, enforce from, and lead them by the nose like so many bears in a line; when as their end is not to propagate the church, advance God's kingdom, seeke his glory or common good; but to enrich themselves, to enlarge their territories, to domineer and compel them to stand in awe, to live in subjection to the see of Rome. For what otherwise care they? *Si mundus vult decipi, decipiatur*; 'tis fit it should be so. And what ^ⁱ Austin cites from Varro to maintain his Roman religion, we may better apply to them: *multa vera, quæ vulgus scire non est utile; pleraque falsa, quæ tamen aliter existimare populum expedit*; some things are true, some false, which for their owne ends they will not have the gullish commonalty take notice of. As well may witness their intolerable covetousness, strange forgeries, fopperies, fooleries, unrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthral, circumvent and subjugate them, to maintain their own estates. ^ⁱ One while by bulls, pardons, indulgences, and their doctrine of good works, that they be meritorious; hope of heaven by that meanes, they have so fleeced the commonalty, and spurred on this free superstitious horse, that he runs himself blinde, and is an asse to carry burdens. They have so amplified Peters patrimony, that from a poor bishop, he is become *rex regum, dominus dominantium*, a demi-god, as his canonists make him (Felinus and the rest) above God himselfe. And for his wealth and ^ⁱ temporalities, is not inferior to many

^ⁱ In consult. de prine. inter provinc. Europ.

^ⁱ Lucian.

^ⁱ Sir Ed. Sande in his Relation.

^ⁱ Seneca.

^ⁱ Vice cotis, acutum Reddere quæ ferrum valet, exors ipsa secandi.

^ⁱ De civ. Dei lib. 4. cap. 22.

^ⁱ Seeking their own, saith Paul, not Christs.

^ⁱ He hath the dutchy of Spoleto in Italy, the marquisate of Ancona, beside Rome, and the territories adjacent, Bologna, Ferrara, &c. Avignon in France, &c.

his cardinals, princes companions; and in every kingdome almost, priors, monks, friers, &c. and his cleargy have ingrossed a third half, in some places all, into their hands. Three prince electors in many, bishops; besides Magdeburge, Spire, Saltsburge, Breme, Bamberg, &c. In France, as Bodine, *lib. de repub.* gives us to understand, the revenues are twelve millions, and three hundred thousand livres; and the church possesseth seven. The new sect begun in this age, have, as ^m Middendorpius and ^a Pelaeckon up, three or foure hundred colledges in Europe, and more revenues than many princes. In France, as Arnoldus proves, in thirty yeares they got *bis centum librarum millia annua*, 200000*l.* I say nothing of the other orders. We have had in England, as Armachanus demonstrates, a thirty thousand friers at once, and as ^o Speed collects out of Leland's others, almost 600 religious houses, and neer two hundred thousand *l.* in revenues of the old rent, belonging to them; besides images of silver, plate, furniture, goods and ornaments, as ^p Weever calculates, esteems them at the dissolution of abbies, worth a million of gold. How many towns in every kingdome hath superstition enriched! What a deal of money by musty reliques, images, idolatry, have their mass-priests ingrossed, what sums have they scraped by their other tricks! Lauretum in Italy, Walsingham in England, in those dayes, *ubi omnia auro nitent*, saith Erasmus, St. Thomas shrine, &c. may witness. ^q Delphos so renowned of old in Greece, for Apollon's oracle, *Delos commune conciliabulum et emporium solis glorie munitum*; Dodona, whose fame and wealth were sustained by religion, was not so rich, so famous. If they can get but a relique of some saint, the Virgin Maries picture, idols or the like, that city is for ever made, it needs no other maintenance. Now if any of these their impostures, or juggling tricks controverted, or called in question: If a magnanimous or zealous Luther, heroicall Luther, as ^r Dithmarus calls him, dare touch the monkes bellies, all is a combustion, all is in an uprore. Demetrius and his associates are ready to kill him in pieces, to keep up their trades, ^s *Great is Diana of the Ephesus*: With a mighty shout of two houres long they will roare and not be pacified.

Now for their authority: what by auricular confession, satisfaction, penance, excommunications, &c. roaring bulls, this high Pope of Rome, shaking his Gorgons head, hath so terrified the soules of many a man, insulted over Majesty it self, and swaggered generally over all the world for many ages, and still doth to some, holding them as yet in slavish subjection, as never tyrannizing Spaniards did by their poor Negroes, or the Indians by their gally-slaves. ^t *The Bishop of Rome* (saith Stapleton, a paradoxer of his, *de mag. Eccles. lib. 2. cap. 1.*) *hath done that without armes, which those Roman emperours could never atchieve with forty legions of soldiers*; deposed kings, and crowned them again with his foot; made friends corrected at his pleasure, &c. ^u *'Tis a wonder*, saith Machiavel, *Florentine hist. lib. 1. what slavery king Henry the second endured for the death of a Becket, what things he was enjoyned by the Pope, and how he submitted himself to doe that which in our times, a private man would not doe*, and all through superstition. ^v Henry the fourth, deposed of his emperourhood bare-footed with his wife at the gates of Canossus. ^w Fredericke

^x *totæ fratres mei, et principes hujus mundi.*

^y *of mortmain.* ^z *Lib. 8. de Academ.*

^{aa} *Col. 26. Neapol. 23. Venet. 13. Lusit. 15. India orient. 27. Brasil. 20, &c.*

^{ab} *15 cap. of his funeral Monuments.* ^{ac} *Pausanias in Laconicis lib. 3. Idem de Achaicis*

^{ad} *Cajus summæ opes, et valde inclita fama.* ^{ae} *Exercit. Eth. Colleg. 3. disp. 3.*

^{af} *Lex Romanus prorsus inermis regibus terræ jura dat, ad regna evehit, ad pacem cogit, et peccantes*

^{ag} *et, &c. quod Imperatores Romani 40 legionibus armati non effecerunt.* ^{ah} *Mirum quanta passus sit*

^{ai} *quomodo se submisit, ea se facturum pollicitus, quorum hodie ne privatus quidem partem faceret.*

^{aj} *lib. 9. hist. Ital.* ^{ak} *Curio lib. 4. Fox Martyrol.*

^{al} *The laity suspect their greatness, witness those*

^{am} *Prefat. lib. de paradox. Jesuit. Rom. provincia*

^{an} *In his Chronic. vit.*

^{ao} *Act. 19. 28.*

^{ap} *Act. 19. 28.*

^{aq} *Act. 19. 28.*

^{ar} *Act. 19. 28.*

^{as} *Act. 19. 28.*

^{at} *Act. 19. 28.*

the emperour was trodden on by Alexander the third. Another held Adrians stirrup; king John kissed the knees of Pandulphos the Popes legat, &c. What made so many thousand Christians travel from France, Britain, &c. into the holy land, spend such huge summs of mony, go a pilgrimage so familiarly to Jerusalem, to creep and crouch, but slavish superstition? What makes them so freely venture their lives, to leave their native countries, to go seek martyrdom in the Indies, but superstition? to be assassinated, to meet death, murder kings, but a false perswasion of merit, of canonical or blind obedience which they instill into them, and animate them by strange illusions, hope of being martyrs and saints? Such pretty feats can the divel work by priests; and so well for their own advantage can they play their parts. And if it were not yet enough, by priests and politicians to delude mankind, and crucifie the soules of men, he hath more actors in his tragædy, more irons in the fire, another sceane of heretiques, factious, ambitious wits, insolent spirits, schismatics, impostors, false prophets, blind guides; that out of pride, singularity, vainglory, blind zeale, cause much more madness yet, set all in an uprore by their new doctrines, paradoxes, figments, crotchets, make new divisions, subdivisions, new sects, oppose one superstition to another, one kingdom to another, commit prince and subjects, brother against brother, father against son, to the ruine and destruction of a commonwealth, to the disturbance of peace, and to make a generall confusion of all estates. How did those Arrians rage of old! How many did they circumvent! Those Pelagians, Manichees, &c. their names alone would make a just volume. How many silly soules have impostors still deluded, drawn away, and quite alienated from Christ! Lucians Alexander, Simon Magus, whose statue was to be seen and adored in Rome, saith Justine Martyr, *Simoni Deo sancto, &c.* after his decease. * Apollonius Tianeus, Cynops, Eumo, who by counterfeiting some new ceremonies and juggling tricks of that *Dea Syria*, by spitting fire, and the like, got an army together of forty thousand men, and did much harm: with *Eudo de stellis*, of whom Nubrigensis speakes, *lib. 1. cap. 19.* that in king Stephens dayes imitated most of Christs miracles, fed I know not how many people in the wilderness, and built castles in the ayr, &c. to the seducing of multitudes of poor soules. In Franconia, 1476, a base illiterate fellow took upon him to be a prophet, and preach, John Beheim by name, a neatherd at Nicholhausen; he seduced 30000 persons, and was taken by the commonalty to be a most holy man, come from heaven. † *Tradesmen left their shops, women their distaves, servants ran from their masters, children from their parents, schollers left their tutors, all to hear him; some for novelty, some for zeale. He was burnt at last by the Bishop of Wartburg, and so he and his heresie vanished together.* How many such impostours, false prophets, have lived in every kings reign! What chronicle will not afford such examples! that as so many *ignes fatui*, have led men out of the way, terrified some, deluded others, that are apt to be carried about with the blast of every winde, a rude inconstant multitude, a silly company of poor soules, that follow all, and are cluttered together like so many pibbles in a tide. What prodigious follies, madness, vexations, persecutions, absurdities, impossibilities, these impostours, heretiques, &c. have thrust upon the world; what strange effects, shall be shewed in the symptomes.

Now the meanes by which, or advantages the divel and his infernall ministers take, so to delude and disquiet the world with such idle ceremonies, false doctrines, superstitious fopperies, are from themselves, innate feare, ignorance, simplicity, hope and feare, those two battering cannons and principal engines,

* Hierocles contends Apollonius to have been as great a prophet as Christ, whom Eusebius confutes. † Munster Cosmog. l. 3. c. 36. Artifices ex officinis, feminae e colo, &c. quasi numine quodam regit. — cilia parentibus et dominis, recta adeunt, &c. Combustus demum ab Herbipolensi episcopo, laetissimè

their objects, reward and punishment, purgatory, *Limbus Patrum*, &c. which now more then ever tyrannize; ² for what province is free from *idolatrie, superstition, idolatry, schisme, heresie, impiety, their factours and powers?* thence they proceed, and from that same decayed image of God, which is yet remaining in us.

*Os homini sublime dedit, cælumque tueri
Jussit,*

own conscience doth dictate so much unto us; we know there is a God, whose nature doth informe us; ^a *Nulla gens tam barbara* (saith Tully) *cui non deat hæc persuasio Deum esse; sed nec Scythia, nec Græcus, nec Persa, nec Hyperboreus dissentiet* (as Maximus Tyrius the Platonist ser. 1. farther *des) nec continentis nec insularum habitator*, let him dwell where he will, what coast soever, there is no nation so barbarous that is not perswaded there is a God. It is a wonder to reade of that infinite superstition amongst the Indians in this kinde, of their tenents in America, *pro suo quisque libitus res venerabantur superstitione, plantas, animalia, montes, &c. omne quod amabant aut horrebant* (some few places excepted, as he grants, that they had no God at all.) So the heavens declare the glory of God, and the firmament declareth his handie-work, *Psalm 19.* Every creature will evince it; *resentemque refert qualibet herba Deum. Nolentes sciunt, fatentur inviti*, the said Tyrius proceeds, will or nill, they must acknowledge it. The philosophers, Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca, Epictetus, those Magi, Druides, &c. went as far as they could by the light of Nature; *cuncta præclara de naturâ Dei scripta reliquerunt, writ many things well of the nature of God, but they had but a confused light, a glimpse;*

^a *Quale per incertam lunam sub luce maligna
Est iter in sylvâ,*

he that walkes by moonshine in a wood, they groped in the darke. They had a gross knowledge, as he in Euripides, *O Deus, quicquid es, sive cælum, sive terra, sive aliud quid*; and that of Aristotle, *Ens entium miserere mei.* And so of the immortality of the soule, and future happiness. *Immortalitatem animæ* (saith Hierome) *Pythagoras somniavit, Democritus non credit, in consolationem damnationis suæ Socrates in carcere disputavit; Epicurus, Persa, Gothus, &c. philosophantur.* So some said this, some that, they conceived themselves; which the diuel perceiving, led them farther (as ^d Lemnius observes) and made them worship him as their God, with cakes and stones; and torture themselves to their owne destruction, as he taught fit himself; inspired his priests and ministers with lies and fictions to prosecute the same; which they for their owne ends were as willing to undergoe, taking advantage of their simplicitie, feare and ignorance. For the common people are as a flocke of sheep, a rude illiterate rout, void many times of common sense, a meer beast, *bellua multorum capitum*, will go whithersoever they are led: as you lead a ram over a gap by the hornes, all the rest will follow; ^e *non quâ eundum, sed quâ itur*, they will doe as they others doe, and as their prince will have them; let him be of what religion he will, they are for him. Now for those idolaters, Maxentius and Maximus; then, for Constantine a Christian. ^f *Qui Christum negant malebant, acclamatum est decies*, for two houres space; *qui Christum non negant, Augusti inimici sunt, acclamatum est ter decies*; and by and by idolaters again under that Apostate Julianus; all Arrians under Constantius; all Catholiques again under Jovinianus. *And little difference there is betwixt the discretion of men and children in this case; especially of old*

tulla non provincia hæresibus, atheis, &c. plena. Nullus orbis angulus ab hisce bellis immunis.
¹ de nat. Deorum. ^b Zanchius. ^c Virg. 6. Æn. ^d Superstitio ex ignorantia divinitatis est, ex vitiosa emulatione, et demonis illecebris, inconstans, timens, fluctuans, et cui se addicat quis, quem imploret, cui se committat, a demone facile decepta. Lemnius, lib. 3. c. 8. ^e Seneca, de Beneficentia 3. Annalium, ad annum 324. vit. Constantin.

folkes and women, as^a Cardan discourseth, when as they are tossed with feare and superstition, and with other mens folly and dishonesty. So that I may say their ignorance is a cause of their superstition, a symptome, and madness it self; *Supplicii causa est, suppliciumque sui*. Their own feare, folly, stupidity, to be deplored lethargy, is that which gives occasion to the other, and puls these miseries on their own heads. For in all these religions and superstitions, amongst our idolaters, you shall still finde that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weak women, or some poor rude illiterate persons, that are apt to be wrought upon, and gulled in this kinde, prone without either examination or due consideration (for they take up religion a trust, as at mercers they do their wares) to beleieve any thing. And the best means they have to broach first, or to maintain it when they have done, is to keep them still in ignorance: for *Ignorance is the mother of devotion*, as all the world knowes, and these times can amply witness. This hath been the diuels practice, and his infernall ministers in all ages; not as our Saviour by a few silly fishermen, to confound the wisdom of the world, to save publicans and sinners, but to make advantage of their ignorance, to confound them and their associates; and that they may better effect what they intend, they begin, as I say, with poor^b stupid, illiterate persons. So Mahomet did when he published his Alcoran, which is a piece of work (said^c Brodenbachius) full of non-sense, barbarisme, confusion, without rime, reason, or any good composition; first published to a company of rude rustickes, hog-rubbers, that had no discretion, judgement, art, or understanding; and is so still maintained. For it is a part of their policy to let no man comment; dare to dispute or call in question, to this day, any part of it, be it never so absurd, incredible, ridiculous; fabulous as it is, it must be beleived *implicite*; upon pain of death no man must dare to contradict it, *God and the Emperour, &c.* What else do our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceal the Scripture, reade it in Latine, and to some few alone, feeding the slavish people, in the mean time, with tales out of Legends, and such like fabulous narrations? Whom do they begin with but collapsed ladies, some few tradesmen, superstitious old folkes, illiterate persons, weak women, discontent, rude, silly companions, or sooner circumvent? So doe all our schismatics and heretiques. Marcus and Valentinian, heretiques in^d Irenæus, seduced first, I know not how many women, and made them beleieve they were prophets. ^eFrier Cornelius of Dort, seduced a company of silly women. What are all our Anabaptists, Brownists, Barrowists, Familists, but a company of rude, illiterate, capritious base fellows? What are most of our Papists, but stupid, ignorant, and blinde bayards? how should they otherwise be, when as they are brought up and kept still in darkness? ^f*If their pastors (saith Lavater) had done their duties, and instructed their flockes as they ought, in the principles of the Christian religion, or had not forbidden them the reading of the Scriptures, they had not been as they are.* But being so mis-led all their lives in superstition, and carried hood-winked like hawkes, how can they prove otherwise then blinde ideots, and superstitious asses? what shall we expect else at their hands? Neither is it sufficient to keep them blinde, and in Cymmerian darkness,

^a De rerum varietate l. 3. c. 38. Parum vero distat sapientia virorum a puerili, multo minus senum et mulierum, cum metu et superstitione et alienâ stultitiâ et improbitate simplices agitantur. ^b In all superstition, wise men follow fools. Bacon's Essayes. ^c Peregrin. Hieros. cap. 5. Totum scriptum confusum sine ordine vel colore, absque sensu et ratione ad rusticissimos idem dedit, rudissimos, et prorsus agrestes, qui nullius erant discretions, ut dijudicare possent. ^d Lib. 1. cap. 9. Valent. hæres. 9. ^e Metaranus li. 8. hist. Belg. ^f Si doctores suum fecissent officium, et plebem fidei commissam recte instituisent de doctrinæ Christianæ capitibus, nec sacris scripturis interdixissent, de multis procedendo recte sensissent.

shall, as a schoolmaster doth by his boyes, to make them follow their sometimes by good hope, promises and encouragements; but most of feare, strict discipline, severity, threats and punishment, do they col- and sooth up their silly auditors, and so bring them into a fools paradise. *ris, aiunt, si recte facies*, do well, thou shalt be crowned; but for the part by threats, terrours and affrights, they tyrannize and terrifie their sed soules; knowing that feare alone is the sole and onely means to men in obedience, according to that Hemistichium of Petronius, *primus e Deos fecit timor*, the feare of some divine and supreme powers, keeps in obedience, makes the people do their duties; they play upon their ences; ^m which was practised of old in Ægypt by their priests. When was an eclipse, they made the people beleieve God was angry, great es were to come; they take all opportunities of naturall causes, to delude oples senses, and with fearfull tales of purgatory, fained apparitions, quakes in Japonia or China, tragicall examples of divels, possessions, ions, false miracles, counterfeit visions, &c. they doe so insult over, and n them, never Hoby so dared a larke, that they will not ⁿ offend the radition, tread, or scarce look awry. *Deus bone*, (^o Lavater exclames) *oc commentum de purgatorio misere affixit!* good God, how many ave been miserably afflicted by this fiction of purgatory!

these advantages of hope and feare, ignorance and simplicity, he hath ll engins, traps, devices, to batter and enthrall; omitting no oppor- s, according to mens severall inclinations, abilities, to circumvent and r them; to maintain his superstition; sometimes to stupifie, besot sometimes again by oppositions, factions, to set all at oddes and in ore; sometimes he infects one man, and makes him a principall ; sometimes whole cities, countries. If of meaner sort, by stupidity, icall obedience, blind zeale, &c. If of better note, by pride, ambition, rity, vain glory. If of the cleargy and more eminent, of better parts he rest, more learned, eloquent, he puffs them up with a vain conceit ir own worth, *scientiâ inflati*, they begin to swell and scorn all the in respect of themselves, and thereupon turn heretiques, schismatickes, a new doctrines, frame new crotchets and the like; or else out of too learning become mad; or out of curiosity, they will search into Gods t, and eat of the forbidden fruit; or out of presumption of their holi- and good gifts, inspirations, become prophets, *enthusiasts*, and what

Or else, if they be displeased, discontent, and have not (as they se) preferment to their worth, have some disgrace, repulse, neglected, esteemed as they fondly value themselves, or out of emulation they presently to rage and rave, *cælum terræ miscent*, they become so im- t in an instant, that a whole kingdome cannot contain them; they t all in a combustion, all at variance, to be revenged of their adver-

^p Donatus, when he saw Cecilianus preferred before him in the rick of Carthage, turned heretique; and so did Arian, because der was advanced: we have examples at home, and too many experi- of such persons. If they be lay-men of better note, the same engins le, ambition, emulation and jealousie take place; they will be gods dves. ^q Alexander in India after his victories became so insolent, he be adored for a god: and those Roman emperours came to that of madness, they must have temples built to them; sacrifices to their ; Divus Augustus, D. Claudius, D. Adrianus: ^r *Heliogabalus put out*

us li. 4. * See more in Kemnissius Examen Concil. Trident. de Purgatorio. * Part. 1. c. 16.
ap. 18. et 14. ^p Austin. ^q Curtius lib. 8. ^r Lampridius viâ ejus. Virgines vestales,
in ignem Romæ extinctæ, et omnes ubique per orbem terræ religiones, unum hoc studens ut solus
cretur.

that Vestall fire at Rome, expelled the virgins, and banished all other religions all over the world, and would be the sole god himself. Our Turkes, China kings, great Chams, and Mogors do little less; assuming divine and bombast titles to themselves; the meaner sort are too credulous, and led with blinde zeale, blinde obedience, to prosecute and maintain whatsoever their sottish leaders shall propose: what they in pride and singularity, revenge, vain glory, ambition, spleen, for gaine, shall rashly maintain and broach, their disciples make a matter of conscience, of hell and damnation, if they doe it not; and will rather forsake wives, children, house and home, lands, goods, fortunes, life it self, then omit or abjure the least tittle of it; and to advance the common cause, undergo any miseries, turn traytors, assassins, pseudo-martyrs, with full assurance and hope of reward in that other world, that they shall certainly merit by it, win heaven, be canonized for saints.

Now when they are truly possessed with blinde zeale, and nusled with superstition, he hath many other baits to inveagle and infatuate them farther yet; to make them quite mortified and mad; and that under colour of perfection, to merit by penance, going wollward, whipping, almes, fastings, &c. An. 1320. there was a sect of ^awhippers in Germany, that to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could give many other instances of each particular. But these works so done are meritorious, *ex opere operato, ex condigno*, for themselves and others, to make them macerate and consume their bodies, *specie virtutis et umbræ*, those evangelicall counsells are propounded, as our pseudocatholickes call them; canonicall obedience, wilfull poverty, 'vowes of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions, to Turkes, Chinese, Gentiles, Abyssines, Greekes, Latines, and all countries. Amongst the rest, fasting, contemplation, solitariness are, as it were, certain rams by which the divel doth batter and work upon the strongest constitutions. *Nonnulli* (saith Peter Forestus) *ob longas inedias, studia et meditationes caelestes, de rebus sacris et religione semper agitant*; by fasting over much, and divine meditations, are overcome. Not that fasting is a thing of it selfe to be discommended; for it is an excellent meanes to keep the body in subjection, a preparative to devotion, the physick of the soule, by which chast thoughts are ingendred, true zeale, a divine spirit, whence wholesome counsells do proceed, concupiscence is restrained, vicious and predominant lusts and humours are expelled. The fathers are very much in commendation of it, and as Calvin notes, *sometimes immoderate*. ^b*The mother of health, key of heaven, a spirituall wing to ereare us, the chariot of the Holy Ghost, banner of faith, &c.* And 'tis true they say of it, if it be moderately and seasonably used, by such parties as Moses, Elias, Daniel, CHRIST, and as his ^capostles made use of it: but when by this meanes they will supererogate, and as ^dErasmus well taxeth, *cælum non sufficere putant suis meritis*, heaven is too small a reward for it; they make choyce of times and meats, buy and sell their merits, attribute more to them then to the ten commandements; and count it a greater sin to eat meat in Lent, then to kill a man; and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum; plus salmonem quam Salomonem; quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such workes of theirs then to Christs death and passion; the divel sets in a foot, strangely deludes them, and by that meanes makes them to overthrow the temperature of their bodies, and hazard their soules. Never any strange illusions of divels amongst hermites, anchorites, never any visions, phan-

^a Flagellatorum secta. Munster. lib. 3. Cosmog. cap. 19.

^b Votum celibatus monachatus.

^c Mater sanitatis, clavis colorum, ala anime que leves pennas producat, ut in sublime ferat; currus Spiritus sancti, vexillum fidel, porta paradisi, vita angelorum, &c.

^d Castigo corpus meum. Paul.

^e Mor. eccles.

visions, apparitions, enthusiasmes, prophets, any revelations, but immoderate fasting, bad diet, sickness, melancholy, solitariness, or some such things were the precedent causes, the forerunners, or concomitants of them. The best opportunity and sole occasion the divel takes to delude them. Marcilius Cognatus, *lib. 1. cont. cap. 7.* hath many stories to this purpose, of such as after long fasting have been seduced by divels: and * 'tis a miraculous thing to relate (as Cardan writes) what strange accidents proceed from fasting; dreames, superstition, contempt of torments, desire of death, prophecies, paradoxes, madness; fasting naturally prepares men to these things. Monkes, anchorites, and the like, after much emptiness become melancholy, pertinacious; they think they hear strange noises, confer with hobgoblins, divels, rivell up their bodies, *et dum hostem insequimur*, saith Gregory, *civem nem diligimus trucidamus*, they become bare skeletons, skin and bones: *carnibus abstinentes proprias carnes devorant, ut nil præter cutem et ossa et reliquum.* Hilarion, as Hierome reports in his life, Athanasius of Antioch, was so bare with fasting, that his skin did scarce stick to the bones; for want of vapours he could not sleepe, and for want of sleepe, became idle headed, heard every night infants crye, oxen lowe, wolves howl, lions roare (he thought) clattering of chaines, strange voyces, and the like illusions of divels. Such symptoms are common to those that fast long, are solitary, given to contemplation, over much solitariness and meditation. Not that these things (as I said of fasting) are to be discommended of themselves, but very unprofitfull, in some cases, and good: sobriety and contemplation joyn our selves to God, as that heathen Porphyrie can tell us. ^a *Extasis is a taste of future happiness, by which we are united unto God; a divine melancholy, spirituall wing*, Bonaventure termes it, to lift us up to heaven: but as it is abused, a meer dotage, madness, a cause and symptome of religious melancholy. ^b If you shall at any time see (saith Guatinerius) a religious person over superstitious, too solitary or much given to fasting, that man will certainly be melancholy; thou maist boldly say it, he will be so. P. Forestus hath almost the same words, and ^c Cardan *subtil. lib. 18. et cap. 40. lib. 8. de rerum varietate*; solitariness, fasting, and that melancholy humour, are the causes of all hermites illusions. Lavater, *de spect. part. 1. cap. 10. and 19.* puts solitariness a main cause of such spectrums and apparitions; none, saith he, so melancholy as monkes and hermites, the divels bath melancholy; ^d none so subject to visions and dotage in this kinde, as such as live solitary lives; they hear and act strange things in their dotage. ^e Polydore Virgil *lib. 2. de prodigiis*, holds, that those propheties and monkes revelations, nunnes dreams, which they suppose come from God, do proceed wholly ab instinctu dæmonum, by the divels meanes: and so those enthusiasts, anabaptists, pseudo-prophets from the same cause. ^f Fracastorius *lib. 2. de intellect.* will have all your Pythonissæ, Sibyls, and pseudo-prophets to be meer melancholy; so doth Wierus prove, *lib. 1. cap. 8. et l. 3. cap. 7.* and Arculanus in 9. *Rhasis*, that melancholy is a sole cause, and the divel together, with fasting and solitariness, of such Sibylline propheties, if there were ever such; which with ^g Causabon and others I justly except at;

^a Lib. 8. cap. 10. de rerum varietate. Admirabile digna sunt quæ per jejunium hoc modo contingunt: somnia, superstitio, contemptus tormentorum, mortis desiderium, obstinata opinio, insanla: jejunium naturaliter præparat ad hæc omnia. ^b Epist. 1. 3. Ita attenuatus fuit jejunio et vigiliis, in tantum exeso corpore ut ossibus vix hærebat, unde nocte infantum vagitus, balatus pecorum, mugitus boum, voces et ludibria demonum, &c. ^c Lib. de abstinentiâ. Sobrietas et continentia mentem Deo conjungunt.

^d Extasis nihil est aliud quam gustus futuræ beatitudinis, in quâ toti absorbemur in Deum. Erasmus epistolæ ad Dorpium. ^e Si religiosum nimis jejunia videris observantem, andacter melancholicum pronuncias. Tract. 5. cap. 5. ^f Solitudo ipsa, mens iegra laboribus anxilis et jejuniis, tum temperatura cibis mutata agrestibus, et humor melancholicus, heremitis illusionum cause sunt. ^g Solitudo est causa apparitionum;

nulli visionibus et huic delirio magis obnoxii sunt quam qui collegiis et eremo soli vivunt monachi; tales pierumque melancholici ob victum, et solitudinem. ^h Monachi sese putant prophetare ex Deo, et qui solitariam agunt vitam, quum sit instinctu dæmonum; et sic falluntur fatidice; a malo genio habent, quæ putant a Deo, et sic enthusiastæ. ⁱ Sibyllæ, Pythii, et prophetæ qui divinare solent, omnes phanatici sunt melancholici. ^k Exercit. c. 1.

for it is not likely that the spirit of God should ever reveal such manifest revelations and predictions of Christ, to those Pythonissæ, witches, Apollos priests, the divels ministers, (they were no better) and conceal them from his own prophets. For these Sibyls set down all particular circumstances of Christs coming, and many other future accidents, far more perspicuous and plain then ever any prophet did. But howsoever there be no Phæbades or Sibyls, I am assured, there be other enthusiasts, prophets, *Dii Fatidici, Magi*, (of which read Jo. Boissardus, who hath laboriously collected them into a great ^b volume of late, with elegant pictures, and epitomized their lives) &c. ever have been in all ages, and still proceeding from those causes, ⁱ *qui visiones suas enarrant, somniant futura, prophetisant, et ejusmodi deliriis agitati, Spiritum Sanctum sibi communicari putant.* That which is written of St. Francis five wounds, and other such monasticall effects, of him and others, may justly be referred to this our melancholy. And that which Matthew Paris relates of the ^j monke of Evesham, who saw heaven and hell in a vision: of ^k Sir Owen, that went down into Saint Patrickes purgatory in king Stephens dayes, and saw as much: Walsingham of him that was shewed as much by Saint Julian. Beda *lib. 5. cap. 13. 14. 15 et 20.* reports of king Sebba, *lib. 4. cap. 11. eccles. hist.* that saw strange ^l visions: and Stumphius Helvet. Cornic. a cobbler of Basil, 1520, that beheld rare apparitions at Ausborough ^m in Germany. Alexander ab Alexandro, *gen. dier. lib. 6. cap. 21.* of an enthusiastically prisoner, (all out as probable as that of Eris Armenius, in Platos tenth dialogue *de Repub.* that revived again ten dayes after he was killed in a battell, and told strange wonders, like those tales Ulysses related to Alcinoüs, in Homer; or Lucians *vera historia* it self) was still after much solitariness, fasting, or long sickness, when their brains were addle, and their bellies as empty of meat as their heads of wit. Florilegus hath many such examples, *fol. 191.* one of Saint Gultlake of Crowalde that fought with divels, but still after long fasting, overmuch solitariness, ⁿ the divel perswaded him therefore to fast, as Moses and Elias did, the better to delude him. ^o In the same authour is recorded Carolus Magnus vision *an. 885.* or extasis, wherein he saw heaven and hell after much fasting and meditation. So did the divel of old with Apollos priests. Amphiarus and his fellowes, those Ægyptians, still enjoyn long fasting before he would give any oracles, *triduum a cibo et vino abstinerent*, ^p before they gave any answers; as Volateran *lib. 13. cap. 4.* records, and Strabo *Geog. lib. 14.* describes Charons den, in the way betwixt Tralles and Nisum, whither the priests led sicke and fanaticke men: but nothing performed without long fasting, no good to be done. That scoffing ^q Lucian conducts his Menippus to hell, by the directions of that Chaldæan Mitrobarzanes, but after long fasting, and such like idle preparation. Which the Jesuits right well perceiving of what force this fasting and solitary meditation is, to alter mens mindes, when they would make a man mad, ravish him, improve him beyond himself, to undertake some great business of moment, to kill a king, or the like, ^r they bring him into a melancholy dark chamber, where he shall see no light for many dayes together, no company, little meat, ghastly pictures of divels all about him, and leave him to lye as he will himself, on the bare floor in this chamber of meditation, as they call it, on his back, side, belly, till by his strange usage they make him quite mad and beside himself. And then after some ten dayes, as they find him animated and resolved, they make use of him. The

^b De divinatione et magicis præstigiis. ⁱ Idem. ^j Post 15 dierum preces et jejunia, mirabiles visibiles visiones. ^k Fol. 84. vita Stephani et fol. 177. Post trium mensium inediam et languorem per 9 dies nihil comedens aut bibens. ^l After contemplation in an extasis; so Hierome was whipped for reading Tully, see millions of examples in our Annals. ^m Bede, Gregory, Jacobus de Voragine, Lippomanus, Hieronymus, John Major de vitis Patrum, &c. ⁿ Fol. 199. Post abstinence curas miras illusiones demonum audivit. ^o Fol. 255. Post seriam meditationem in vigiliis diei dominice visionem habuit de purgatorio. ^p Ubi multos dies manent jejuni, consilio sacerdotum, auxilia invocantes. ^q In necromant. Et citius eadem glandes erant, potus aqua, lectus sub dio, &c. ^r John Everardus Britanno-Romanus lib. edit. Mil. describes all the manner of it.

hath many such factours, many such engins, which, what effect they produce you shall hear in these following symptomes.

rr. III.—*Symptomes generall.* Love to their own sect; hate of all other religions; obstinacie; peevishness; ready to undergo any danger or pain for it. *Martyrs:* blinde zeal, blinde obedience, fastings, vowes, &c. of incredibilities, impossibilities: *Particular of Gentiles, Mahometans, Jewes, Christians; and in them, heretiques old and new, schismatics, schoolmen, prophets, enthusiasts, &c.*

At Heraclitus, an rideat Democritus? in attempting to speak of these things, shall I laugh with Democritus, or weep with Heraclitus? they are ridiculous and absurd on the one side, so lamentable and tragical on the other. A mixt scene offers it self, so full of errors, and a promiscuous variety of objects, that I know not in what straine to represent it. When I think of Turkish paradise, those Jewish fables, and pontifical rites; those pagan traditions, their sacrifices and ceremonies, as to make images of all matter, before them when they have done; to see them kiss the pyx, creep to the altar, &c. I cannot choose but laugh with Democritus. But, when I see them whip and torture themselves, grind their soules for toys and trifles, despoil, and now ready to dye, I cannot choose but weep with Heraclitus.

I see a priest say masse, with all those apish gestures, murmurings, &c. the customes of the Jewes synagogue, or Mahometan meskites, I must not laugh at their folly, *risum teneatis, amici?* but when I see them make use of conscience of such toys and trifles, to adore the divel, to endanger their soules, to offer their children to their idols, &c. I must needs condole their folly. When I see two superstitious orders contend *pro aris et focis*, with have and hold, *de land caprina*, some write such great volumes to propose, take so much pains to so small effect, their satyres, invectives, gins, dul and grosse fictions; when I see grave learned men rail and like butter-women, methinks 'tis pretty sport, and fit for Calphurnius Democritus to laugh at. But when I see so much blood spilt, so many wars and massacres, so many cruel battels fought, &c. 'tis a fitter subject for Heraclitus to lament. "As Merlin when he sate by the lake side with the king, and had seen the white and red dragon fight, before he began to interpose or to speak, *in fletum prorupit*, fell a weeping, and then proceeded to tell the king what it meant—I should first pittie and bewaile this misery of mine kinde with some passionate preface, wishing mine eyes a fountain of tears as Jeremy did, and then to my task. For it is that great torture, that universal plague of mortal men, *omnium pestium pestilentissima superstitio*, and if it self alone to stand in opposition to all other plagues, miseries, and calamities whatsoever; far more cruell, more pestiferous, more grievous, more universal, more violent, of a greater extent. Other feares and sorrows, grievances and troubles are troublesome for the time; but this is for ever, eternal affliction, hell it self, a plague, a fire. An inundation hurts one province and the loss may be recovered; but this superstition involves all the world almost, and can never be remedied. Sicknes and sorrows come and go, but a superstitious soule hath no rest: *superstitione imbutus animus tam quietus esse potest*, no peace, no quietnes. True religion and superstition are quite opposite, *longe diversa carnificina et pietas*, as Lacæmus describes, the one eareas, the other dejects; *illorum pietas, meritas*; the one is an easie yoke, the other an intolerable burden, an insupportable tyranny; the one a sure anchor, an haven; the other a tempestuous sea; the one makes, the other marrs; the one is wisdom, the other is

as mappâ componere risum vix poterit.
Cicero l. de finibus.

Pleno ridet Calphurnius ore. Hor.

Alanus de

folly, madness, indiscretion; the one unfained, the other a counterfeit; the one a diligent observer, the other an ape; one leads to heaven, the other to hell. But these differences will more evidently appear by these particular symptomes. What religion is, and of what parts it doth consist, every catechism will tell you, what symptomes it hath, and what effects it produceth. But for their superstitions, no tongue can tell them, no pen express, they are so many, so diverse, so uncertaine, so unconstant, and so different from themselves. *Tot mundo superstitiones, quot cælo stellæ*, one saith, there be as many superstitions in the world, as there be stars in heaven, or divels themselves that are the first founders of them: with such ridiculous, absurd symptomes and signes, so many severall rites, ceremonies, torments and vexations accompanying, as may well expresse and besee the divel to be the authour and maintainer of them. I will only point at some of them, *ex ungue leonem guesse* at the rest, and those of the chief kindes of superstition, which besides us Christians now domineer and crucifie the world, Gentiles, Mahometans, Jewes, &c.

Of these symptomes some be generall, some particular to each private sect. Generall to all, are, an extraordinary love and affection they bear and shew to such as are of their own secte, and more then Vatinian hate to such as are opposite in religion, as they call it; or disagree from them in their superstitious rites, blinde zeale, (which is as much a symptome as a cause,) vain feares, blind obedience, needless works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulness, blindness, obstinacy, &c. For the first, which is love and hate, as * Montanus saith, *nulla firmior amicitia quam quæ contrahitur hinc; nulla discordia major, quam quæ a religione fit*; no greater concord, no greater discord then that which proceeds from religion. It is incredible to relate, did not our dayly experience evince it, what factions, *quam teterrimæ factiones*, (as * Rich. Dinoth writes) have been of late, for matters of religion in France, and what hurly burlies all over Europe, for these many years. *Nihil est quod tam impotenter rapiat homines, quam suscepta de salute opinio; siquidem pro eâ omnes gentes corpora et animas devovere solent, et arctissimo necessitudinis vinculo se invicem colligare*. We are all brethren in Christ, servants of one Lord, members of one body, and therefore are or should be at least dearly beloved, inseparably allied in the greatest bond of love and familiarity, united partakers not only of the same crosse, but coadjutors, comforters, helpers, at all times, upon all occasions: as they did in the primitive church, *Acts* the 5. they sold their patrimonies, and laid them at the apostles feet, and many such memorable examples of mutual love we have had under the ten general persecutions, many since. Examples on the other side of discord none like, as our Saviour saith, he came therefore into the world to set father against son, &c. In imitation of whom the divel, belike (*nam ⁊ superstitio irrepsit veræ religionis imitatrix*), superstition is still religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in love and affection, that they will live and dye together: and what an innate hatred hath he still inspired to any other superstition opposite! How those old Romans were affected, those ten persecutions may be a witness, and that cruel executioner in Eusebius, *aut lita aut morere*, sacrifice or dye. No greater hate, more continueate, bitter faction, wars, persecution in all ages, then for matters of religion; no such ferall opposition, father against son, mother against daughter, husband against wife, city against city, kingdome against kingdome: as of old at Tentira and Combos:

* Immortale odium, et nunquam sanabile vulnus,
Inde furor vulgo, quod numina vicinorum
Odit uterque locus, quum solos credit habendos
Esse Deos quos ipse colat.—

Immortal hate it breeds, a wound past cure,
And fury to the commons still to endure:
Because one city t'others gods as vain
Deride, and his alone as good, maintaine.

* In Micah comment.

* Gall. hist. lib. 1.

† Lactantius.

* Juv. Sat. 15.

s at this day, count no better of us then of dogs; so they com-
us *gaures*, infidels, miscreants, make that their main quarrel and
hristian persecution. If he will turn Turke, he shall be entertained as
and had in good esteem, a Muselman or a beleever, which is a greater
m then any affinity or consanguinity. The Jewes stick together
ny burrs, but as for the rest whom they call Gentiles, they do hate
, they cannot endure their Messiah should be a common Saviour
and rather, as ^a Luther writes, *then they that now scoffe at them,*
u, persecute and revile them, shall be coheires and brethren with
ave any part or fellowship with their Messias, they would crucifie
ias ten times over, and God himself, his angels, and all his crea-
we're possible, though they endure a thousand hels for it. Such is
ce towards us. Now for Papists, what in a common cause for the
ent of their religion they will endure, our traytors and pseudocatho-
eclare unto us; and how bitter on the other side to their adversaries,
tly bent, let those Marian times record, as those miserable slaughters
ol and Cabriers, the Spanish inquisition, the duke of Alvas tyranny
t-countries, the French massacres and civil wars. ^b *Tantum religio*
dere malorum. Not there only, but all over Europe, we read of
tels, racks and wheels, seditions, factions, oppositions,

— ^c *obvia signis*

Signa, pares aquilas, et pila minantia pilis,

and contentions. They had rather shake hands with a Jewe,
as the Spaniards do, suffer Moores to live amongst them, and
Protestants; *My name*, (saith ^d Luther) *is more odious to them*
hief or murderer. So it is with all heretiques and schismaticks
: And none so passionate, violent in their tenents, opinions, obsti-
il, refractory, peevish, factious, singular and stiffe in defence of
y do not only persecute and hate, but pittie all other religions,
iem damned, blinde; as if they alone were the true church, they
e heires, have the feesimple of heaven by a peculiar donation, 'tis
them and their posterities, their doctrine sound, *per funem aureum*
elapsa doctrina; they alone are to be saved. The Jewes at this
o *incomprehensibly proud and churlish*, saith ^e Luther, that *soli*
li domini terrarum salutari volunt. And, as ^f Buxtorfius adds, *so*
nd self-willed withall, that amongst their most understanding
ou shall find nought but gross dotage, horrible hardness of heart,
nd obstinacy, in all their utions, opinions, conversations: and yet
withall, that no man living can be more, and vindicate themselves
et people of GOD. 'Tis so with all other superstitious sects, Ma-
Gentiles in China, and Tartary; our igorant Papists, Anabap-
tists, and peculiar churches of Amsterdam, they alone, and none
can be saved. ^g Zealous (as Paul saith, Rom. 10. 2.) *without*
, they will endure any misery, any trouble, suffer and doe that
un beams will not endure to see, *Religionis acti Furiis*, all extre-
es and dangers, take any pains, fast, pray, vow chastity, wilful
rsake all and follow their idols, dye a thousand deaths, as some
to Pilats souldiers, in like case, *exsertos præbentes jugulos, et*
præ se ferentes, (as Josephus hath it) *chariorem esse vitâ sibi legis*
ervationem; rather then abjure, or deny the least particle of that

In Micah. Ferre non possunt ut illorum Messias communis servator sit, nostrum gaudium,
vel decem decies crucifixuri essent, ipsumque Deum, si id fieri posset, una cum angelis et
bus, nec absterrentur ab hoc facto, etsi mille inferna subeunda forent.

^d Ad Galat. comment. Nomen odiosius meum quam ullus homicida aut fur.

^e In com- Adeo incomprehensibilis et aspera eorum superbia, &c.

^f Synagog. Judæorum ca. l. telligentissimos Rabbinos nil præter ignorantiam et insipientiam grandem invenies, horren-
tem, et obstinationem, &c.

^g Great is Diana of the Ephesians, Acts 19.

religion which their fathers profess, and they themselves have been brought up in, be it never so absurd, ridiculous, they will embrace it, and without farther enquiry or examination of the truth, though it be prodigiously false, they will beleeve it: they will take much more pains to goe to hell, then we shall doe to heaven. Single out the most ignorant of them, convince his understanding, shew him his errors, grossness, and absurdities of his secte, *non persuadebis etiamsi persuaseris*, he will not be persuaded. As those pagans told the Jesuites in Japona, ^h they would doe as their fore-fathers have done; and with Ratholde the Frisian prince, goe to hell for company, if most of their friends went thither: they will not be moved, no perswasion, no torture can stir them. So that Papists cannot brag of their vowes, poverty, obedience, orders, merits, martyrdomes, fastings, almes, good works, pilgrimages: much and more then all this, I shall shew you, is, and hath been done by these superstitious Gentiles, Pagans, Idolaters and Jewes: their blind zeale and idolatrous superstition in all kindes is much at one; little or no difference, and it is hard to say, which is the greatest, which is the grossest. For if a man shall duly consider those superstitious rites amongst the Ethnicks in Japan, the Bannians in Gusart, the Chinese idolaters, ⁱ Americans of old, (in Mexico especially) Mahometans priests, he shall find the same government almost, the same orders and ceremonies, or so like, that they may seem all apparently to be derived from some heathen spirit, and the Roman hierarchy no better then the rest. In a word, this is common to all superstition, there is nothing so mad and absurd, so ridiculous, impossible, incredible, which they will not beleeve, observe, and diligently perform as much as in them lies; nothing so monstrous to conceive, or intolerable to put in practice, so cruel to suffer, which they will not willingly undertake. So powerful a thing is superstition, ^j *O Egypt* (as Trismegistus exclaims) *thy religion is fables, and such as posterity will not beleeve*. I know that in true religion it self, many mysteries are so apprehended alone by faith, as that of the Trinity, which Turkes especially deride; Christs incarnation, resurrection of the body at the last day, *quod ideo credendum* (saith Tertullian) *quod incredibile*, &c. many miracles not to be controverted or disputed of. *Mirari non rimari sapientia vera est*, saith ^k Gerhardus; *et in divinis* (as a good father informs us) *quædam credenda, quædam admiranda*, &c. some things are to be beleeved, embraced, followed with all submission and obedience, some again admired. Though Julian the apostate scoffe at Christians in this point, *quod captivemus intellectum in obsequium fidei*, saying, that the Christian Creed is like the Pythagorean *Ipse dixit*, we make our will and understanding too slavishly subject to our faith, without further examination of the truth; yet as Saint Gregory truly answers, our creed is *altioris præstantiæ*, and much more divine: and as Thomas will, *pie consideranti semper suppetunt rationes, ostendentes credibilitatem in mysteriis supernaturalibus*, we do absolutely beleeve it, and upon good reasons; for, as Gregory well informeth us; *fides non habet meritum, ubi humana ratio quærit experimentum*; that faith hath no merit, is not worth the name of faith, that will not apprehend without a certain demonstration: we must and will beleeve Gods word; and if we be mistaken or erre in our general belief, as ^l *Richardus de sancto Victore*, vowes he will say to Christ himself at the day of judgement; *Lord, if we be deceived, thou alone hast deceived us: thus we plead*. But for the rest, I will not justifie that pontificall consubstantiation, that which ^m Mahometans and Jewes justly except at, as Campanella confesseth: *Atheismi triumphat. cap. 12. fol. 125. Difficillimum dogma esse, nec aliud subjectum magis hæreticorum blasphemis, et stultis*

^h Malont cum illis insanire, quam cum aliis bene sentire.

tum solæ supersunt fabulæ, eoque incredibiles posteris suis.

de Trin. cap. 2. Si decepti sumus, &c.

Milestium.

ⁱ Acosta. l. 5.

^j O Egypte, religio

^k Meditat. 19. de corâ domin.

^l l. 1.

^m Vide Samsatis Iaphocanis objectiones in monachis

monibus politicorum reperiri. They hold it impossible, *Deum in pane ducari*; and besides they scoffe at it, *vide gentem comedentem Deum* &c. inquit quidam Maurus. ^a *Hunc Deum muscæ et vermes irrident, ipsum polluant et devorant; subditus est igni, aquæ, et latrones occidunt; pixidem auream humi prosternunt, et se tamen non defendit hic Deus.* *Quæ fieri potest, ut sit integer in singulis hostiæ particulis, idem in numero, tam multis locis, cælo, terrâ? &c.* But he that shall read Turkes Alcoran, the Jewes Talmud, and Papists Golden Legend, in the time will swear that such gross fictions, fables, vain traditions, prodigious rites and ceremonies, could never proceed from any other spirit, then of the divel himselfe, who is the authour of confusion and lies; and therefore withall, how such wise men as have been of the Jewes, such learned standing men as Averrôes, Avicenna, or those heathen philosophers, never be perswaded to beleeve, or to subscribe to the least part of them: *caudem non detegere*: but that, as ^p Vanninus answers, *ob publicæ civitatis formidinem allatrare philosophi non audebant*, they durst not speak against the lawe. But I will descend to particulars: read their severall histories, and then guess.

Such symptomes as properly belong to superstition, or that irreligious nature, I may say as of the rest, some are ridiculous, some againe ferall to

Of those ridiculous, there can be no better testimony then the multitude of their gods, those absurd names, actions, offices they put upon them, feasts, holy dayes, sacrifices, adorations, and the like. The Egyptians pretended so great antiquity, 300 kings before Amasis: and as Mela saith, 13000 yeeres from the beginning of their chronicles, that brag'd so of their knowledge of old, for they invented arithmetick, astronomy, geometry: of their wealth and power, that vaunted of 20000 cities: yet at the same time their idolatry and superstition was most gross. They worshipped, as Diodorus Siculus records, sun and moone under the name of Isis and Osiris; and after, such men as were beneficial to them, or any creature that did them good. In the city of Bubasti they adored a cat, saith Herodotus; Ibis and storks, an oxe (saith Pliny); ^a leekes and onions, Macrobius;

^r Porrum et cæpe Deos imponere nubibus ausi,
Hos tu, Nile, Deos collis. —

Lucian, in his *vera Historia*, which as he confesseth himself, was persuasively written as a truth, but in comical fashion to glaunce at the ridiculous fictions, and gross absurdities of writers and nations, to deride, without doubt, this prodigious Egyptian idolatry, fains this story of himself; when he had seen the Elisian fields, and was now comming away, Rhamnusius gave him a mallow-root, and bade him pray to that when he was in any peril or extremity; which he did accordingly; for when he came to the island in the island of treacherous women, he made his prayers to his gods and was instantly delivered. The Syrians, Chaldeans, had as many prodigies of their owne invention; see the said Lucian *de Deo Syriæ*, Morny 22. *de veritat. relig.* Guliel. Stuckius *Sacrorum Sacrificiorumque Gentilium*. Peter Faber Semester. l. 3. c. 1, 2, 3. Selden *de Diis Syris*; Purpur Pilgrimage; ^o Rosinus of the Romans, and Lilius Giralduus of the Greekes. Romans borrowed from all, besides their own gods, which were *majorum gentium*, as Varro holds, certain and uncertain; some cœlestiall, and great ones; others *Indigetes* and *Semi-Dei*, *Lares*, *Lemures*, *Dioscotes*, and *Parastata*, *Dii tutelares* amongst the Greekes: gods of all sorts for all functions; some for the land, some for sea; some for heaven, some

^r Hoffman. Mus exenteratus.

^s Dial. 52. de oraculis.

^a O sanctas gentes quibus hæc nascuntur in horto Numina! Juven.

^p Prudentius. ^r Prefat. ver. hist.

^o As true as Homer's Illads, Ovid's Metamorphosis, Æsop's

^s Tiguri fol. 1494. ^r Rosin. antiq. Rom. l. 2. c. 1. et deinceps.

for hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. All actions and offices, Pax, Quies, Salus, Libertas, Fœlicitas, Strenua, Stimula, Horta, Pan, Sylvanus, Priapus, Flora, Cloacina, Stercutius, Febris, Pallor, Invidia, Protervia, Risus, Angerona, Volupia, Vacuna, Viriplaca, Veneranda, Pales, Neptunia, Doris, Kings, emperours, valiant men that had done any good offices for them, they did likewise canonize and adore for gods; and it was usually done, *usitatum apud antiquos*, as ^vJo. Boissardus well observes, *deificare homines qui beneficia mortales juvent*, and the diel was still ready to second their intents, *statim se ingressit illorum sepulchris, statuis, templis, aris, &c.* he crept into their temples, statues, tombes, altars, and was ready to give oracles, cure diseases, doe miracles, &c. as by Jupiter, Æsculapius, Tiresias, Apollo, Mopsus, Amphiraus, &c. *Dii et Semi-Dei.* For so they were *Semi-Dei*, demi-gods, some *medii inter Deos et homines*, as Max. ^wTyrius, the Platonist, *ser. 26 et 27*, maintains and justifies in many words. *When a good man dyes, his body is buried, but his soule ex homine dæmon evadit, becomes forthwith a demi-god, nothing disparaged with malignity of ayr, or variety of formes: rejoiceth, exults and sees that peerfct beauty with his eys. Now being deified, in commiseration he helps his poor friends here on earth, his kindred and allies, informs, succours, &c. punisheth those that are bad, and do amiss, as a good genius to protect and govern mortal men appointed by the gods; so they will have it; ordaining some for provinces, some for private men, some for one office, some for another. Hector and Achilles assist souldiers to this day; Æsculapius, all sick men, the Dioscuri seafaring men, &c. and sometimes upon occasion, they shew themselves. The Dioscuri, Hercules and Æsculapius, he saw himself (or the diel in his likeness) non somnians sed vigilans ipse vidi: So far Tyrius. And not good men only do they thus adore, but tyrants, monsters, divels (as ^{*}Stuckius inveighs) Neros, Domitians, Heliogables, beastly women, and arrant whores amongst the rest. For all intents, places, creatures, they assign gods;*

*Et domibus, tectis, thermis, et equis solentis
Assignare solent genios* —

saith Prudentius. Cuna for cradles; Diverra for sweeping houses; Nodina knots; Prema, Premunda, Hymen, Hymeneus, for weddings; Comus the god of good fellows; gods of silence, of comfort; Hebe goddess of youth; *Mena menstrarum*, &c. male and female gods of all ages, sexes and dimensions, with beards, without beards, married, unmarried, begot, not born at all, but as Minerva start out of Jupiters head. Hesiodus reckons up at least 30000 gods; Varro 300 Jupiters. As Jeremy told them, their gods were to be multitude of cities.

*Quicquid humus, pelagus, cælum miserabile gignit,
Id dixere Deos, colles, freta, flumina, flammæ.*

What ever heavens, sea and land beget,
Hills, seas and rivers, God was this and that.

And which was most absurd, they made gods upon such ridiculous occasions: *as children make babies* (so saith ^vMorneus) *their poets make gods; et quos adorant in templis ludunt in theatris*, as Lactantius scoffes. Saturn a man, gelded himself, did eat his own children, a cruell tyrant driven out of his kingdom by his son Jupiter, as good a god as himself, a wicked, lascivious, paltry king of Crete, of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. Venus, a notorious strumpet, as common as a barbers chair; Mars, Adonis, Anchises whore, is a great she-goddess as well as the rest; as much renowned by their poets; with many such. And these gods, so fabe-

^{*} Lib. de divinatione et magicis præstigiis in Mopso.

aut figurarum varietate impeditus meram pulchritudinem meruit, exultans et misericordiâ motus, cognatos amicos qui adhuc morantur in terrâ tueretur, errantibus succurrit, &c. Deus hoc jussit ut essent genii, illi tutelares hominibus, bonos juvantes, malos punientes, &c.

meritos solum, sed et tyrannos pro Diis colunt, qui genus humanum horrendum in modum portentalis immanitate divexerunt, &c. fœdas meretrices, &c.

^w Cosmo Paccio interpret. Nihil ab actis caligat

^{*} Sacrorum gent. descript. Non bene

^v Cap. 22. de ver. rel. Deos finxerunt eorum poetas, et

infantum puppas.

and foolishly made, *ceremoniis, hymnis, et canticis celebrant*; their *luctus et gaudia, amores, iras, nuptias et liberorum procreaciones*, Eusebius well taxeth) weddings, mirth and mournings, loves, angers, quarrelling they did celebrate in hymns, and sing of in their ordinary, as it were publishing their villanies. But see more of their originals. Romulus was made away by the sedition of the senators, to pacifie the le, ^aJulius Proculus gave out that Romulus was taken up by Jupiter heaven; and therefore, to be ever after adored for a God amongst the ans. Syrophanes of Ægypt, had one onely son, whom he dearly loved; erected his statue in his house, which his servants did adorn with crownes garlandes, to pacifie their masters wrath when he was angry, so by little little he was adored for a god. This did Semiramis for her husband; and Adrian the Emperour by his minion Antinoüs. Flora was a rich in Rome, and for that she made the common-wealth her heir, her birth was solemnized long after; and to make it a more plausible holyday, made her goddess of flowres, and sacrificed to her amongst the rest. Patrons of Rome, as Dionysius Halicarnassæus relates, because at their ty, Coriolanus desisted from his wars, consecrated a church *Fortunæ bri*; and ^bVenus Barbata had a temple erected, for that somewhat was about hair; and so the rest. The citizens ^c of Alabanda, a small town a Minor, to curry favor with the Romans, (who then warred in Greece Perseus of Macedon, and were formidable to these parts) consecrated a e to the city of Rome, and made her a goddess, with annual games and ces. So a town of houses was deified, with shameful flattery of the one o give, and intolerable arrogance on the other to accept, upon so vile bsurd an occasion. Tully writes to Atticus, that his daughter Tulliola be made a goddess, and adored as Juno and Minerva, and as well she ed it. Their holydayes and adorations were all out as ridiculous. Those reals of Pan, Florales of Flora, Bona Dea, Anna Perenna, Saturnals, &c. w they were celebrated, with what lascivious and wanton gestures, bald ionies, ^d by what bawdy priests, how they hang their noses over the e of sacrifices, saith ^e Lucian, and lick bloud that was spilled about the, like flies. Their carved idols, gilt images of wood, iron, ivory, silver, stone, *olim truncus eram*, &c. were most absurd, as being their own manship; for as Seneca notes, *adorant ligneos Deos, et fabros interim fecerunt, contemnunt*, they adore work, contemn the workman; and as llian follows it, *si homines non essent Diis propitii, non essent Diï*, had been for men, they had never been gods, but blocks still, and stupid es, in which mice, swallowes, birds made their nests, spiders their webbes, a their very mouths laid their excrements. Those images, I say, were t as gross, as the shapes in which they did represent them: Jupiter with s head; Mercury a dogges, Pan like a goat, Hecate with three heads, ith a beard, another without; see more in Carterius and ^fVerdurius of monstrous formes and ugly pictures: and which was absurder yet, they hem these images came from heaven; as that of Minerva in her temple ens, *quod e caelo cecidisse credebant accolæ*, saith Pausanias. They d some like storkes, apes, buls, and yet seriously beleaved; and that was impious, and abominable, they made their gods notorious whore- rs, incestuous sodomites, (as commonly they were all, as well as Jupiter, Apollo, Mercury, Neptune, &c.) theeves, slaves, drudges, (for Apollo and ne made tiles in Phrygia,) kept sheep, Hercules empty'd stables, Vulcan

^a lib. contra. philos. ^b Livius lib. 1. Deus vobis in posterum propitius, Quirites. ^c Anth. ^d Imag. Deorum. ^e Mulieres candido splendentes amicimine varloque lantantes gestimine, verno ^f conamine, solum sternentes, &c. Apuleius lib. 11. de asino aureo. ^g Magnâ religione quæritur ^h sit adulteria plura numerare. Minut. ⁱ Lib. de sacrificiis. Fumo inhalantes, et muscarum in morem ^j exsugentes circum aras effusum. ^k Imagines Deorum lib. sic. Inscript.

bour. But see more of their fopperies in Cypr. 4. *tract. de*
sostome advers. Gentil. Arnobius *adv. Gentes.* Austin. *de*
de curat. Græc. affect. Clemens Alexandrinus, Minuti
Lactantius, Stuckius, &c. Lamentable, tragicall, and fear
are, that they should be so far forth affrighted with their
spend the goods, lives, fortunes, pretious time, best daye
sacrifice unto them, to their inestimable loss, such hecaton
sand sheep, oxen with gilded horns, goats, as ^k Cræsus king
Julianus, surnamed *ob crebras hostias*, *Victimarius et T*
rest of the Roman emperours usually did with such labour
emperours onely, and great ones, *pro communi bono*, we
private men for their ordinary occasions. Pythagoras offered
for the invention of a geometrical probleme, and it was
sacrifice in ^m Lucians time, *a heifer for their good health, for*
an hundred for a kingdome, nine buls for their safe re
Pylus, &c. Every god almost had a peculiar sacrifice: for
can fire, Diana a white hart, Venus a turtle, Ceres an hog
lamb, Neptune a bull, (read more in ⁿ Stuckius at large) lib
corals, frankincense, to their undoings, as if their gods
blood or smoke. And surely (^o saith he) *if one should but observe*
of mortall men, in their sacrifices, feasts, worshipping t
and ceremonies, what they think of them, of their diet, how
prayers and vovues they make: if one should but observe
madnesse, he would burst out a laughing, and pittie their f
more absurd then their ordinary prayers, petitions, ^prequest
devotions? of which we have a taste in Maximus Tyrius, *se*
ades Secundus, Persius *Sat. 2.* Juvenal. *Sat. 10.* there like
tant opimas et pingues hostias Deo quasi esurienti, profu
sitienti, lumina accendunt velut in tenebris agenti (Lactan
if their gods were an hungrie, ^a thirst, in the darke, the
meat and drink. And what so base as to reveal their cou
e viscerum sterquiliniis, out of the bowels and extreme

the temple in Africke, the Pantheon at Rome, the Capitoll, the Serapium in Alexandria, Apollos temple at Daphne in the suburbs of Antioch. The temple at Mexico so richly adorned, and so capacious (for 10000 men stand in it at once) that faire pantheon of Cusco, described by Acosta in his Indian History, which eclipses both Jewes and Christians. There were in Jerusalem as some write, 408 synagogues; but new Cairo reckons up (if civilis may be beleevd) 6800 meskites. Fessa 400, whereof 50 are so magnificent, like Saint Pauls in London. Helena built 300 faire meskites in the holy land, but one Bassa hath built 400 meskites. The Massages have 1000 monkes in a monastery; the like saith Acosta of America. The Chinese, for men and women, fairly built, and more adorned some of them, then Arras in Artois, Fulda in Germany, or Edmunds-Bury in England with us. Who can describe those curious costlie statues, idols, images, so frequently mentioned in Pausanias? and their donaries, pendants, other offerings, presents, to these their fabled gods daily consecrated. *Alexander, the son of Amyntas, king of Macedonia, sent two statues of pure gold to Apollo at Delphos. †Croesus, king of Lydia, dedicated an hundred golden tiles in the same place, with a golden vessel. No man came empty-handed to their shrines. But these are base in respect; they offered men themselves alive. The Leucadians, as Strabo writes, sacrificed every yeer a man, *averruncandæ Deorum iræ causâ*, to appease their gods; *de montis præcipitio dejecerunt*, &c. and they did voluntarily undergoe it. The Decii did so sacrifice *Diis manibus*; Curtius did so to the gulfes. Were they not all strangely deluded to go so far to their destruction to be so gulled by them, both in war and peace, as Polybius relates, that their augures, priests, vestall virgins can witness) to be so superstitious, that they would rather lose goods and lives, then omit any ceremonies to their heathen gods? Nicias, that generous and valiant captain of Athens, overthrew the Athenian navy, by reason of his too much superstition; because the augures told him it was ominous to set sail from the island of Syracuse whilst the moone was eclipsed, he tarried so long till his enemy had besieged him, he and all his army was overthrown. The †Parthians were so sottish in this kinde, they would rather lose a victorie, nay their own lives, then fight in the night; 'twas against their religion. The Jews would make no resistance on the sabbath, when Pompeius besieged Jerusalem; and some Jewish Christians in Africke, set upon by the Gothes, refused themselves, upon the same occasion, to be utterly vanquished. The story of the Dibrenses, a bordering town in Epirus, besieged by the Romans, is miraculous almost to report. Because a dead dog was flung into a fountain which the citie had, they would dye of thirst all, rather then drink that †unclean water, and yeeld up the citie upon any conditions. When the prætor and chief citizens began to drink first, using all good persuasions, their superstition was such, no saying would serve, they must all dye or yeeld up the citie. *Vix ausim ipse credere* (saith †Barletius) *superstitionem, vel affirmare levissimam hanc causam tantæ rei, vel ridiculam, quum non dubitem risum potius quam admirationem posteris traditam.* The story was too ridiculous, he was ashamed to report it, and he thought nobody would beleieve it. It is stupend to relate what effects this idolatry and superstition hath brought forth of the latter part of the Indies and those bordering parts: †in what feral shapes they are adored, *ne quid mali intentet*, as they say; for in the mountains

Hierosol. *Solinus. †Herodotus. *Boterus polit. lib. 2. cap. 16. *Plutarch.
 *They were of the Greek church. *Lib. 5. de gestis Scan/derbegis. †In templis
 colorum monstra conspiciuntur, marmorea, lignea, lutea, &c. Riccius. *Deum enim placare
 ut, quia non nocet sed dæmonem sacrificiis placant, &c.

to their idols made of howre and mens blood; and even infants of both sexes: and, as prodigious to relate ^bhow t with husbands deceased, 'tis fearfull to report, and harder

^c Nam certamen habent lethi quæ viva sequatur
Conjugium, pudor est non licuisse mori.

and burn them alive, best goods, servants, horses, wh^d 12000 at once amongst the Tartars, when a great C
emperour in America: how they plague themselves, wh
that hath life, like those old Pythagoreans; with immoder
Bannians about Surat; they of China, that for superstiti
flesh nor fish all their lives, never marry, but live in de
and some pray to their idols 24 hours together, witho
biting of their tongues when they have done, for devotion
are brought to that madness by their superstitious priests
vain stories of immortality, and the joyes of heaven in
many thousands voluntarily break their own neckes, as
ciatus' auditors of old, precipitate themselves, that the
that unspeakable happiness in the other world. Or
strangleth himself; and the king of China had done as mu
vaine hope, had he not been detained by his servant.
ently tell of their severall superstitions, vexations, follie
conclude with ^ePossevinus, *Religio facit asperos mit*
superstitio ex hominibus feras, Religion makes wilde be
makes wise men beasts and fools; and the discreetest
way to it, are no better than dizards; nay more, if that
is unus religionis scopus, ut ei quem colimus similes fiam
religion to make us like him whom we worship; what sh
laters, but to degenerate into stockes and stones? of s
heathen Gods, (for *Dii gentium dæmonia*) ^bbut to becom
'Tis therefore *exitiosus error, et maxime periculosus*, a m
gerous error of all others, as ⁱPlutarch holds, *turbulenta*
sternans, a pestilent, a troublesome passion, that utterly
happy superstition, ^jPliny calls it, *morte non finitur*, deat
not superstition. Impious and ignorant men are far m
which are superstitious, no torture like to it, none so co
so destructive, so violent.

sectaries have maintained, I will not so much as mention: for the pre-
 sume no nation under heaven can be more sottish, ignorant, blinde,
 titious, wilfull, obstinate, and peevish, tiring themselves with vaine cere-
 s to no purpose; he that shall but reade their Rabbins ridiculous Com-
 , their strange interpretation of Scriptures, their absurd ceremonies, fables,
 sh tales, which they stedfastly beleeve, will think they be scarce rational
 res; their foolish^k customes, when they rise in the morning; and how
 prepare themselves to prayer, to meat, with what superstitious washings;
 o their sabbath, to their other feasts, weddings, burials, &c. Last of all,
 expectation of their Messias, and those figments, miracles, vaine pompe
 hall attend him; as how he shall terrifie the gentiles, and overcome them
 w diseases; how Michael the Archangel shall sound his trumpet, how he
 gather all the scattered Jewes into the holy land, and there make them a
 banquet,^l *wherein shall be all the birds, beasts, fishes, that ever God*
; a cup of wine that grew in Paradise, and that hath been kept in
s cellar ever since. At the first course shall be served in that great oxe
 al. 50. 10. *that every day feeds on a thousand hils*; Job 41. that great
 than; and a great bird that laid an egge so big,^m *that by chance tumbling*
of the nest, it knockt down 300 tall cedars, and breaking as it fell, drowned
villages. This bird stood up to the knees in the sea, and the sea was so
 that a hatchet would not fall to the bottom in seven yeers. Of their Mes-
 wives and children; Adam and Eve, &c. and that one stupend fiction
 of the rest: When a Roman prince asked of Rabbi Jehosua ben Hanania,
 the Jewes God was compared to a lion; he made answer, he compared
 lf to no ordinary lion, but to one in the wood Ela, which when he desired
 , the Rabbin pray'd to God he might, and forthwith the lion set forward;
 when he was 400 miles from Rome, he so roared that all the great-
 d women in Rome made aborts; the citie walls fell down; and when he
 an hundred miles nearer, and roared the second time, their teeth fell
 of their heads, the emperour himself fell down dead, and so the lion went

With an infinite number of such lyes and forgeries, which they verily
 re, feed themselves with vain hope, and in the mean time will by no per-
 sons be diverted, but still crucifie their soules with a company of idle
 onies, live like slaves and vagabonds, will not be relieved or reconciled.
 thometans are a compound of Gentiles, Jewes, and Christians; and so
 d in their ceremonies, as if they had taken that which is most sottish
 f every one of them; full of idle fables in their superstitious law; their
 an it self a gallimaufrie of lyes, tales, ceremonies, traditions, precepts,
 from other sectes, and confusedly heaped up, to delude a company of
 and barbarous clownes. As how birds, beasts, stones, saluted Mahomet
 he came from Mecha, the moone came downe from heaven to visit him;

God sent for him, spake to him, &c. with a company of stupend fig-
 of the angels, sun, moone, and stars, &c. Of the day of judgement,
 three sounds to prepare to it, which must last 50000 yeers; of Paradise,
 wholly consists in *coeundi et comedendi voluptate*, and *pecorinis ho-*
us scriptum, bestialis beatitudo, is so ridiculous, that Virgil, Dantes,
 n, nor any poet can be more fabulous. Their rites and ceremonies are
 vaine and superstitious; wine and swines flesh are utter forbidden by

ctorius, Synagog. Jud. c. 4. Inter precandum nemo pediculos attingat, vel pulcem, aut per guttur
 ventum emittas, &c. Id. c. 5. et seq. cap. 36. ^lIllic omnia animalia, pisces, aves, quos Deus
 creavit mactabuntur, et vinum generosum, &c. ^mCujus lapsu cedri altissimi 300 dejecti sunt,
 ne lapsu ovum fuerat contractum, pag. 160 inde submersi, et alluvione inundati. ^kEvery king
 world shall send him one of his daughters to be his wife, because it is written Psal. 45. 10. kings
 shall attend on him, &c. ⁿQuum quadringentis adhuc milliaribus ab imperatore leo hic
 tam fortiter rugiebat, ut mulieres Romanæ abortierint omnes, murique, &c. ^pStrozius
 6, omnif. mag. lib. 1. c. 1. Putida multa recenset ex Alcorano, de celo, stellis, angelis, Lonicerus,
 L. l. 1.

their law; ¹they must pray five times a day; and still towards the south; wash before and after, all their bodies over, with many such. For fasting, vowes, religious orders, peregrinations, they go far beyond any papists. ²They fast a month together many times, and must not eat a bit till sun be set. Their Kalenders, Dervises, and Torlachers, &c. are more ³abstemious, some of them, then Carthusians, Franciscans, Anchorites; forsake all, live solitary, fare hard, goe naked, &c. ⁴Their pilgrimages are as far as to the river ⁵Ganges (which the Gentiles of those tracts likewise do) to wash themselves; for that river, as they hold, hath a sovereign vertue to purge them of all sins, and no man can be saved that hath not been washed in it. For which reason they come far and near from the Indies; *Maximus gentium omnium confluxus est*, and infinite numbers yearly resort to it. Others go as far as Mecha to Mahomets tombe, which journey is both miraculous and meritorious. The ceremonies of flinging stones to stone the divel; of eating a camell at Cairo by the way; their fastings, their running till they sweat, their long prayers, Mahomets temple, tombe, and building of it, would aske a whole volume to dilate: and for their paines taken in this holy pilgrimage, all their sins are forgiven, and they reputed for so many saints. And divers of them with hot bricks, when they return, will put out their eyes, ⁶*that they never after see any prophane thing, bite out their tongues, &c.* They look for their prophet Mahomet as Jewes doe for their Messias. Read more of their customes, rites, ceremonies, in Lonicerus, *Turcic. hist. tom. 1.* from the 10th to the 24th chapter. Bredenbachius, *cap. 4, 5, 6.* Leo Afer, *lib. 1.* Busbequius, *Sabellicus, Purchas, lib. 3. cap. 3. et 4, 5.* Theodorus Bibliander, &c. Many foolish ceremonies you shall finde in them; and which is most to be lamented, the people are generally so curious in observing of them, that if the least circumstance be omitted, they think they shall be damned; ⁷'tis an irre-missible offence, and can hardly be forgiven. I kept in my house, amongst my followers (saith ⁸Busbequius, sometimes the Turkes orator in Constantinople) a Turkey boye that by chance did eat shell-fish, a meat forbidden by their law; but the next day when he knew what he had done, he was not only sick to cast and vomit, but very much troubled in minde, would weep and ⁹grieve many dayes after, torment himself for his foule offence. Another Turke being to drink a cup of wine in his cellar, first made a huge noise and filthy faces, ¹⁰*to warn his soule (as he said) that it should not be guilty of that foule fact which he was to commit.* With such toyes as these, are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their law, for conscience sake misled by superstition, which no humane edict otherwise, no force of arms could have enforced.

In the last place are Pseudo-Christians: in describing of whose superstitious symptomes, as a mixture of the rest, I may say that which St. Benedict once saw in a vision; one divel in the market place, but ten in a monastery, because there was more work; in populous cities, they would swear and forswear, lye, falsifie, deceive fast enough of themselves, one divel could circumvent a thousand; but in their religious houses a thousand divels could scarce tempt one silly monke. All the principal divels I think busie themselves in subverting Christians; Jewes, Gentiles, and Mahometans are *extra caulam*, out of the fold, and need no such attendance; they make no resistance; ¹¹*eos enim pulsare negligit, quos quieto jure possidere se sentit,*

¹ Quinquies in die orare Turcae tenentur ad meridiem. Bredenbachius, cap. 5.

² Nemo in die orare Turcae tenentur ad meridiem. Bredenbachius, cap. 5.

³ Nullis unquam mulieribus totam aetatem carnibus vescuntur. Leo Afer.

⁴ Lonicerus, tom. 1. cap. 17, 18.

⁵ Gotardus Arithm.

⁶ Quia est saluum fieri posse, qui non hoc flumine se abluat: quam ob causam ex tota India, &c.

⁷ The German ambassador in Turkey.

⁸ Nullum se conflictum time facit.

⁹ Ut in aliquem angulum se reciperet, ne reus fieret ejus delicti quod ipse erat adolens.

¹⁰ Gregor. Hom.

they are his own already; but Christians have that shield of faith, sword of the spirit to resist, and must have a great deal of battery before they can be overcome. That the diuel is most busie amongst us that are of the true church, appears by those several oppositions, heresies, schismes, which in all ages he hath raised to subvert it, and in that of Rome especially, wherein Antichrist himself now sits and playes his prize. This mystery of iniquity began to work even in the Apostles time; many Antichrists and heretiques were abroad, many sprung up since, many now present, and will be to the worlds end, to dementate mens mindes, to seduce and captivate their soules. Their symptomes I know not how better to express, then in that twofold division, of such as lead, and are led, Such as lead are heretiques, schismatickes, false prophets, impostors, and their ministers: they have some common symptomes, some peculiar. Common; as madness, folly, pride, insolency, arrogancy, singularity, peevishness, obstinacy, impudence, scorn and contempt of all other sects: *Nullius addicti jurare in verba magistri*; They will approve of nought but what they first invent themselves, no interpretation good but what their infallible spirit dictates; none shall be *in secundis*, no not *in tertiis*, they are onely wise, onely learned in the truth; all damned but they and their followers; *caedem scripturarum faciunt ad materiam suam*, saith Tertullian: they make a slaughter of Scriptures, and turn it as a nose of wax to their own ends. So irrefragable, in the mean time, that what they have once said, they must and will maintain, in whole tomes, duplications, triplications, never yeeld to death, so self-conceited, say what you can. As ^a Bernard (erroneously some say) speaks of P. Aliardus, *omnes patres sic, atque ego sic*. Though all the fathers, councils, the whole world contradict it, they care not, they are all one: and as ^b Gregory well notes of such as are vertiginous, *they think all turns round and moves, all err: when as the error is wholly in their own braines*. Magallianus the Jesuite in his Comment on the first of Timothy, *cap. 6. vers. 20.* and Alphonsus de Castro, *lib. 1. adversus hæreses*, gives two more eminent notes, or probable conjectures to know such men by, (they might have taken themselves by the noses when they said it) ^c *First they affect novelties and toys, and prefer falsehood before truth. Secondly, they care not what they say; that which rashness and folly hath brought out, pride afterward, peevishness and contumacy shall maintain to the last gasp.* ^d Peculiar symptomes are prodigious paradoxes, new doctrines, vain phantasmes, which are many and divers as they themselves. ^e Nicholaites of old would have wives in common. Montanists would not marry at all, nor Tatians; forbidding all flesh, Severians, wine. Adamians go naked, ^f because Adam did so in Paradise; and some ^g barefoot all their lives, because God, Exod. 3. and Joshua 5. bid Moses so to doe; and Isay 20. was bid put off his shooes. Manichees hold that Pythagorian transmigration of soules from men to beasts. ^h The Circumcellions in Africke, *with a mad cruelty made away themselves, some by fire, water, breaking their neckes, and seduced others to doe the like, threatening some if they did not; with a thousand such: as you may read in* ⁱ Austin, (for there were fourscore and eleven heresies in his times, besides schismes and smaller factions) Epiphanius, Alphonsus de Castro, Danæus, Gab. Prateolus, &c. Of prophets, enthusiasts and impostors, our ecclesiastical stories afford many examples; of Elias and Christ, as our ^j Eudo de Stellis, a Brittain in King Stephens time, that went invisible, translated him-

^a Epist. 190. ^b Orat. 8. Ut vertigine correptis videntur omnia moveri, omnia ita falsa sunt, quum error in ipsorum cerebro sit. ^c 1. Res novas affectant et inutiles, falsa veris præferunt. 2. Quod temeritas effulserit, id superbia post modum tuebatur et contumacia, &c. ^d See more in Vincent. Lyrin. ^e Aust. de hæres. Usus mulierum indifferens. ^f Quod autem peccavit Adam, nudus erat. ^g Alii nudis pedibus semper ambulant. ^h Insana feritate sibi non parcent, nam per mortes varias precipitiorum, aquarum, et ignium, seipsos necant, et in istum furorem alios cogunt, mortem minantes ni faciant. ⁱ Elench. hæret. ab orbe condito. ^j Nubigenais, lib. 1. cap. 19.

self from one to another in a moment, fed thousands with good cheer in the wilderness, and many such; nothing so common as miracles, visions, revelations, prophesies. Now what these brain-sick heretiques once broach, and impostors set on foot, be it never so absurd, false, and prodigious, the common people will follow and beleve. It will run along like murrain in cattel, scab in sheep. *Nulla scabies*,^k as he said, *superstitione scabiosior*: as he that is bitten with a mad dogg bites others, and all in the end become mad. Either out of affection of novelty, simplicity, blinde zeal, hope and feare, the giddy-headed multitude will embrace it, and without farther examination approve it.

Sed vetera querimus, these are old, *hæc prius fuere*. In our dayes we have a new scene of superstitious impostors and heretiques, a new company of actors, of Antichrists, that great Antichrist himself: A rope of popes, that by their greatness and authority bear down all before them: who from that time they proclaimed themselves universal bishops, to establish their own kingdome, sovereignty, greatness, and to enrich themselves, brought in such a company of humane traditions, purgatory, *Limbus Patrum*, *Infantum*, and all that subterranean geography, masse, adoration of saints, almes, fastings, buls, indulgences, orders, friers, images, shrines, musty reliques, excommunications, confessions, satisfactions, blinde obediences, vowes, pilgrimages, peregrinations, with many such curious toyes, intricate subtleties, gross errors, obscure questions, to vindicate the better and set a gloss upon them, that the light of the Gospel was quite eclipsed, darkness over all, the Scriptures concealed, legends brought in, religion banished, hypocritical superstition exalted, and the church it self^l obscured and persecuted. Christ and his members crucified more, saith Benzo, by a few necromanticall, atheistical popes, then ever it was by^m Julian the apostate, Porphyrius the platonist, Celsus the physician, Libanius the sophister; by those heathen emperours, Hunnes, Gothes, and Vandals. What each of them did, by what meanes, at what times, *quibus auxiliis*, superstition climbed to this height, traditions encreased, and Antichrist himself came to his estate, let Magdeburgenses, Kemnisius, Osiander, Bale, Mornay, Fox, Usher, and many others relate. In the mean time, he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly observed, their multitude of saints, images, that rabble of Romish deities, for trades, professions, diseases, persons, offices, countries, places; St. George for England; St. Denis for France; Patrick, Ireland; Andrew, Scotland: Iago, Spain; &c. Gregory for students; Luke for painters; Cosmus and Damian for philosophers; Crispine, shoemakers; Katherine, spinners; &c. Anthony for pigs; Gallus, geese: Wenceslaus, sheep; Pelagius, oxen; Sebastian, the plague; Valentine, falling sickness; Apollonia, tooth-ach; Petronella for agues; and the Virgin Mary for sea and land, for all parties, offices. He that shall observe these things, their shrines, images, oblations, pendants, adorations, pilgrimages they make to them; what creeping to crosses, our lady of Laurettas richⁿ gowns, her donaries, the cost bestowed on images, and number of suiters: St. Nicholas Burge in France; our St. Thomas shrine of old at Canterbury; those reliques at Rome, Jerusalem, Genoa, Lions, Pratum, St. Denis; and how many thousands come yeerly to offer to them, with what cost, trouble, anxiety, superstition, (for forty several masses are daily said in some of their^o churches, and they rise at all houres of the night to masse, come bare-foot, &c.) how they spend themselves, times, goods, lives, fortunes, in such ridiculous observations; their tales and figments, false miracles,

^k Jovian. Pont. Ant. Dial. ^l Cum per Paganos nomen ejus persequi non poterat, sub specie religionis fraudulenter subvertere disponebat.

^m That writ de professo against Christians, et *Palæstinum Deum*. (ut Socrates, lib. 3. cap. 19.) scripturam nugis plenam, &c. vide Cyrillum in Julianum, Originem in Celsum, &c.

ⁿ One image had one gown worth 400,000 crownes and more. ^o As at our Ladies church at Bergamo in Italy.

g and selling of pardons, indulgences for 40000 yeers to come; their ssions on set dayes, their strict fastings, monkes, anchorites, frier men-
s, Franciscans, Carthusians, &c. Their vigils and fasts, their ceremonies
ristmas, Shrovetide, Candlemas, Palme-sunday, Blase, St. Martin, St.
las-day; their adorations, exorcismes, &c. will think all those Grecian, Pa-
tahometan superstitions, gods, idols, and ceremonies, the name, time and
habit onely altered, to have degenerated into christians. Whilst they
traditions before scriptures; those evangelical counsels, poverty, obe-
vowes, almes, fasting, supererogations, before Gods commandements;
own ordinances in stead of his precepts, and keep them in ignorance,
esse; they have brought the common people into such a case, by their
g conveyances, strict discipline and servile education, that upon pain of
ation they dare not break the least ceremony, tradition, edict: hold
reater sin to eat a bit of meat in Lent, then kill a man: their consciences
terrified, that they are ready to despair if a small ceremony be omitted;
will accuse their own father, mother, brother, sister, neerest and dearest
s of heresie, if they doe not as they doe; will be their chief executioners,
helpe first to bring a fagot to burn them. What mulct, what penance so-
is enjoyned, they dare not but doe it; tumble with St. Francis in the mire
agst hogs, if they be appointed; go wollward, whip themselves, build hos-
s, abbies, &c. go to the East or West Indies, kill a king, or run upon a
point: they performe all, without any muttering or hesitation, beleeve all.

*pueri infantes credunt signa omnia aliena
ere, et esse homines, et sic isti omnia ficta
a putant, credunt signis cor inesse alienis.*

*As children thinke their bables live to be,
Doe they these brazen images they see.*

whilst the ruder sort are so carried headlong with blinde zeal, are so
l and tortured by their superstitions, their own too credulous simplicity
ignorance, their Epicurean popes, and hypocritical cardinals laugh in
sleeves, and are merry in their chambers with their punkes; they do
gere genio, and make much of themselves. The middle sort, some for
e gain, hope of ecclesiasticall preferment, (*quis expedit psittaco suum*
) popularity, base flattery, must and will beleeve all their paradoxes
absurd tenents without exception; and as obstinately maintain, and
n practice, all their traditions and idolatrous ceremonies (for their
on is halfe a trade) to the death; they will defend all, the golden
d it self, with all the lyes and tales in it: as that of St. George, St.
topher, St. Winifred, St. Denis, &c. It is a wonder to see how Nic-
sfield that pharisaical impostor amongst the rest, *Ecclesiast. hist. cap.*
æc. prim. sex. puzzles himself to vindicate that ridiculous fable of
rsula and the eleven thousand virgins; as, when they lived, how they
to Cullen, by whom martyred, &c. though he can say nothing for it,
e must and will approve it: *nobilitavit* (inquit) *hoc 9 sæculum Ursula*
omitibus, cujus historia utinam tam mihi esset expedita et certa, quam
imo meo certum ac expeditum est, eam esse cum sodalibus beatam in
virginem. They must and will (I say) either out of blinde zeal beleeve,
their compass with the rest, as the latitude of religion varies; apply
elves to the times and seasons, and for feare and flattery are content
bscribe and doe all that in them lies to maintain and defend their
at government, and slavish religious schoolmen, canonists, jesuites,
priests, orators, sophisters, who either for that they had nothing else
e, luxuriant wits knew not otherwise how to busie themselves in those
imes, (for the church then had few or no open adversaries) or better to
d their lyes, fictions, miracles, transubstantiations, traditions, popes,
ns, purgatories, masses, impossibilities, &c. with glorious shews, faire

⁹ Lucilius, lib. 1. cap. 22. de falsâ relig.

⁹ An. 441.

pretences, big words, and plausible wits have coyned a thousand idle questions, nice distinctions, subtleties, obs and sols, such tropological, allegoric expositions, to salve all appearances, objections, such quirks and quiddities Quiddities, as Bale saith of Fernbrigge and Strode, instances, amplifications, decrees, glosses, canons; that in stead of sound commentaries, good preachers, are come in a company of mad sophisters, *primo secundo secundo*, sectaries, canonicists, *Sorbonists*, *Minorites*, with a rabble of idle controversies and questions, 'an *Papa sit Deus, an quasi Deus? An participet utrumque Christi naturam?* Whether it be as possible for God to be a humble bee, or a gourd, as a man? Whether he can produce respect without a foundation or terme, make a whore a virgin? fetch Trajans soul from hell, and how? with a rabble of questions about hell fire: whether to be a greater sin to kill a man, or to clout shooes upon a Sunday? Whether God can make another God like unto himself? Such, saith Kemnisius are most of your schoolmen, (meer alchymists) 200 commentators on Pet Lambard; (*Pitias, catal. scriptorum Anglie.* reckons up 180 English commentators alone, on the matter of the sentences) Scotists, Thomist Reals, Nominals, &c. and so perhaps that of Saint ⁴ Austin may be verified *Indocti rapiunt caelum, docti interim descendunt ad infernum.* Thus the continued in such error, blindness, decrees, sophismes, superstitions; id ceremonies and traditions were the sum of their new coyned holiness and religion, and by these knaveries and stratagems they were able to involve multitudes, to deceive the most sanctified soules, and if it were possible, the very elect. In the mean time the true church, as wine and water mixt, lay hid and obscure to speak of, till Luthers time, who began upon a sudden to defecate and as another sun, to drive away those foggy mists of superstition, to restore it to that purity of the primitive church. And after him, many good and godly men, divine spirits, have done their endeavors, and still doe.

⁴ And what their ignorance esteem'd so holy,

Our wiser ages do account as folly.

But see the diuel, that will never suffer the church to be quiet or at rest no garden so well tilled but some noxious weedes grow up in it; no wheat but it hath some tares; we have a mad giddy company of precisians, schismatics, and some heretiques even in our own bosomes in another extreme *Iam rident stulti vitia, in contraria currunt*; that out of too much zeal in opposition to Antichrist, humane traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all no fasting dayes, no cross in baptism, kneeling at communion, no church musick, &c. no bishops courts, no church government, raile at all our church discipline, will not hold their tongues, and all for the peace of the O Sion. No, not so much as degrees, some of them will tolerate, at universities: all humane learning, ('tis *cloaca diaboli*) hoods, habits, cap and surpluss, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhor, hate, and snuff at, as a stone horse when he meets a bear: they make matters of conscience of them, and will rather forsake their livings then subscribe to them: They will admit of no holydayes, or honest recreations, as of hawking, hunting &c. no churches, no bells, some of them, because papists use them: no discipline, no ceremonies, but what they invent themselves: no interpretations of scriptures, no comments of fathers, no councils, but such as their own phantastical spirits dictate, or *recta ratio*, as Socinians, by whose spirit misled, many times they broach as prodigious paradoxes as papists

¹ Hieronimus. Oculorum. An hanc propositio, Deus sit crucifixus vel scandalosa, sit, anque pendulata ac Deo et homini? An possit respectum producere alius fundamenta et terminus? An lectus sit hominem jugiter quam die dominice calicem commens? ² De doct. Christianis. ³ Daniel.

themselves. Some of them turn prophets, have secret revelations, will be of privy council with God himself, and know all his secrets; "*Per capillos Spiritum Sanctum tenent, et omnia sciunt, cum sint asini omnium obstinationi.*" A company of giddy heads will take upon them to define how many shall be saved, and who damned in a parish; where they shall sit in heaven, interpret apocalypses, (*commentatores præcipientes et vertiginosos*, one calls them, as well he might) and those hidden mysteries to private persons, times, places, as their own spirit informs them, private revelations shall suggest; and precisely set down when the world shall come to an end, what yeer, what moneth, what day. Some of them again have such strong faith, so presumptuous, they will goe into infected houses, expel divels, and fast forty dayes, as Christ himself did. Some call God and his attributes into question, as Vorstius and Socinus; some princes, civil magistrates, and their authorities, as Anabaptists; will doe all their own private spirit dictates, and nothing else. Brownists, Barrowists, Familists, and those Amsterdamian sectes and sectaries, are led all by so many private spirits. It is a wonder to reveal what passages Sleidan relates in his Commentaries, of Cretinke, Knipperdoling, and their associates, those mad men of Munster in Germany; what strange enthusiasmes, sottish revelations they had, how absurdly they carried themselves, deluded others; and as prophane Machiavel in his political disputations holds of the christian religion, in general it doth enervate, debilitate, take away mens spirits and courage from them, *simpliciores reddit homines*, breeds nothing so courageous souldiers as that Roman; we may say of these peculiar sects, their religion takes away not spirits onely, but wit and judgement, and deprives them of their understanding. For some of them are so far gone with their private enthusiasmes and revelations, that they are quite mad, out of their wits. What greater madness can there be, then for a man to take upon him to be God, as some doe? to be the Holy Ghost, Elias, and what not? In *Poland, 1518, in the reign of king Sigismund, one said he was Christ, and got him 12 apostles, come to judge the world, and strangely deluded the commons. *One David George, an illiterate painter, not many yeers since, did as much in Holland, took upon him to be the Messias, and had many followers. Benedictus Victorinus Faventinus, *consil.* 15, writes as much of one Honorius, that thought he was not onely inspired as a prophet, but that he was a god himself, and had *familiar conference with God and his angels. Lavat. *de spect.* c. 2. part. 1. hath a story of one John Sartorius, that thought he was the prophet Elias, and *cap.* 7. of divers others that had conference with angels, were saints, prophets; Wierus, *lib.* 3. *de Lamiis*, c. 7. makes mention of a prophet of Groning that said he was God the Father; of an Italian and Spanish prophet that held as much. We need not rove so far abroad; we have familiar examples at home: Hacket that said he was Christ; Coppinger and Arthington his disciples: †Burchet and Hovatus burned at Norwich. We are never likely seven yeers together, without some such new prophets that have several inspirations, some to convert the Jewes; some fast forty dayes; go with Daniel to the lions den; some foretel strange things, some for one thing, some for another. Great precisians of mean conditions and very illiterate, most part by a preposterous zeale, fasting, meditation, melancholy, are brought into those gross errors and inconveniences. Of those men I may conclude generally, that howsoever they may seem to be discreet, and men of understanding in other matters, discourse well, *lasam habent imaginationem*, they are like comets, round in all places, but only where they blaze, *cætera sani*, they have impregnable

* Agrip. ep. 26. † Alex. Gaguin. 22. Discipulis ascitis mirum in modum populum deceptis. * Guicciard. descrip. Belg. com. Plures habuit assecas ab illis honoratus. * Hen. Nicholas at Leiden 1580, such a one. † See Camden's Annals, f. 242. et 285.

and walk after their own wayes? how should it be otherwise? What can they expect but *blasting, famine, dearth*, and all *Ægypt*, as Amos denounceth, *cap. 4. vers. 9. 10.* to be led i If our hopes be frustrate, *we sowe much and bring in little, eat enough, drink and are not filled, clothe and be not warme, &c. we look for much and it comes to little, whence is it? His host they came to their own houses, vers. 10. therefore the heaven the earth his fruit.* Because we are superstitious, irreligious, serve God as we ought, all these plagues and miseries come upon us can we look for else but mutual wars, slaughters, fearfull ends in the life to come eternal damnation? What is it that hath caused these civil battles to be fought, so much christian blood shed, but That Spanish inquisition, racks, wheels, tortures, torments, what proceed? from superstition. Bodine the Frenchman in his ^a accounts Englishmen barbarians, for their civil wars: but let us look on those Pharsalian fields ^b fought of late in France for religion, there wherein, by their own relations in 24 yeers, I know not how many have been consumed, whole families and cities, and he shall find it been but visitations to theirs. But it hath ever been the custom of idolaters, when they are plagued for their sins, and Gods judgments come upon them, not to acknowledge any fault in themselves, but to lay it unto others. In Cyprians time, it was much controverted between Demetrius, an idolater, who should be the cause of those pressings Demetrius laid all the fault on christians, (and so they did even to this day) the true church, as appears by the first book of ^c Arnobius) ^d that is, such ordinary showres in winter, the ripening heat in summer, the springs, fruitfull autumnes, no marble mines in the mountains, and silver then of old; that husbandmen, seamen, souldiers, all in justice, friendship, skill in arts, all was decayed, and that through default, and all their other miseries from them, *quod Dii nos colantur*, because they did not worship their gods. But Cyprian upon him again, as appears by his tract against him. 'Tis true

pists object as much to us, and account us heretiques, we them; the Turkes esteem of both as infidels, and we them as a company of Pagans, Jewes against all; when indeed there is a generall fault in us all, and something in the very best, which may justly deserve Gods wrath, and pull these miseries upon our heads. I will say nothing here of those vaine cares, torments, need-less works, pennance, pilgrimages, pseudomartyrdome, &c. We heap upon our selves unnecessary troubles, observations; we punish our bodies, as in Turkie (saith * Busbequius, *leg. Turcic. ep. 3.*) one did, that was much affected with musicke, and to heare boyes sing, but very superstitious; an old sybil coming to his house or an holy woman (as that place yeelds many) took him downe for it, and told him, that in that other world he should suffer for it; thereupon he flung his riche and cos'ly instruments which he had bedeckt with jewels, all at once into the fire. He was served in silver plate, and had goodly houshold stuffe: a little after, another religious man reprehended him in like sort, and from thenceforth he was served in earthen vessels. Last of all, a decree came forth because Turkes might not drink wine themselves, that neither Jewe nor Christian then living in Constantinople, might drinke any wine at all. In like sort, amongst papists, fasting at first was generally proposed as a good thing; after, from such meats at set times, and then last of all so rigorously proposed, to binde the consciences upon pain of damnation. First, Fryday, saith Erasmus, then Saturday, et nunc periclitatur dies Mercurii, and Wednesday now is in danger of a fast. † And for such like toyes, some so miserably afflict themselves, to despaire, and death it self, rather then offend; and think themselves good christians in it, when as indeed they are superstitious Jewes. So saith Leonardus Fuchsius, a great physician in his time. ‡ We are so tortured in Germany with these popish edicts, our bodies so taken downe, our goods so diminished, that if God had not sent Luther, a worthy man, in time to redresse these mischiefs, we should have eaten hay with our horses before this. § As in fasting, so in all other superstitious edicts, we crucifie one another without a cause, barring our selves of many good and lawful things, honest disports, pleasures and recreations: For wherefore did God create them but for our use? Feasts, mirth, musicke, hawking, hunting, singing, dancing, &c. non tam necessitatibus nostris Deus inseruit, sed in deliciis amamur, as Seneca notes, God would have it so. And as Plato, 2. *de legibus* gives out, *Deos laboriosam hominum vitam miseratos*, the gods, in commiseration of humane estate, sent Apollo, Bacchus, and the Muses, *qui cum voluptate tripudia et saltationes nobis ducant*, to be merry with mortals, to sing and dance with us. So that he that will not rejoyce and enjoye himself, making good use of such things as are lawfully permitted, non est temperatus, as he will, sed superstitiosus. There is nothing better for a man, then that he should eat and drinke, and that he should make his soule enjoye good in his labour, Eccles. 2. 24. And as † one said of hawking and hunting, tot solatia in hac ægri orbis calamitate mortalibus tædiis Deus objecit, I say of all honest recreations; God hath therefore indulged them to refresh, ease, solace and comfort us. But we are some of us too stern, too rigid, too precise, too grossely superstitious; and whilst we make a conscience of every toy, with touch not, taste not, &c. as those Pythagorians of old, and some Indians now (the Bannians about Guzerat) that will eat no flesh, or suffer any living creature to be killed; we tyrannize over our brothers soule, lose the right

* Solitus erat oblectare se fidibus, et voce musicæ canentium; sed hoc omne sublatum Sibyllæ cujusdam interventu, &c. Inde quicquid erat instrumentorum symphonicorum, auro gemmisque egregio opere distinctorum, comminuit, et in ignem iniecit, &c. † Ob id genus observatunculæ videmus homines misere affligi, et denique mori, et sibi ipsos Christianos videri, quum revera sint Judæi. ‡ Ita in corpora nostra fortunæque decretis suis sævit, ut parum abfuerit, nisi Deus Lutherum, viram perpetuæ memoriæ dignissimum, excitasset, quin nobis feno mox communi cum jumentis cibo utendum fuisset. § The Gentiles in India will eat no sensible creatures, or ought that hath blood in it. † Vandormillius, de aucupio, cap. 27.

use of many good gifts; honest sports, games and pleasant recreations, ^k punish ourselves without a cause, lose our liberties, and sometimes our lives. Anno 1270, at ^l Magdeburge in Germany, a Jewe fell into a privy upon a Saturday, and without helpe could not possibly get out; he called to his fellowes for succour, but they denied it, because it was their sabbath, *non licebat opus manuum exercere*; the bishop hearing of it, the next day forbade him to be pulled out, because it was our Sunday: In the mean time the wretch died before Munday. We have myriades of examples in this kinde amongst those rigid sabbatarians; and therefore, not without good cause, *intolerabilem perturbationem* Seneca calls it, as well he might, an intolerable perturbation, that causeth such dire events, folly, madness, sickness, despair, death of body and soule, and hell it self.

SUBJECT. V.—*Cure of Religious Melancholy.*

To purge the world of idolatry and superstition, will require some monster-taming Hercules, a divine Æsculapius, or CHRIST himselfe to come in his owne person, to raige a thousand yeers on earth before the end, as the millenaries will have him. They are generally so refractory, self-conceited, obstinate, so firmly addicted to that religion in which they have been bred and brought up, that no perswasion, no terrour, no persecution can divert them. The consideration of which, hath induced many commonwealths to suffer them to enjoye their consciences as they will themselves: a toleration of Jewes is in most provinces of Europe: In Asia they have their synagogues: Spaniards permit Moors to live amongst them: the Mogullians, Gentiles: the Turkes, all religions. In Europe, Poland and Amsterdam are the common sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what religion he will, he may be saved, as Cornelius was formerly accepted, Jewe, Turke, Anabaptists, &c. If he be an honest man, live soberly and civilly in his profession, (Volkelius, Crellius, and the rest of the Socinians, that now nestle themselves about Crakowe and Rakowe in Poland, have renewed this opinion) and serve his own god, with that fear and reverence as he ought. *Sua cuique civitati (Læli) religio sit, nostra nobis*; Tully thought fit every city should be free in this behalfe, adore their own *custodes et topicos Deos*, tutelar and local gods, as Symmachus calls them. Isocrates adviseth Demonicus, when he came to a strange citie, to ⁿ worship, by all meanes, the gods of the place, *et unumquemque topicum Deum sic coli oportere, quomodo ipse præceperit*: which Cecilius in ^o Minutius labours, and would have every nation, *sacrorum ritus gentiles habere, et Deos colere municipes*, keep their owne ceremonies, worship their peculiar gods; which Pomponius Mela reports of the Africans, *Deos suos patrio more venerantur*; they worship their owne gods according to their owne ordination. For why should any one nation, as he there pleads, challenge that universalitie of God, *Deum suum quem nec ostendunt, nec vident, discurrentem scilicet et ubique presentem, in omnium mores, actus, et occultas cogitationes inquirentem, &c.* as Christians do? Let every province enjoye their libertie in this behalfe, worship one god, or all as they will, and are informed. The Romans built altars *Diis Asiæ, Europæ, Libyæ, Diis notis et peregrinis*: others, otherwise, &c. Plinius Secundus, as appears by his epistle to Trajan, would not have the Christians so persecuted, and in some time of the

^j Some explode all humane authors, arts and sciences, poets, histories, &c. so precise, their zeale overruns their wits; and so stupid, they oppose all humane learning, because they are ignorant themselves and illiterate; nothing must be read but scriptures. But these men deserve to be pitied, rather than confuted. Others are so strict, they will admit of no honest game and pleasure; no dancing, singing, other playes, recreations and games, hawking, hunting, cock-fighting, bear-baiting, &c. because to see one heart kill another is the fruit of our rebellion against God, &c.

^k Nuda ac tremebunda cruentis Erepet genibus si candida Jussert Jo. Juvenalis, Sat. 6.

^l Munster Cosmog. lib. 3. cap. 444. Incidit in cloacum, unde se non possit eximere; implorat opem sociorum, sed illi negant, &c.

^m De benefice. 7. 2.

ⁿ Numan

venerare præsertim quod civitas colit.

^o Octavio dial.

raign of Maximinus, as we find it registred in Eusebius *lib. 9. cap. 9.* there was a decree made to this purpose, *nullus cogatur invitatus ad hunc vel illum Deorum cultum*; and by Constantine in the 19 year of his reign, as ^p Baroni-
 us informeth us; *nemo alteri exhibeat molestiam, quod cujusque animus vult, hoc quisque transigat*, new gods, new lawgivers, new priests will have new ceremonies, customs and religions, to which every wise man, as a good formalist, should accommodate himself.

[†] Saturnus perit, perierunt et sua jura;
 Sub Jove nunc mundus, jussa sequere Jovis.

The said Constantine the emperour, as Eusebius writes, flung down and demolished all the heathen gods silver and gold statues, altars, images and temples, and turned them all to Christian churches, *infestus gentilium monumentis ludibrio exposuit*. The Turke now converts them again to Mahometan meskites. The like edict came forth in the reign of Arcadius and Honorius. ^r Symmachus the orator in his dayes, to procure a generall toleration used this argument, *because God is immense and infinite, and his nature cannot perfectly be knowne, it is convenient he should be as diversly worshipped, as every man shall conceive or understand*. It was impossible, he thought, for one religion to be universall: you see that one small province can hardly be ruled by one law civil or spirituall; and *how shall so many distinct and vast empires of the world be united into one? It never was, never will be*. Besides, if there be infinite planetary and firmamentall worlds, as ^t some will, there be infinite genii or commanding spirits belonging to each of them: and so *per consequens*, (for they will be all adored) infinite religions. And therefore, let every territory keep their proper rites and ceremonies, as their *Dii tutelares* will, so Tyrius calls them, and according to the quarter they hold, their own institutions, revelations, orders, oracles, which they dictate to from time to time, or teach their priests or ministers. This tenent was stiffely maintained in Turkie not long since, as you may reade in the third Epistle of Busbequius, *that all those should participate of eternall happiness, that lived an holy and innocent life, what religion soever they professed*: Rustan Bassa was a great patron of it; though Mahomet himself was sent *virtute gladii*, to enforce all, as he writes in his Alcoran, to follow him. Some again will approve of this for Jewes, Gentiles, Infidels, that are out of the fold, they can be content to give them all respect and favour, but by no meanes to such as are within the precincts of our own church, and called Christians; to no heretiques, schismatickes, or the like; let the Spanish inquisition, that fourth Furie, speak for some of them, the civill wars and massacres in France, our Marian times. ^v Magallianus the Jesuite, will not admit of conference with an heretique, but severity and rigour to be used, *non illis verba reddere, sed furcus figere oportet*; and Theodosius is commended in Nicephorus *lib. 12. cap. 15.* *that he put all heretiques to silence*. Bernard. *Epist. 190.* will have club law, fire and sword for heretiques, *compell them, stop their mouthes not with disputations, or refute them with reasons, but with fists*; and this is their ordinary practice. Another companie are as milde on the other side: to avoid all heart-burning, and contentious wars and uprores, they would have a generall toleration in every kingdome; no mulct at all, no man for religion or conscience be put to death; which ^y Thuanus the French historian much favours: our late Socinians defend; Vaticanus against Calvin in a large

^p Annal. tom. 3. ad annum 324. l. [†] Ovid. ^r In epist. Sym. ^v Quia Deus immensum quiddam est, et infinitum, cujus natura perfecte cognosci non potest, æquum ergo est, ut diversâ ratione colatur prout quisque aliquid de Deo percipit aut intelligit. ^y Campanella Calcagninus, and others. [†] Æternæ beatitudinis consortes fore, qui sancte innocenterque hanc vitam traduxerint, quamcumque illi religionem secuti sunt. ^v Comment. in C. Tim. 6. ver. 20 et 21. Severitate cum hæreticis agendum, et non aliter. [†] Quod silentium hæreticis indixerit. ^v Igne et fuste potius agendum cum hæreticis quam cum disputationibus so alla loquens, &c. ^y Præfat. hist.

Huguenotes and Papists, there was a company of good fellows laughed them all to scorn, for being such superstitious fools, to loose their lives and fortunes, accounting faith, religion, immortality of the soule, meer fopperies and illusions. Such loose ^datheisticall spirits are too predominant in all kingdomes. Let them contend, pray, tremble, trouble themselves that will, for their parts, they fear neither God nor diel; but with that Cyclops in Euripides,

*Hauid ulla numina expavescent Caelitum,
Sed victimas uni Deorum maximo,
Vetri offerunt, Deos ignorant ceteros.*

*They fear no god but one,
They sacrifice to none,
But belly, and him adore,
For gods they know no more.*

Their god is their belly, as Paul saith, *Sancta mater saturitas*; — *quibus in solo vivendi causa palato est*. The idol which they worship and adore, is their mistress, with him in Plautus; *mallem hæc mulier me amet quam Dii*, they had rather have her favour then the gods. Satan is their guide, the flesh is their instructor, hypocrisie their counsellour, vanity their fellow-souldier, their will their law, ambition their captain, custome their rule, temerity, boldness, impudence their art, toyes their trading, damnation their end. All their endeavours are to satisfy their lust and appetite, how to please their genius, and to be merry for the present; *Ede, lude, bibe, post mortem nulla voluptas*. The same condition is of men and of beasts; as the one dieth, so dieth the other, Eccles. 3. 19. the world goes round;

**truditur dies die,
Novæque pergunt interire Luncæ:*

they did eat and drinke of old; marry, bury, bought, sold, planted, built, and will doe still. ^a*Our life is short and tedious, and in the death of a man there is no recovery, neither was any man knowne that hath returned from the grave: for we are born at all adventure, and we shall be hereafter as though we had never been; for the breath is as smoke in our nostrils, &c. and the spirit vanisheth as the soft ayr.* ^b*Come let us enjoye the pleasures that are present, let us chearfully use the creatures as in youth, let us fill our selves with costly wine and ointments, let not the flowre of our life passe by us, let us crown our selves with rose buds before they are withered, &c.* ^c*Vivamus, mea Lesbia, et amemus, &c.* ^d*Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot.* *Tempora labuntur tacitisque senescimus annis.* For the rest of heaven and hell, let children and superstitious fooles beleve it: for their parts, they are so far from trembling at the dreadful day of judgement, that they wish with Nero, *me vivo fiat*, let it come in their times: so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge, that as Paternus said of some castiffs in his time, in Rome, *quod nequiter ausi, fortiter executi*: it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for Gods restraining grace, feare and shame, temporall punishment, and their own infamy, they would Lycaon-like exenterate, as so many cannibals eat up, or Cadmus souldiers, consume one another. These are most impious, and commonly professed atheists, that never use the word of God but to swear by it: that expresse naught else but epicurisme in their carriage, or hypocrisie; with Pentheus, they neglect and contemn these rites and religious ceremonies of the gods; they will be gods themselves, or at least *socii Deorum*. *Divisum imperium cum Jove Cæsar habet*. Apoyris an Egyptian tyrant, grew, saith ^eHerodotus, to that height of pride, insolencie and impietie, to that contempt of God and men, that he helde his kingdom so sure, *ut a nemine Deorum aut hominum sibi eripi posset*, neither God nor men could take it from him. ^fA certain blasphemous king of Spaine (as ^gLansius reports) made an edict, that no subject of his for ten yeeres

^a 50,000 Atheists at this day in Paris, Marcennus thinkes.

^b Wisd. 2. 2.

^c Vers. 6, 7, 8.

^d Catullus.

^e Prov. 7. 18.

^f Hor. l. 2. od. 18.

^g Lib. 1.

^h Luke 17.

ⁱ Orat. cont. Hispan. Ne proximo decennio Deum adorarent, &c.

Deos topicos, their own gods; as Julian the apostate, *Cecilius in Minutius and Porphyrius the philosopher object: and as Machiavel contends, much more noble, generous, victorious, had a more flourishing common-wealth, better cities, better souldiers, better schollers, better wits. Their gods overcame our gods; did as many miracles, &c. Saint Cyril, Arnobius, Irenaeus, with many other ancients; of late Lessius, Morneus, Grotius *de verit. Christianæ*; Savanarola *de verit. fidei Christianæ*, well defend; but Irenaeus, *Campanella, Marinus Marcennus, Bozius, and Gentilletus answer these atheistical arguments at large. But this again troubles many as of wicked men generally thrive, professed atheists thrive,

*Nihil esse Deos, inane cælum,
testatur Sælus: probatque, quod se
beatum, dum negat hæc, videt beatum.*

There are no gods, heavens are toys,
Sælus in publique justifies;
Because that whilst he thus denies
Their deities, he better thrives.

is a prime argument: and most part your most sincere, upright, honest, good men are depressed; *The race is not to the swift, nor the power to the strong*: (Eccles. 9. 11.) *nor yet bread to the wise, favour nor to men of understanding; but time and chance comes to all.* There was a great plague in Athens (as Thucydides lib. 2 relates) in which at last, a man with great licentiousness, did what he list, not caring at all for Gods or laws. *Neither the feare of God nor the lawes of men* (saith he) *any man; because the plague swept all away alike, good and bad; they concluded it was alike to worship or not worship the Gods, since they died all alike.* Some cavil and make doubts of Scripture it self; it cannot stand with Gods mercy, that so many should be damned; so many bad, and good; such have and hold about religions; all stiffe on their side, factious, thrive alike, and yet bitterly persecuting and damning each other. They cannot stand with Gods goodness, protection and providence (as *Saint Irenaeus, in the dialect of such discontented persons) *to see and suffer any man to be lame, another mad, a third poor and miserable all the dayes of his life, a fourth grievously tormented with sickness and aches, to his last*

Are these signes and workes of Gods providence, to let one man be another dumb? A poor honest fellow lives in disgrace, wo and want, and he is; when as a wicked caitiffe abounds in superfluitie of wealth, whores, parasites, and what he will himself. Audis, Jupiter, hæc? multa connectentes, longum reprehensionis sermonem erga Dei provium contexunt. Thus they mutter and objecte, (see the reste of their arguments in Marcennus in *Genesin*, and in Campanella, amply confuted) with such vaine cavils, well known, not worthy the recapitulation or answer: whatsoever they pretend, they are *interim* of little or no religion.

In-germanes to these men, are many of our great philosophers and sages; who though they be more temperate in this life, give many good precepts, honest, upright, and sober in their conversation, yet in death they are the same, (accompting no man a good scholler that is not an Epicurean) *nimis altum sapiunt*, too much learning makes them mad. Whiles they attribute all to naturall causes, *contingence of all things, as Melancthon *em, pertinax hominum genus*, a peevish generation of men, that misled philosophy, and the devils suggestion, their own innate blindness, denye as much as the reste; hold all religion a fiction, opposite to reason and

et Romani sine Deo vestro regnant et fruuntur orbe toto, et vos et Deos vestros captivos tenent? thus Octaviano.

* Comment. in *Genesin* copiosus in hoc subjecto. * Ecce pars vestrum et melior alget, fame laborat, et Deus patitur, dissimulat, non vult, non potest opitulari suis, et vel vel iniquus est. Cecilius in Minut. Dum rapiunt mala fata bonos, ignoscite fasso; Sollicitor se putare Deos. Ovid. Vidi ego Diis fretos, multos decipi. Plautus *Casina* act. 2. scen. 5. l. 4. Epigr. 21.

* Ser. 30. in 5 cap. ad Ephes. Hic fractis est pedibus; alter furit; alius ad senectam progressus, omnem vitam paupertate peragit; ille morbis gravissimis: sunt hæc propera? hic surdus, ille mutus, &c.

* Omnia contingenter fieri volunt. Melancthon in præ-

rium.

philosophy, though for feare of magistrates, saith ^b Vaninus, they durst not publicly profess it. Ask one of them of what religion he is, he scoffingly replies, a philosopher, a Galenist, an ^c Averroist, and with Rabelais a physician, a Peripatetick, an Epicure. In spiritual things, God must demonstrate all to sense, leave a pawne with them, or else seek some other creditor. They will acknowledge nature and fortune, yet not God: though in effect they grant both: for as Scaliger defines, Nature signifies Gods ordinary power; or as Calvin writes, Nature is Gods order, and so things extraordinary may be called unnaturall, Fortune his unrevealed will; and so we call things changeable that are beside reason and expectation. To this purpose ^d Minutius in Octavio, and ^e Seneca well discourseth with them, *lib. 4. de beneficiis cap. 5, 6, 7.* They doe not understand what they say; what is nature but God? call him what thou wilt, Nature, Jupiter, he hath as many names as offices: it comes all to one pass; God is the fountain of all, the first giver and preserver, from whom all things depend, *† a quo, et per quem omnia.* Nam quodcumque vides Deus est, quocumque moveris; God is all in all, God is everywhere, in every place. And yet this Seneca that could confute and blame them, is all out as much to be blamed and confuted himselfe, as mad himselfe; for he holds *fatum Stoicum*, that inevitable necessity in the other extrem, as those Chaldean astrologers of old did, against whom the prophet Jeremy so often thunders; and those heathen mathematicians, Nigidius Figulus, magicians, and Priscilianists, whom St. Austin so eagerly confutes; those Arabian questionaries, *Novem Judices*, Albumazer, Dorotheus, &c. and our countryman Estuidus^g; that take upon them to define out of those great conjunctions of stars, (with Ptolomæus) the periods of kingdomes, or religions, of all future accidents, wars, plagues, schismes, heresies, and what not? all from stars, and such things, saith Maginus, *quæ sibi et intelligentiis suis reservavit Deus*, which God hath reserved to himself and his angels, they will take upon them to foretell; as if stars were immediate, inevitable causes of all future accidents. Cæsar Vaninus, in his book *de admirandis naturæ arcanis, dial. 52. de oraculis*, is more free, copious, and open in the explication of this astrologicall tenent of Ptolomy, then any of our modern writers, Cardan excepted; a true disciple of his master Pomponatius: according to the doctrine of Peripateticks, he refers all apparitions, prodigies, miracles, oracles, accidents, alterations of religions, kingdomes, &c. (for which he is soundly lashed by Marinus Marcennus, as well he deserves) to natural causes; (for spirits he will not acknowledge); to that light, motion, influences of heavens and stars, and to the intelligences that move the orbes. *Intelligentia quæ movet orbem, mediante cælo, &c.* Intelligences do all; and after a long discourse of miracles done of old, *si hæc demones possint, cur non et intelligentiæ cælorum motrices?* And as these great conjunctions, aspectes of planets begin or end, vary, are vertical and predominant, so have religions, rites, ceremonies, and kingdomes their beginning, progress, periods; *in urbibus, regibus, religionibus, ac in particularibus hominibus hæc vera ac manifesta sunt, ut Aristoteles innuere videtur, et quotidiana docet experientia, ut historias perlegens videbit. Quid olim in Gentili lege Jove sanctius et illustrius? Quid nunc vile magis et execrandum? Ita cælestia corpora pro mortalium beneficio religiones ædificant, et cum cessat influxus, cessat lex, &c.* And because, according to their tenents, the world is eternal, intelligences eternal, influences of stars eternal, kingdomes, religions, alterations shall be likewise eternal, and run round after many ages. *Atque iterum ad Trojam magnus mittetur Achilles;*

^b Dial. 1. lib. 4. de admir. nat. arcanis.

unum multis designant nominibus, &c.

quid enim est aliud natura quam Deus? &c. tot habet appellationes quot munera.

^c Dial. 1. lib. 4. de admir. nat. arcanis.

^d Dial. 1. lib. 4. de admir. nat. arcanis.

^e Dial. 1. lib. 4. de admir. nat. arcanis.

^f Dial. 1. lib. 4. de admir. nat. arcanis.

^g Dial. 1. lib. 4. de admir. nat. arcanis.

^c Anima mea sit cum animis philosophorum.

^d Dial. 1. lib. 4. de admir. nat. arcanis.

^e Dial. 1. lib. 4. de admir. nat. arcanis.

^f Dial. 1. lib. 4. de admir. nat. arcanis.

^g Dial. 1. lib. 4. de admir. nat. arcanis.

religiones, et ceremoniæ, res humanæ in idem recident, nihil enim olim fuit, et post sæculorum revolutiones alias est, erit, &c. saith Vaninus, *non individuo quod Plato significavit.* These^h author) these are the decrees of Peripateticks, which though I *sequium Christianæ fidei, detestor*, as I am a Christian, I detest Thus Peripateticks and astrologians held in former times; and to fold in Rome, saith Dionysius Halicarnassæus, *lib. 7.* when those prodigies appeared in the ayr, after the banishment of Coriolanus, *vere diversely affected; some said, they were Gods just judgements upon that good man; some referred all to naturall causes; some thought they came by chance; some by necessity decreed and could not be altered.* The two last opinions of chance and necessity, it seems, of greater note then the rest.

^j *Sunt qui in Fortunæ jam casibus omnia ponunt;
Et mundum credunt nullo rectore moveri;
Naturâ volente vices, &c.*

of chance, as^k Sallust likewise informeth us, those old Romans received. *They supposed fortune alone gave kingdoms and wealth, honours, offices, and that for two causes; first, because of their uncertainty, though never so good, scarce any of them long: but after, they began upon better advice, to think that every man made his own fortune.* The last of necessity is tenent, that God was *alligatus causis secundis*, so tyed to causes, to that inexorable necessity, that he could alter nothing of what was once decreed, *sic erat in fatis*, it cannot be altered; *semel perparat Deus, nulla vis rumpit, nullæ preces, nec ipsum fulmen;* once said it, and it must for ever stand good; no prayers, no power, nor thunder it selfe can alter it. Zeno, Chrysippus, the Stoicks, as you may reade in Tully 2. *de divinatione*, 6. cap. 2. &c. maintained as much. In all ages, there have been that either deny God in all, or in part; some deride him; they made a better world, and rule it more orderly themselves; blaspheme, derogate at their pleasure from him. 'Twas so in^l Platos time; *here be no gods; others that they care not for men; a middle both. Si non sit Deus, unde bona? si sit Deus, unde mala?* argues in Tully, why made he not all good; or at least tenders are of such as are good? As the woman told Alexander, if he desired to hear causes, and redress them, why doth he reign? Epicurus hath many such arguments. Thus perverse men cavil ever be, some of all sorts, good, bad, indifferent, true, false, bodexters, neutralists, lukewarm, libertines, atheists, &c. They religious sectaries agree amongst themselves, be reconciled all, will participate with, or beleieve any. They thinke in the mean^m Celsus objects, and whom Origen confutes) *we Christians are not put to death with no more reason then the barbarous Getae, Zamolxis, the Cilicians Mopsus, the Thebans Amphiaraus, the Libyans Trophonius; one religion is as true as another; new religions, all for humane respects; great witted Aristotles works are as canonical to them as scriptures; subtle Senecas epistles as canonical*

^{52.} de oraculis.

ⁱ *Varie homines affecti; alii Dei judicium ad tam pili exillium; alii rebant; nec ab indignatione Dei, sed humanis causis, &c. 12. natural. quest. 33. 39.*

^k *Epist. ad C. Caesar. Romani olim putabant fortunam regna et imperia dare: credebant fortunam solam opes et honores largiri, idque duabus de causis; primum, quod indignis honoratus, potens; alterum, vix quisquam perpetuo bonis iis suis visus. Postea prudentiam suam quemque fingere.*

^l *10 de legib. Alii negant esse Deos; alii Deos non esse; alii utraque concedunt.*

^m *Lib. 8. ad mathem.*

ⁿ *Origines contra Celsum l. 3. Crucifixum Deum ignominiose Lucianus, (vili) peregrinat.*

Saint Pauls; Pindarus Odes as good as the prophet Davids Psalms; Epictetus Enchiridion equivalent to wise Solomons Proverbs. They doe openly and boldly speake this and more, some of them, in all places and companies. *¶ Claudius the emperour was angry with heaven, because it thundred, and challenged Jupiter into the field: with what madnesse! saith Seneca: he thought Jupiter could not hurt him, but he could hurt Jupiter.* Diagoras, Demonax, Epicurus, Pliny, Lucian, Lucretius, — *contemptorque Deum Mezentius*, professed atheists all in their times: though not simple atheists neither, as Cicogna proves, *lib. 1. cap. 1.* they scoffed onely at those Pagan gods, their plurality, base and fictitious offices. Gilbertus Cognatus labours much, and so doth Erasmus, to vindicate Lucian from scandall; and there be those that apologize for Epicurus; but all in vain: Lucian scoffes at all; Epicurus he denies all; and Lucretius his scholler defends him in it.

*¶ Humana ante oculos fæde cum vita jaceret,
In terris oppressa gravi cum religione,*

*Quæ caput a cæli regionibus ostendebat,
Horribili super aspectu mortalibus instans, &c.*

*When humane kinde was drencht in superstition,
With ghastly looks aloft, which frighted mortall men, &c.*

He alone as another Hercules, did vindicate the world from that monster. Unkle *¶ Pliny, lib. 2. cap. 7. nat. hist. et. lib. 7. cap. 5.* in expresse words, denies the immortality of the soule. *¶ Seneca doth little less, lib. 7. epist. 55. ad Lucilium; et lib. de consol. ad Martiam,* or rather more. Some Greek commentators would put as much upon Job, that he should denye resurrection, &c. whom Pineda copiously confutes in *cap. 7. Job. vers. 9.* Aristotle is hardly censured of some, both divines and philosophers. *S. Justine in Paræneticâ ad gentes, Greg. Nazianzen, in disput. adversus Eun. Theodoret. cap. 5. de curat. Græc. affec. Origen, lib. de principiis.* Pomponatius justifies him in his tract (so stiled at least) *De immortalitate anime,* Scaliger (who would forswear himself at any time, saith Patritius, in defence of his great master Aristotle) and Dandinus, *lib. 3. de animâ,* acknowledge as much. Averroës oppugnes all spirits and supream powers; of late Brunus (*infelix Brunus*, *¶ Kepler calls him*) Machiavel, Caesar Vaninus lately burned at Tolouse in France, and Pet. Aretine, hath publickly maintained such atheistical paradoxes, "with that Italian Bocace, with his fable of three rings, &c. *ex quo infert haud posse internosci quæ sit verior religio, Judaica, Mahometana, an Christiana, quoniam eadem signa, &c.*" *¶ Marinus Marcennus suspectes Cardan for his subtleties; Campanella, and Charrons book of Wisdome, with some other tracts to savour of "atheisme: but amongst the rest, that pestilent book de tribus mundi impostoribus, quem sine horrore (inquit) non legas; et mundi Cymbalum dialogis quatuor contentum, Anno 1538, auctore Peresio, Parisiis excusum, &c.* And as there have been in all ages such blasphemous spirits, so there have not been wanting their patrons, protectors, disciples and adherents. Never so many atheists in Italy and Germany, saith *¶ Colerus*, as in this age: the like complaint Marcennus makes in France, 50000 in that one citie of Paris. Frederick the emperour, as *¶ Matthew Paris* records, *licet non sit recitabile* (I use his owne words) is reported to have said, *Tres præstigiatores, Moses, Christus, et Mahomet, uti mundo dominarentur totum populum sibi contemporaneum seduxisse.* (Henry the Lansgrave of Hessen heard him speake it;) *Si principes imperii institutioni meæ adhererent, ego multo meliorem modum credendi et vivendi ordinarem.*

¶ De Irâ 16. 34. Iratus cælo quod obstreperet, ad pugnam vocans Jovem; quantâ dementiâ! potuit aut nocere non posse, et se nocere tamen Jovi posse. *¶ Lib. 1. 1.* *¶ Idem status post mortem, ut fuit antequam nasceretur: et Seneca; Idem erit post me quod ante me fuit.*

¶ Lucernæ radem condita quum exstinguitur ac fuit antequam accenderetur; ita et hominis. *¶ Dissert. cum vane sibi.*

¶ Campanella cap. 18. Atheism. triumphat. *¶ Comment. in Genes. cap. 7.* *¶ So that a man may meet an atheist as soon in his study as in the street.* *¶ Simonis religio incerto auctore.*

Cræconis, edit. 1588. Conclusio libri est, Ede itaque, bibe, hude, &c. Jam Deus argumentum est. *¶ Lib. de immortal. anime.* *¶ Pag. 646. an. 1286. ad finem Henrici tertii. Idem Pisterius pag. 726. in compilat. suâ.*

These professed atheists we may well add that impious and carnal crew of ill-minded men, impenitent sinners, that go to hell in a lethargy, or dream; who though they be professed Christians, yet they will *nullā ere culpā*, make a conscience of nothing they doe; they have cauterized their senses, and are indeed in a reprobate sense, *past all feeling, have given themselves over to wantonness, to work all manner of uncleanness even without cess*, Ephes. 4. 19. They doe know there is a God, a day of judgement will come, and yet for all that, as Hugo saith, *ita comedunt ac dormiunt, ut diem judicii evasisent; ita ludunt ac rident, ac in cœlis cum Deo putant*; they are as merry for all the sorrow, as if they had escaped all, and were in heaven already:

— * metus omnes, et inexorabile fatum
Subject pedibus, strepitumque Acherontis avari.

These idle idiots and ignorant persons, that neglect and contemne the meanes of salvation, may march on with these; but, above all others, those Heretick and Popish statesmen, politick Machiavelians and hypocrites, that make a show of religion, but in their hearts laugh at it. *Simulata sanctitas duplex* is; they are in a double fault, *that fashion themselves to this world*, Paul forbids, and like Mercury the planet, are good with good, bad with bad. When they are at Rome, they doe there as they see done; Puritans with Puritans, Papists with Papists; *omnium horarum homines*, Formalists, Ambrosian lukewarm Laodiceans. All their study is to please, and their god is commodity, their labour to satisfie their lusts, and their endeavours to their ends. Whatsoever they pretend, or in publike seem to doe, *With the words in their hearts they say there is no God. Heus tu—de Jove quid loquor*. Their words are as soft as oyl, but bitterness is in their hearts, like *° Alex- ander* sixth so cunning dissemblers, that what they think they never speake. If you are so close you can hardly discern it, or take any just exception to them; they are not factious, oppressours as most are, no bribers, no illegal contractors, no such ambitious lascivious persons as some others are drunkards, *sobrii solem vident orientem, sobrii vident occidentem*; they are sober and go sober to bed; plain dealing, upright honest men; they are true to no man, and are so reputed (in the worlds esteem at least) very holy in religion, very charitable, meek, humble, peace-makers, keep all duty devout, honest, well spoken of, beloved of all men; but he that knows how to judge, he that examines the heart, saith they are hypocrites; *cor vitium; sonant vitium percussa maligne*, they are not sound within. If you compare them with writers *† oftentimes, plus sanctimonie in libello, quam libelli auctor*, more holiness is in the book then in the author of it: so 'tis with many that come to church with great bibles, whom Cardan said he could use but laugh at; and will now and then *dare operam Augustino*, read frequent sermons, and yet professed usurers, meer gripes, *tota vita vitæ picurea est*; all their life is epicurisme and atheisme, come to church all day and lye with a curtisan at night. *Qui Curios simulant et Bacchanalia*. They have Esau's hands, and Jacobs voyce. Yea, and many of those hypocrites, sanctified men; *cappam*, saith Hierome, *et cilicium induunt, sed tronem tegunt*. They are wolves in sheeps clothing, *Introrsum turpes, pelle decorâ*, Faire without, and most foule within. *° Latet plerumque tristis amictu lascivia, et deformis horror vili veste tegitur*; oft-times mourning weed lyes lust it self, and horrible vices under a poor coat. You can examine all those kindes of hypocrites, or dive into their hearts? You may guess at the tree by the fruit, never so many as in these dayes; shew me a dealing true honest man: *Et pudor, et probitas, et timor omnis*. He that shall but look into their lives, and see such enormous vices,

^b Rom. 12. 2.

^c Erasmus.

^d Omnis Aristippum decuit color, et status, et res.

^e Hierom.

^f Psal. 14. 1.

soule without any hope or expectation of amendment : which commonly succeeds feare; for whilst evil is expected, we fear; but when it is certain, we despair. According to *Thomas 2. 2æ. distinct. 40. art. 4.* it is *recessus a re desideratâ, propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtain what they would, they become desperate, and many times either yeeld to the passion by death it selfe; or else attempt impossibilities, not to be performed by men. In some cases, this desperate humor is not much to be discommended, as in wars it is a cause, many times, of extraordinary valour; as *Joseph. lib. 1. de bello Jud. cap. 14. L. Danaus in Aphoris. polit. pag. 226.* and many politicians hold. It makes them improve their worth beyond it selfe, and of a forlorne impotent company become conquerors in a moment. *Una salus victis, nullam sperare salutem.* In such courses when they see no remedy, but that they must either kill or be killed, they take courage, and often times, *præter spem*, beyond all hope, vindicate themselves. Fifteen thousand Locrenses fought against a hundred thousand Crotonienses, and seeing now no way but one, they must all dye,¹ thought they would not depart unrevenged, and thereupon desperately giving an assault, conquered their enemies. *Nec alia causa victoriæ* (saith Justine mine authour) *quam quod desperaverant.* William the Conquerour, when he first landed in England, sent back his ships, that his souldiers might have no hope of retyring back. ^m Bodine excuseth his countrymens overthrow at that famous battel at Agencourt, in Henry the Fifth his time, (*cui simile*, saith Frossard, *tota historia producere non possit*, which no history can parallel almost, wherein one handfull of Englishmen overthrew a royal army of Frenchmen) with this refuge of despair, *pauci desperati*, a few desperate fellowes being compassed in by their enemies, past all hope of life, fought like so many divels; and gives a caution, that no souldiers hereafter set upon desperate persons, which ⁿ after Frontinus and Vegetius, Guiccardine likewise admonisheth *Hypomnes. part. 2. pag. 25.* not to stop an enemy that is going his way. Many such kindes there are of desperation, when men are past hope of obtaining any suit, or in despair of better fortune; *desperatio facit monachum*, as the saying is, and desperation causeth death it selfe. How many thousands, in such distress, have made away themselves, and many others! For he that cares not for his owne! is master of another man's life. A Tuscan soothsayer, as ^o Paterculus tels the story, perceiving himself and Fulvius Flaccus his deare friend, now both carryed to prison by Opimius, and in despair of pardon, seeing the yong man weep, *quin tu potius hoc, inquit, facis*, doe as I doe; and with that knockt out his braines against the door cheek, as he was entring into prison; *protinusque illiso capite in carceris januam effuso cerebro exspiravit*, and so desperately died. But these are equivocall, unproper. When I speake of despair, saith ^p Zanchie, *I speake not of every kinde, but of that alone which concerns God. It is opposite to hope, and a most pernicious sin, wherewith the divel seeks to entrap men.* Musculus makes foure kindes of desperation; of God, our selves, our neighbour, or any thing to be done; but this division of his may be reduced easily to the former; all kindes are opposite to hope, that sweet moderator of passions, as Simonides calls it; I do not mean that vain hope which phantastical fellows fain to themselves, which according to Aristotle is *insomnium vigilantium*, a waking dream; but this divine hope which proceeds from confidence, and is an anchor to a floating soule; *spes alit agricolas*, even in our temporal affairs hope revives us, but in spiritual it farther animateth; and were it not for

¹Omissâ spe victoriæ in destinatam mortem conspirant, tantisque ardor singulos cepit, ut victores se putarent, si non inulti morerentur. Justin. l. 1. 20. ^m Method. hist. cap. 5. ⁿ Hosti abire volenti iter minime interscindas, &c. ^o Poster. volum. ^p Super præceptum primum de Relig. et partibus ejus. Non loquor de omni desperatione, sed tantum de eâ quâ desperare solent homines de Deo; opponitur spes, et est peccatum gravissimum, &c.

hope, *we of all others were the most miserable*, were it not for hope, the heart would breake; *for in the sight of men*, (Wisdom 3. 4.) yet is *their* yet doth it not so reare, as despair doth deject; that of despair, is of all perturbations most grievous, divide it into finall and temporall; 'finall is incorprobates; temporall is a rejection of hope and may befall the best of Gods children; and it *weakness of faith*, as in David, when he was oppressed *thou hast forsaken me*, but this for a time. This and feare; it is a grievous sin howsoever: although not amiss, when, saith Zanchius, we despair of wholly upon God: but that species is not here meant of desperation is the subject of our discourse, *hom* of the soule, as Austin terms it; a fearful passion, thinks he can get no ease but by death, and is full unto himself; so sensible of his burthen, and imp hopes by death alone to be freed of his calamity and chuseth with Job. 6. 8. 9. & 7. 15. *rather to to be in his bonds*. 'The part affected is the whole of it; there is a privation of joye, hope, trust, confidence, and in their place succeed feare, sorrow, &c. be shewed. The heart is grieved, the conscience with black fumes arising from those perpetual tern

SUBJECT. III.—*Causes of Despair. The divel distrust, weakness of faith, rigid ministers, malignant consciences, &c.*

THE principall agent and procurer of this misery whom God forsakes, the divel by his permission he persecutes them with that worme of conscience and others. The poets call it Nemesis; but it is *ment sero sed serio*, he strikes home at last, and *in the night*, 1. Thes. 5. 2. 'This temporary passion *Lord, rebuke me not in thine anger, neither chaste pleasure; for thine arrowes have light upon me sound in my flesh, because of thine anger. Agrief of my heart; and Psalme 22. My God, forsaken mee, and art so far from my health, and th I am like to water poured out, my bones are o like waxe, that is molten in the midst of my bou 16 vers. and Psal. 102. I am in misery at the youth I suffer thy terrours, doubting for my life gone over mee, and thy feare hath cut mee off. this kinde; and those God doth not assist, the divement, still seeking whom he may devoure. If Gregory, he tempts forthwith to some dissolute and desperate end. Aut suadendo blanditur, aut min faire meanes, sometimes again by foule, as he perce His ordinary engin by which he produceth this enormour it self, which is *balneum diaboli*, the divels by evil spirits get in 'as it were, and take possession*

^a Lib. 5. tit. 21. de regis institut. Omnium perturbationum deterrima
tinaciter persistunt. Zanchius. ^b Vitium ab infidelitate proficiscens
2. 16. ^c Psal. 38. ^d Transient se mali genii, Lem. lib. 1. cap.

shooting-horn, a bait to allure them, in so much that many writers make melancholy an ordinary cause, and a symptome of despair, for that such men are most apt (by reason of their ill-disposed temper) to distrust, feare, grieve; mistake, and amplifie whatsoever they preposterously conceive, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali, complexionē melancholicā* (saith Navarrus cap 27. num. 282. Tom. 2. cas. conscient.) The body works upon the minde, by obfuscating the spirits and corrupted instruments, which ^a Perkins illustrates by simile of an artificer, that hath a bad toole, his skill is good, ability correspondent; by reason of ill tooles his work must needs be lame and imperfect. But melancholy and despair though often, doe not alwaies concur; there is much difference; melancholy fears without a cause, this upon great occasion; melancholy is caused by feare and grieve, but this torment procures them all extremity of bitterness; much melancholy is without affliction of conscience, as [†] Bright and Perkins illustrate by foure reasons; and yet melancholy alone again may be sometimes a sufficient cause of this terrour of conscience. [‡] Felix Plater so found it in his observations, *e melancholicis alii damnatos se putant, Deo curæ non sunt, nec prædestinati, &c.* They think they are not predestinate, God hath forsaken them; and yet otherwise very zealous and religious; and 'tis common to be seen, *melancholy for feare of Gods judgement and hell fire, drives men to desperation; feare and sorrow, if they be immoderate, end often with it*; Intolerable pain and anguish, long sickness, captivity, misery, loss of goods, loss of friends, and those lesser griefs do sometimes effect it, or such dismal accidents. *Si non statim relevantur*, saith [§] Marcennus, *dubitant an sit Deus*, if they be not eased forthwith, they doubt whether there be any God; they rave, curse, and are desperately mad, because good men are oppressed, wicked men flourish; they have not as they think to their desert, and through impatience of calamities are so misaffected. Democritus put out his eys, *ne malorum civium prosperos videret successus*, because he could not abide to see wicked men prosper, and was therefore ready to make away himself, as ^{||} Agellius writes of him. Felix Plater hath a memorable example in this kinde, of a painters wife in Basil, that was melancholy for her sons death, and for melancholy became desperate, she thought God would not pardon her sins, *and for foure months, still raved, that she was in hell-fire, already damned.* When the humour is stirred up, every small object aggravates and incenseth it, as the parties are addicted. ^d The same authour hath an example of a merchant man, that for the loss of a little wheat, which he had over long kept, was troubled in conscience, for that he had not sold it sooner, or given it to the poor; yet a good scholler and a great divine: no perswasion would serve to the contrary, but that for this fact he was damned; in other matters very judicious and discreet. Solitariness, much fasting, divine meditations, and contemplations of Gods judgements, most part accompany this melancholy, and are main causes, as ^e Navarrus holds; to converse with such kindes of persons so troubled, is sufficient occasion of trouble to some men. *Nonnulli ob longas inedia, studia et meditationes cælestes, et rebus sacris et religione semper agitant, &c.* Many (saith P. Forestus) through long fasting, serious meditations of heavenly things, fall into such fits, and as Lemnius adds, *lib. 4. cap. 21.* ^f *If they be solitary given, superstitious, precise, or very devout: seldome shall you finde a mer-*

^a Cases of conscience, l. 1. 16.

[†] Tract. Melan. cap. 33 et 34.

[‡] C. 3. de mentis alien. Deo.

minus se curæ esse, nec ad salutem prædestinatos esse. Ad desperationem saepe ducit hæc melancholia, et est frequentissima ob supplicii metum æternumque judicium; mæror et metus in desperationem plerumque desinunt.

[§] Comment. in l. cap. gen. artic. 3. Quia impii florent, boni opprimuntur, &c. alius ex consideratione hujus seriâ desperabundus.

^{||} Lib. 20. c. 27.

^e Damnatum se putavit,

et per quatuor menses gehennæ penam sentire.

^d 1566. Ob triticum diutius servatum conscientie

stimulis agitur, &c.

^f Tom. 2. c. 27. num. 282. Conversatio cum scrupulosis, vigiliis, jejuniis,

solitarius et superstitiosus plerumque exagitat conscientiam, non mercatores, lenones, caupones, feneratoros, &c. largiorem hi nacti sunt conscientiam. Juvenes plerumque conscientiam negligunt, senes autem, &c.

&c. with many such which the casuists discuss, and schoolmen broach; *ivers* mistake, misconstrue, misapply to themselves, to their own und so fall into this gulfe. *They doubt of their election, how they ow it, by what signes. And so far forth, saith Luther, with such ts, torture and crucifie themselves, that they are almost mad; and get by it is this, they lay open a gap to the diuel by desperation to em to hell.* But the greatest harme of all proceeds from those thunders; a most frequent cause they are of this malady; ^k *and do more the church* (saith Erasmus) *then they that flatter; great danger on s, the one lulls them asleep in carnal security, the other drives them r.* Whereas ^l St. Bernard well adviseth, *We should not meddle with without the other, nor speake of judgement without mercy; the one ings desperation, the other security.* But these men are wholly for at: of a rigid disposition themselves, there is no mercy with them; no on, no balm for their diseased soules; they can speake of nothing but ion, hell fire, and damnation, as they did Luke 11. 46. lade men with grievous to be borne, which they themselves touch not with a finger. miliar with our Papists to terrifie mens soules with purgatory, tales, apparitions, to daunt even the most generous spirits, to ^m require cha- Brentius observes, *of others, bounty, meekness, love, patience, when themselves breath nought but lust, envy, covetousness.* They teach to fast, give almes, do penance, and crucifie their minde with superstitious observations, bread and water, hair-clothes, whips, and the like, when themselves have all the dainties the world can afforde; lye on a down with a curtisan in their armes. *Heu quantum patimur pro Christo!* as said. What a cruel tyranny is this, so to insult over, and terrifie mens s! Our indiscreet pastors, many of them come not far behind; whilst in ordinary sermons they speake so much of election, predestination, repro- ab eterno, subtraction of grace, præterition, voluntary permission, &c. hat signes and tokens they shall discern and try themselves; whether e Gods true children elect, *an sint reprob, prædestinati, &c.* with such ilous points, they still aggravate sin, thunder out Gods judgements with- spect; intempestively raile at and pronounce them damned in all audi- for giving so much to sports and honest recreations; making every fault and thing indifferent an irremissible offence, they so rent, tear and mens consciences, that they are almost mad, and at their wits ends. *ese bitter potions* (saith ^o Erasmus) *are still in their mouths nothing but and horroure, and a mad noyse: they make all their auditors desperate: are wounded by this meanes, and they commonly that are most de- and precise, have been formerly presumptuous, and certain of their sal-; they that have tender consciences, that follow sermons, frequent lec- that have indeed least cause, they are most apt to mistake, and fall into miseries.* I have heard some complain of Parsons Resolution, and other of like nature (good otherwise;) they are too tragicall, too much deject- en, aggravating offences; great care and choyce, much discretion is ed in this kinde.

last and greatest cause of this malady, is our owne conscience, sense sins, and Gods anger justly deserved: a guilty conscience for some offence formerly committed. ^p *O miser Oreste, quid morbi te perdit? Conscientia, sum enim mihi conscius de malis perpetratis.* A good

siast. l. 1. Haud scio an majus discrimen ab his qui blandiuntur, an ab his qui terriant: ingens periculum: illi ad securitatem ducunt, alii afflictionum magnitudine mentem absorbent, et in onem trahunt.

^l Bern. sup. 16. cant. 1. Alterum sine altero proferre non expedit; recor- ius iudicii in desperationem præcipitat, et misericordiæ fallax ostentatio pessimam general securi-

^m In Luc. hom. 103. Exigunt ab aliis caritatem, beneficentiam, cum ipsi nil spectent præter a, invidiam, avaritiam.

^o Leo decimus.

^p De futuro iudicio, de damnatione horren-

unt, et amaras illas potiones in ore semper habent, ut multos inde in desperationem cogant tes.

dreams, visions, and so miserably tormented all his life. It is strange to read what Comineus hath written of Lewes the 11. that French king; of Charles the 8; of Alphonsus king of Naples, in the fury of his passion, how he came into Sicily, and what pranks he plaid. Guicciardine, a man most apt to believe lyes, relates, how that Ferdinand his fathers ghost (who before had died for grief,) came and told him, that he could not resist the French king, he thought every man cried France, France; the reason of it saith Comineus) was because he was a vile tyrant, a murderer, an oppressour of his subjects; he bought up all commodities, and sold them at his owne price; sold abbies to Jewes and falkoners; both Ferdinand his father, and he himselfe, never made conscience of any committed sin; and to conclude, saith he, it was impossible to do worse then they did. Why was Pausanias the Spartan tyrant, Nero, Otho, Galba, so persecuted with spirits in every house they came, but for their murders which they had committed? ^d Why doth the devil haunt many mens houses after their deaths, appear to them living, and take possession of their habitations, as it were, of their pallaces, but because of their severall villanies? why had Richard the 3 such fearful dreames, saith Polydore, but for his frequent murders? Why was Herod so tortured in his minde? because he had made away Mariamne his wife. Why was Theodoricus the king of the Gothes so suspitious, and so affrighted with a fish head alone, but that he had murdered Symmachus, and Boethius his son-in-law, those worthy Romans? Cælius lib. 27. cap. 22. See more in Plutarch, in his tract *De his qui sero a Numine puniuntur*, and in his book *De tranquillitate animi*, &c. and, sometimes GOD himselfe hath a hand in it, to shew his power, humiliate, exercise, and to trye their faith, (divine temptation, Perkins calls it, *Cas. cons. lib. 1. cap. 8. sect. 1.*) to punish them for their sins. God the avenger, as David terms him, *ultor a tergo Deus*, his wrath is apprehended of a guilty soule, as by Saul and Judas, which the poets expressed by Adrastia, or Nemesis:

Assequitur Nemesisque virum vestigia servat,
Ne male quid facias. ———

And she is, as Ammianus, lib. 14. describes her, *the queen of causes, and moderator of things*, now she puls downe the proud; now she reares and encourageth those that are good; he gives instance in his Eusebius; Nicephorus, lib. 10. cap. 35. *eccles. hist.* in Maximinus and Julian. Fearfull examples of Gods just judgement, wrath and vengeance, are to be found in all histories; of some that have been eaten to death with rats and mice, as Popelius the second king of Poland, ann. 830. his wife and children; the like story is of Hatto Archbishop of Mentz, ann. 996, so devoured by these vermine, which howsoever Serrarius the Jesuite, *Mogunt. rerum lib. 4. cap. 5.* impugne by 22 arguments; Tritemius, ^b Munster, Magdeburgenses, and many others relate for a truth. Such another example I finde in Geraldus Cambrensis *Itin. Cam. lib. 2. cap. 2.* and where not?

And yet for all these terrours of conscience, affrighting punishments which are so frequent, or whatsoever else may cause or aggravate this fearfull malady in other religions, I see no reason at all why a papist, at any time should despair, or be troubled for his sins; for let him be never so dissolute a catiffe, so notorious a villain, so monstrous a sinner, out of that treasure of indulgences and merits of which the Pope is dispensator, he may have free pardon and plenary remission of all his sins. There be so many general pardons for ages to come, 40000 yeers to come, so many jubilies, so frequent gaol-deliveries out of purgatory for all soules, now living, or after dissolution of the body, so many particular masses daily said in severall churches, so many altars consecrated to this purpose, that if a man have either mony or

^a De bello Neapol.

^d Thyreus de locis infestis part. 1. cap. 2. Neros mother was still in his eyes.

^a Paul. 44. 16.

^f Regina causarum et arbitra rerum. nunc erectas cervices opprimit, &c.

^e Alex.

Gaguinus catal. reg. Pol.

^b Cosmog. Munster. et Magde.

friends, or will take any paines to come to such an altar, hear a mass, say many pater-nosters, undergo such and such penance, he cannot doe amiss; is impossible his minde should be troubled, or he have any scruple to mole him. Besides that *Taxa Camera Apostolica*, which was first published to gmony in the dayes of Leo decimus that sharking pope, and since divulged to the same ends, sets down such easie rates and dispensations for all offences, for perjury, murder, incest, adultery, &c. for so many grosses or dollers (able to induce any man to sin, and provoke him to offend, me thinks, that otherwise would not) such comfortable remission, so gentle and parable a pardon, so ready a hand, with so smal cost and suit obtained, that I cannot see how he that hath any friends amongst them (as I say) or mony in his purse, or will at least to ease himselfe, can any way miscarry or be misaffected, how he should be desperate, in danger of damnation or troubled in minde. Their ghostly fathers can so readily apply remedies, so cunningly string and unstring, winde and unwind their devotions, play upon their consciences with plausible speeche and terrible threats, for their best advantage settle and remove, erect with such facility and deject, let in and out, that I cannot perceive how any man amongst them should much or often labour of this disease, or finally miscarry. The causes above named must more frequently therefore take hold on others.

SUBJECT. IV.—*Symptomes of Despair. Feare, sorrow, suspicion, anxiety, horror of conscience, fearfull dreames and visions.*

As shoemakers doe when they bring home shooes, still cry, leather is deare and dearer; may I justly say of those melancholy symptomes: these of despair are most violent, tragicall and grievous, far beyond the rest; not to be expressed but negatively, as it is privation of all happiness, not to be endured; *for a wounded spirit who can bear it?* Pro. 18. 14. What therefore Timanthes did, in his picture of Iphigenia, now ready to be sacrificed, when he had painted Chalcas mourning, Ulysses sad, but most sorrowful Menelaus, and shewed all his art in expressing variety of affections, he covered the maids father, Agamemnons head with a vaile, and left it to every spectator to conceive what he would himselfe; for that true passion and sorrow in *summo gradu*, such as his was, could not by any art be deciphered. What he did in his picture, I will do in describing the symptomes of despair. Imagine what thou canst, feare, sorrow, furies, griefe, pain, terrour, anger, dismal, ghastly, tedious, irksome, &c. it is not sufficient, it comes far short, no tongue can tell, no heart conceive it. 'Tis an epitome of hell, an extract a quintessence, a compound, a mixture of all ferall maladies, tyrannical tortures, plagues and perplexities. There is no sickness almost but physick provideth a remedy for it; to every sore, chirurgery will provide a salee friendship helps poverty; hope of liberty easeth imprisonment; suit and favour revoke banishment; authority and time weare away reproach; but what physick, what chirurgery, what wealth, favour, authority can relieve bear out, asswage, or expel a troubled conscience? A quiet minde cureth all them, but all they cannot comforte a distressed soule: who can put to silence the voyce of desperation? All that is single in other melancholy, *horribilum, pestilens, atrox, ferum*, concur in this; it is more then melancholy in the highest degree; a burning feaver of the soule; so made, said Jacchimus by this misery; feare, sorrow and despair be puts for ordinary symptomes of melancholy. They are in great pain and horror of mind, distraction of soule, restless, full of continual feares, cares, torments, anxieties; they can neither eat, drinke, nor sleep for them, take no rest,

¹ Perpetua impletas, nec mensse tempore cessat,
Exagitat vesana quies, somnolique furentes.

Neither at bed, nor yet at board,
Will any rest despair afforde.

² Plinius cap. 10. l. 35. Consumptis affectibus, Agamemnonis caput velavit, ut omnes, quæ passim maximum errorem in virginis patre cogitarent.

³ Cap. 15. in 9 Rhasis.

⁴ Juv. Sat. 15.

are takes away their content, and dries the bloud, wasteth the marrow, alters their countenance, even in their *greatest delights, singing, dancing, merriment*, they are still (saith ¹ Lemnius) tortured in their soules. It consumes them to nought: *I am like a pelican in the wilderness* (saith David of himselfe, temporally afflicted) *an owle because of thine indignation*, Psal. 102, vs. 9, 10, and Psal. 55. 4. *My heart trembleth within mee, and the terrors of death have come upon mee; feare and trembling are come upon mee, &c. at this doore*, Psal. 107. 18. *Their soule abhors all manner of meats*. Their sleep is (if it be any) unquiet, subject to fearful dreames and terrours. Peter in bonds, slept secure, for he knew God protected him; and Tully makes it argument of Roscius Amerinus innocency, that he had not killed his father, because he so securely slept. Those martyres in the primitive church were not cheerfulfull and merry in the midst of their persecutions; but it is far otherwise with these men, tossed in a sea, and that continually, without rest or intermission, they can think of naught that is pleasant; ^o *their conscience will not let them be quiet*, in perpetual feare, anxiety; if they be not yet apprehended, they are in doubt still that they shall be ready to betray themselves, as Cain did, *thinks every man will kill him: And roare for griefe of heart*, Psal. 38. as David did, as Job did, 3. 20, 21, 22, &c. *Wherefore is light given to me that is in misery, and life to them that have heavie hearts? Which long for death, and if it come not, search it more then treasures, and rejoyce when they can find the grave*. They are generally weary of their lives, a trembling sort they have, a sorrowful minde, and little or no rest. *Terror ubique terror, timor undique et undique terror*. Feares, terrours, and affrights in all places, all times and seasons. *Cibum et potum pertinaciter aversantur multi, nodum scirpo queritantes, et culpam imaginantes ubi nulla est*, as Wierus writes *de animis*, lib. 3. c. 7. they refuse, many of them, meat and drinke, cannot rest, gravating still, and supposing grievous offences where there are none. Gods lively wrath is kindled in their soules: and notwithstanding their continual prayers and supplications to Christ Jesus, they have no release or ease at all, but a most intolerable torment, and insufferable anguish of conscience, and it makes them, through impatience, to murmur against God, many times, to rave, to blaspheme, turne atheists, and seek to offer violence to themselves. Mat. 28. 67. *In the morning they wish for evening, and for morning in the evening, for the sight of their eyes which they see, and feare of hearts*. Marinius Marcennus in his Comment on Genesis, makes mention of a desperate friend of his, whom amongst others he came to visit, and exhort to patience, but broke out into most blasphemous atheisticall speeches, too fearfull to repeat. When they wished him to trust in God; *Quis est ille Deus (inquit) ut veniam illi? quid proderit, si oraverim? si praesens est, cur non succurrit? et non me carcere, inedia, squalore confectum liberat? quid ego feci? &c. sit a me hujusmodi Deus*. Another of his acquaintance brake out into like atheisticall blasphemies; upon his wives death raved, cursed, said and did he cared not what. And so for the most part it is with them all. Many of them in their extremity, thinke they hear and see visions, out-crys, confer with devils, that they are tormented, possessed, and in hell fire, already damned, quite forsaken of God, they have no sense or feeling of mercy, or grace, hope of salvation: their sentence of condemnation is already past, and not to be retracted, the devil will certainly have them. Never was any living creature in

Mentem eripit timor hic; vultum, totumque corporis habitum immutat, etiam in deliciis, in tripudiis, symposiis, in amplexu conjugis carnis cinam exercet. lib. 4. cap. 21. ^o Non sinit conscientia tales homines recta verba proferre, aut rectis quonquam oculis aspicere; ab omni hominum cœtu eosdem exterminat, et dormientes perterrefacit. Philost. lib. 7. de vitâ Apollonii. ^o Eusebius, Nicephorus eccles. hist. 4. c. 17. ^o Seneca lib. 18. epist. 106. Conscientia aliud agere non patitur, perturbatam vitam agunt, equam vacant, &c. ^o Artic. 3. ca. 1. fol. 230. Quod horrendum dictu, desperabundus quidam mente cum ad patientiam hortaretur, &c.

dying desperate, may be saved aye or no? If they dye so obstinately and suddenly, that they cannot so much as wish for mercy, the worst is to be suspected, because they dye impenitent. ^aIf their death had been a little more lingering, wherein they might have some leasure in their hearts to cry for mercy, charity may judge the best; divers have been recovered out of the very act of hanging and drowning themselves, and so brought *ad sanam mentem*, they have been very penitent, much abhorred their former fact, confessed that they have repented in an instant, and cryed for mercy in their hearts. If a man put desperate hands upon himself, by occasion of madness or melancholy, if he have given testimony before of his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as ^aTurkes doe, that thinke all fools and mad men go directly to heaven.

SUBJECT. VI.—*Cure of Despair by physicke, good counsell, comforts, &c.*

EXPERIENCE teacheth us, that though many dye obstinate, and wilful in this malady, yet multitudes again are able to resist and overcome, seek for helpe and finde comfort; are taken *e faucibus Erebi*, from the chops of hell, and out of the divels pawes, though they have by ^aobligation given themselves to him. Some out of their owne strength, and Gods assistance; *though he kill me* (saith Job) *yet will I trust in him*; some out of good counsell, advice, and physicke. ^bBellovacus cured a monke by altering his habit and course of life: Plater many by physicke alone. But for the most part they must concur: and they take a wrong course that thinke to overcome this ferall passion by sole physicke: and they are as much out, that thinke to work this effect by good advice alone; though both be forcible in themselves, yet *vis unita fortior*, they must go hand in hand to this disease — *alterius sic altera poscit opem*. For physicke, the like course is to be taken with this as in other melancholy: diet, ayr, exercise, all those passions and perturbations of the minde, &c. are to be rectified by the same meanes. They must not be left solitary, or to themselves, never idle, never out of company. Counsell, good comfort is to be applied, as they shall see the parties inclined; or to the causes, whether it be loss, feare, griefe, discontent, or some such ferall accident, a guilty conscience, or otherwise by frequent meditation, too grievous an apprehension, and consideration of his former life: by hearing, reading of scriptures, good divines, good advice and conference, applying Gods word to their distressed soules, it must be corrected and counter-poyssed. Many excellent exhortations, parænetical discourses are extant to this purpose, for such as are any way troubled in minde: Perkins, Greenham, Hayward, Bright, Abernethy, Bolton, Culmannus, Hemmingius, Cælius Secundus, Nicholas Laurentius, are copious in this subject; Azorius, Navarrus, Sayrus, &c. and such as have written cases of conscience amongst our pontifical writers. But because these mens workes are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some ^cfriends, recollect out of their voluminous treatises, some few such comfortable speeches, exhortations, arguments, advice, tending to this subject, and out of Gods word, knowing, as Culmannus saith upon the like occasion, ^d*how unavailable and vaine mens counsells are to comfort an afflicted conscience, except Gods word concur and be annexed, from which comes life, ease, repentance, &c.* Presupposing first that which Beza, Greenham, Perkins, Bolton, give in charge, the parties to whom counsell is given be sufficiently prepared, humbled for their sins, fit for comfort, confessed, tryed how they are more or less

^a Abernethy. ^b Busbequius. ^c John Major vitia patrum. Quidam negavit Christum, per chirographum post restitutum. ^d Trincavelius lib. 3. consil. 46. ^e My brother George Burton, Mr. James Whitehall, rector of Cheekly in Staffordshire, my quondam chamber fellow, and late fellow student in Christ Church, Oxon. ^f Scio quam vana sit et inefficax humanorum verborum penes afflictos consolatio, nisi verbum Dei audiat, a quo vita, refrigeratio, solatium, penitentia.

My punishment is greater then I can bear, 'tis not so; *Thou liest Cain* (Austin); *Gods mercy is greater then thy sins. His mercy is above all* *kes*, Psal. 145. 9. able to satisfie for all mens sins, *antilutron*, 1 Tim. His mercy is a *panacea*, a balsome for an afflicted soule, a soveraigne, an alexipharmacum for all sin, a charm for the divel; his mercy was to Solomon, to Manasses, to Peter, great to all offenders, and whosoever it, it may be so to thee. For why should God bid us pray (as Austin *Deliver us from all evil, nisi ipse misericors perseveraret*, if he did not to helpe us? He therefore that ^b doubts of the remission of his sins, Gods mercy, and doth him injury, saith Austin. Yea, but thou replyest, notorious sinner; mine offences are not so great as infinite. Hear Ful-^s, ¹ *Gods invincible goodness cannot be overcome by sin; his infinite cannot be terminated by any: the multitude of his mercy is equiva-* *his magnitude.* Hear ¹ Chrysostome, *Thy malice may be measured, Gods mercy cannot be defined: thy malice is circumscribed, his mercies* *e.* As a drop of water is to the sea, so are thy misdeeds to his mercy; here is no such proportion to be given: for the sea though great, yet may be measured, but Gods mercy cannot be circumscribed. Whatsoever thy e then, in quantity or quality, multitude or magnitude, feare them not, is not. I speak not this, saith ^k Chrysostome, *to make thee secure and* *gent, but to cheer thee up.* Yea, but thou urgest again, I have little com-
f this which is said, it concerns me not: *Inanis pœnitentia quam sequens* *coquinat*; 'tis to no purpose for me to repent and doe worse then ever before, to persevere in sin, and to return to my lusts as a dog to his t, or a swine to the mire: ¹ to what end is it to ask forgiveness of my sins, yet daily to sin again and again, to do evil out of an habit? I daily and ly offende in thought, worde, and deed; in a relapse by mine owne weakness wilfulness; my *bonus Genius*, my good protecting angel is gone, I am faine that I was, or would be, worse and worse, *my latter end is worse then* *beginning.* *Si quotidie peccas, quotidie*, saith Chrysostome, *pœnitentiam* *If thou daily offend, daily repent: ^m if twice, thrice, an hundred, an hun-* *thousand times; twice, thrice, an hundred thousand times repent.* As doe by an old house that is out of repaire, still mend some part or other; be by thy soule, still reform some vice, repaire it by repentance; call to him face and thou shalt have it; *for we are freely justified by his grace*, Rom. 4. If thine enemy repent, as our Saviour enjoyed Peter, forgive him 77 s; and why shouldst thou thinke God will not forgive thee? Why should normity of thy sins trouble thee? God can doe it, he will doe it. *My con-* *ce* (saith ⁿ Anselm) *dictates to me, that I deserve damnation, my repent-* *will not suffice for satisfaction: but thy mercy, O Lord, quite over-* *s all my transgressions.* The gods once (as the poets faine) with a gold would pull Jupiter out of heaven, but they all together could not stirr him, yet he could draw and turne them as he would himselfe; maugre all the and fury of these infernal fiends and crying sins, *his grace is sufficient* *er the debt and the payment; Christ and Adam; sin and the cure of it;* *disease and the medicine; confer the sicke man to the physician, and thou* *soon perceive that his power is infinitely beyond it.* God is better able, Bernard informeth us, *to helpe, then sin to do us hurt; Christ is better* *to save, then the divel to destroy.* ^p If he be a skilful physician, as Ful-

nam injuriam Deo facti, qui diffidit de ejus misericordiâ. ¹ Bonitas invicti non vincitur; infanti cordia non finitur.

² Rom. 3. de pœnitentiâ. Tua quidem malitia mensuram habet; Del autem ordia mensuram non habet. Tua malitia circumscripita est, &c. Pelagus, etsi magnum, mensuram Del autem, &c.

³ Non ut desidores vos faciam, sed ut alacriores reddam. ⁴ Pro peccatis re-

oscere, et mala de novo iterare. ⁵ Si bis, si ter, si centies, si centies millies, toties pœnitentiam

Conscientia mea meruit damnationem, pœnitentia non sufficit ad satisfactionem: sed tua miseri-

ruperat omnem offensionem. ⁶ Multo efficacior Christi mors in bonum, quam peccata nostra in

Christus potentior ad salvandum, quam dæmon ad perdendum. ⁷ Peritus medicus potest omnes

ales sanare; si misericors, vult.

cross, at the last hour, as Mary Magdalen and many other sinners have been, that were buryed in sin. God (saith ^a Fulgentius) *is delighted in the conversion of a sinner, he sets no time; prolixitas temporis Deo non præjudicat, aut gravitas peccati*, deferring of time or grievousness of sin doe not prejudicate his grace; things past and to come are all one to him as present, 'tis never too late to repent. ^a *This heaven of repentance is still open for all distressed soules*; and howsoever as yet no signes appear, thou maist repent in good time. Hear a comfortable speech of S^t. Austin; ^b *Whatsoever thou shalt doe, how great a sinner soever, thou art yet living; if God would not helpe thee, he would surely take thee away; but in sparing thy life, he gives thee leasure, and invites thee to repentance*. Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest no likelihood of it in thy selfe, patiently abide the Lords good leasure, despaire not, or thinke thou art a reprobate; he came to call sinners to repentance, Luke 5. 32. of which number thou art one; he came to call thee, and in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent, thy faith be cold and dead, and thou wholly averse from all divine functions, yet it may revive; as trees are dead in winter but flourish in the spring: these vertues may lye hid in thee for the present, yet hereafter shew themselves, and peradventure already bud, howsoever thou dost not perceive it. 'Tis Satans policy to plead against, suppress and aggravate, to conceal those sparkes of faith in thee. Thou dost not beleieve thou saist, yet thou wouldst beleieve if thou couldst, 'tis thy desire to beleieve; then pray, *Lord help my unbeliefe*; and hereafter thou shalt certainly beleieve: ^d *dabitur sienti*, it shall be given to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a blacke cloud of sin as yet obnubilates thy soule, terrifies thy conscience, but this cloud may conceive a rain-bow at the last, and be quite dissipated by repentance. Be of good cheer; a child is rationall in power, not in act; and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartily sorry; comfort thy selfe, no time is overpast, 'tis never too late. A desire to repent, is repentance it selfe, though not in nature, yet in Gods acceptance; a willing minde is sufficient, *Blessed are they that hunger and thirst after righteousness*, Mat. 5. 6. He that is destitute of Gods grace, and wisheth for it, shall have it. *The Lord* (saith David, Psal. 10. 17) *will hear the desire of the poor*, that is, of such as are in distress of body and minde. 'Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith, I yeeld; yet canst thou grieve thou dost not grieve? It troubles thee, I am sure, thine heart should be so impenitent and hard, thou wouldst have it otherwise; 'tis thy desire to grieve, to repent and beleieve. Thou lovest Gods children and saints in the mean time, hatest them not, persecutest them not, but rather wishest thy selfe a true professor, to be as they are, as thou thy selfe hast been heretofore: which is an evident token thou art in no such desperate case. 'Tis a good signe of thy conversion, thy sins are pardonable, thou art, or shalt surely be reconciled. *The Lord is neer them that are of a contrite heart*, Luke 4. 18. ^e A true desire of mercy in the want of mercy, is mercy it selfe; a desire of grace in the want of grace, is grace it selfe; a constant and earnest desire to beleieve, repent, and to be reconciled to God, if it be in a touched heart, is an acceptation of God, a reconciliation, faith and repentance it selfe. For it is not thy faith and repentance, as ^f Chrysostome truly teacheth, that is available, but Gods mercy that is annexed to it; he accepts the will for the deed: so that I conclude to

^a Delectatur Deus conversione peccatoris; omne tempus vite conversioni deputatur; pro presentibus habentur tam præterita quam futura.

^b Austin. Semper penitentia portus apertus est ne desperemus.

^c Quicquid feceris, quantumcunque peccaveris, adhuc in vita es, unde te omnino si sanare te nolle Deus, auferret; parcendo clamat ut redeas, &c.

^d Matth. 6. 23.

^e Rev. 22. 17.

^f Abernethy, Perkins.

^g Non est penitentia, sed Dei misericordia annexa.

church and pray, reade, &c. such fowl and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposite to God, *tentationes fœdæ et impia*; yet in this case, he or they that shall be tempted and so affected, must know, that no man living is free from such thoughts in part, or at some times; the most divine spirits have been so tempted in some sort; evil custome, omission of holy exercises, ill company, idleness, solitariness, melancholy, or depraved nature, and the divel is still ready to corrupt, trouble, and divert our soules; to suggest such blasphemous thoughts into our phantasies, ungodly, profane, monstrous and wicked conceits. If they come from Satan, they are more speedy, fearfull and violent, the parties cannot avoid them: they are more frequent, I say, and monstrous when they come; for the divel he is a spirit, and hath meanes and opportunitie to mingle himselfe with our spirits, and sometimes more slyly, sometimes more abruptly and openly, to suggest such divelish thoughts into our hearts. He insults and domineers in melancholy distempered phantasies and persons especially; melancholy is *balneum diaboli*, as Serapio holds, the divels bath, and invites him to come to it. As a sicke man frets, raves in his fits, speakes and doth he knows not what, the divel violently compels such crazed soules, to thinke such damned thoughts against their wils; they cannot but do it: sometimes more continueate, or by fits, he takes his advantage, as the subject is less able to resist; he aggravates, extenuates, affirms, denies, damnes, confounds the spirits, troubles heart, braine, humors, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves, such thoughts, they are remiss and moderate, not so violent and monstrous, not so frequent. The divel commonly suggests things opposite to nature, opposite to God and his word, impious, absurd, such as a man would never of himselfe, or could not conceive, they strike terour and horreur into the parties owne heart. For if he or they be asked whether they do approve of such like thoughts or no, they answer (and their owne soules truely dictate as much) they abhor them as hell and the divel himselfe, they would fain thinke otherwise if they could; he hath thought otherwise, and with all his soule desires so to thinke again; he doth resist, and hath some good motions intermixt now and then: so that such blasphemous, impious, unclean thoughts, are not his owne, but the divels; they proceed not from him, but from a crazed phantasie, distempered humors, blacke fumes which offend his braine; ¹they are thy crosses, the divels sins, and he shall answer for them; he doth enforce thee to doe that which thou dost abhor, and didst never give consent to: and although he hath sometimes so slyly set upon thee, and so far prevailed, as to make thee, in some sort, to assent to such wicked thoughts, to delight in them, yet they have not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reject and abhor. Therefore be not overmuch troubled and dismayd with such kinde of suggestions, at least if they please thee not; because they are not thy personall sins, for which thou shalt incur the wrath of God, or his displeasure: contemne, neglect them, let them go as they come, strive not too violently, or trouble thy selfe too much, but as our Saviour said to Satan in like case, say thou, *Avoid Satan*, I detest thee and them. *Satanæ est mala ingerere*, (saith Austin) *nostrum non consentire*: as Satan labours to suggest, so must we strive not to give consent, and it will be sufficient: the more anxious and solicitous thou art, the more perplexed, the more thou shalt otherwise be troubled, and entangled. Besides, they must know this, all so molested and distempered, that although these be most execrable and grievous sins, they are pardonable yet, through Gods mercy and goodness

¹ Perkins.

Adenying Peter, a persecuting Paul, an adulterous cruell David, have been received; an apostate Solomon may be converted; no sin at all but impenitency can give testimony of finall reprobation. Why shouldest thou then distrust, misdoubt thy selfe, upon what ground, what suspition? This opinion alone of particularity? Against that, and for the certainty of election and salvation on the other side, see Gods good will towards men; hear how generally his grace is proposed to him, and him, and them, each man in particular, and to all. 1 Tim. 2. 4. *God will that all men be saved, and come to the knowledge of the truth.* 'Tis an universall promise, *God sent not his Son into the world to condemne the world, but that through him the world might be saved.* John 3. 17. He then that acknowledgeth himselfe a man in the world, must likewise acknowledge he is of that number that is to be saved: Ezek. 33. 11. *I will not the death of a sinner, but that he repent and live:* But thou art a sinner, therefore he wills not thy death. *This is the will of him that sent me, that every man that beleeve in the Son, should have everlasting life,* John. 6. 40. *He would have no man perish, but all come to repentance,* 2 Pet. 3. 9. Besides remission of sins is to be preached, not to a few, but universally to all men. *Goe therefore and tell all nations, baptizing them, &c.* Matth. 28. 19. *Goe into all the world, and preach the Gospel to every creature,* Mark 16. 15. Now there cannot be contradictory wils in God; he will have all saved, and not all; how can this stand together? be secure then, beleeve, trust in him, hope well and be saved. Yea that's the main matter, how shall I beleeve or discern my security from carnall presumption? my faith is weake and faint; I want those signes and fruits of sanctification, ^a sorrow for sin, thirsting for grace, groanings of the spirit, love of Christians as Christians, avoiding occasion of sin, endeavour of new obedience, charity, love of God, perseverance. Though these signes be languishing in thee, and not seated in thine heart, thou must not therefore be dejected or terrified: the effects of the faith and spirit are not yet so fully felt in thee; conclude not therefore thou art a reprobate, or doubt of thine election; because the elect themselves are without them, before their conversion. Thou maist in the Lords good time be converted, some are called at the 11th hour: Use, I say, the meanes of thy conversion. expect the Lords leasure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

Notwithstanding all this which might be said to this effect, to ease their afflicted mindes, and what comforte our best divines can afford in this case, Zanchius, Beza, &c. this furious curiosity, needless speculation, fruitless meditation about election, reprobation, free-will, grace, such places of scripture preposterously conceived, torment still, and crucifie the soules of too many, and set all the world together by the eares. To avoid which inconveniences, and to settle their distressed mindes, to mitigate those divine aphorismes, (though in another extream some) our late Arminians have revived that plausible doctrine of universal grace, which many fathers, our late Lutheran and moderne Papists do still maintain, that we have free will of our selves, and that grace is common to all that will beleeve. Some again, though less orthodoxicall, will have a far greater part saved then shall be damned, (as ^c Cælius Secundus stily maintains in his book, *De amplitudine regni celestis*, or some impostour under his name) *beatorum numerus multo major quam damnatorum.* ^p He calls that other tenent of speciall ^q election and reprobation, *a præjudicate, envious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c.* He opposeth some opposite parts of scripture to it. *Christ came into the world to save sinners, &c.* And

^a Abernethy. ^c See whole books of these arguments. ^p Lib. 3. fol. 122. Præjudicata opinio, invidia, maligna, et apta ad impellendos animos in desperationem. ^q See the Antidote in Chamiers, tom. 3. lib. 7. Downams Christian warfare, &c.

^p Lib. 3. fol. 122. Præjudicata opinio, invidia, maligna, et apta ad impellendos animos in desperationem. ^q See the Antidote in Chamiers, tom. 3. lib. 7.

four eſpecial arguments he produceth; one from Gods power. If more be damned then ſaved, he erroneouſly concludes, 'the diſſel hath the greater ſoveraignty: for what is power but to protect? and majeſtie conſiſts in multitude. *If the diſſel have the greater part, where is his mercy, where is his power? how is he Deus Optimus Maximus, miſericors? &c. where is his greatness, where his goodneſſe?* He proceeds, 'We account him a murderer that is acceſſary onely, or doth not helpe when he can; which may not be ſuppoſed of God without great offence; becauſe he may doe what he will, and is otherwiſe acceſſary, and the authour of ſin. The nature of good is to be communicated, God is good, and will not then be contracted in his goodneſſe: for how is he the Father of mercy and comforte, if his good concern but a few? O envious and unthankfull men to think otherwiſe! 'Why ſhould we pray to God that are Gentiles, and thanke him for his mercies and benefiſts, that hath damned us all innocuous for Adams offence, one mans offence, one ſmall offence, eating of an apple; why ſhould we acknowledge him for our governour that hath wholly neglected the ſalvation of our ſoules, condemned us, and ſent no prophets or instructors to teach us, as he hath done to the Hebrewes? So Julian the apoſtate objects. Why ſhould theſe Chriſtians (Cælius urgeth) reject us and appropriate God unto themſelves? *Deum illum ſuum unicum, &c.* But to return to our forged Cælius. At laſt he comes to that, he will have thoſe ſaved that never heard of, or beleevd in Chriſt, *ex puris naturalibus*, with the Pelagians, and proves it out of Origen and others. They (ſaith Origen) that never heard Gods word, are to be excuſed for their ignorance: we may not thinke God will be ſo hard, angry, cruell or injuſt as to condemne any man indictâ cauſâ. They alone (he holdes) are in the ſtate of damnation that reſuſe Chriſts mercy and grace, when it is offered. Many worthy Greekes and Romans, good moral honeſt men, that kept the law of Nature, did to others as they would be done to themſelves, are as certainly ſaved, he concludes, as they were that lived uprightly before the law of Moſes. They were acceptable in Gods ſight, as Job was, the Magi, the queene of Sheba, Darius of Perſia, Socrates, Ariſtides, Cato, Curius, Tully, Seneca, and many other philoſophers, upright liverſ, no matter of what religion, as Cornelius, out of any nation, ſo that he live honeſtly, call on God, truſt in him, feare him, he ſhall be ſaved. This opinion was formerly maintained by the Valentinian and Baſiledian heretiques; revived of late in 'Turkie, of which ſect Ruſtan Baſſa was patron, defended by * Galeatius Martius, and ſome ancient fathers; and of later times favoured by * Erasmus, by Zuſinglius in *exposit. fidei ad Regem Gallia*, whoſe tenet Bullinger vindicates, and Gualter approves in a juſt apology, with many arguments. There be many Jeſuites that follow theſe Calviniſts in this behalfe; Franciſcus Buchſius Moguntinus, Andræus Conſil. Trident. many ſchoolmen that out of the Rom. 2. 14, 15. are verily perſwaded that thoſe good workes of the Gentiles did ſo far pleaſe God, that they might *vitam æternam promereri*, and be ſaved in the end. Seſellius, and Benedic- tus Juſtinianus in his Comment on the firſt of the Romans, Mathias Dittmarſh the politician, with many others, hold a mediocrity, they may be *ſalute non indigni*, but they will not abſolutely decree it. Hofmannus, a Lutheran Profeſſour of Helmſtad, and many of his followers, with moſt of our church, and papists are ſtiffe againſt it. Franciſcus Collius hath fully cenſured all opinions in his five Books *de Paganorum animabus poſt mortem*, and amply

* Potentior eſt Deo diabolus, et mundi princeps, et in multitudine hominum ſita eſt majeſtas. * Homi- cida, qui non ſubvenit quum poteſt; hoc de Deo ſine ſcelere cogitari non poteſt, utpote quum quod vult licet. Boni natura communicari. Bonus Deus, quomodo miſericordiae pater, &c. * Vide Cyrillum lib. 4. adversus Julianum. Qui poterimus illi gratias agere, qui nobis non miſit Moſen et prophetas, et contemp- ſit bona animarum noſtrarum? * Venia danda eſt illis qui non audiunt ob ignorantiam. Non eſt tam iniquus iudex Deus ut quenguam indictâ cauſâ damnare velit. Il ſolum damnantur, qui oblatam Chriſti gratiam rejiciunt. * Baſbequius Lonicus Tur. hiſt. To. 1. 1. 2. * Clem. Alex. * Paulus Joſtus eſlog. vtr. illuſt.

dilated this question, which who so will may peruse. But to return to my author; his conclusion is, that not only wicked livers, blasphemers, reprobates, and such as reject Gods grace, *but that the divels themselves shall be saved at last*,^y as Origen long since delivered in his workes; and our late^a Socinians defend Ostorodius, *cap. 41. institut. Smaltius, &c.* Those termes of all and for ever in scripture, are not eternall, but only denote a longer time, which by many examples they prove. The world shall end like a comœdy, and we shall meet at last in heaven, and live in bliss together; or else in conclusion, *in nihil evanescere*. For how can he be merciful that shall condemne any creature to eternall, unspeakable punishment, for one small temporary fault, all posterity, so many myriades, for one and an other mans offence, *quid meruistis oves?* But these absurde paradoxes are explodèd by our church; we teach otherwise. That this vocation, predestination, election, reprobation, *non ex corruptâ massâ, prævisâ fide*, as our Arminians, or *ex prævisis operibus*, as our papists, *non ex præteritione*, but Gods absolute decree *ante mundum creatum*, (as many of our church holde) was from the beginning, before the foundation of the world was laid, or *homo conditus*, (or from Adams fall, as others will, *homo lapsus objectum est reprobationis*) with *perseverantia sanctorum*, we must be certain of our salvation; we must fall but not finally, which our Arminians will not admit. According to his immutable, eternall, just decree and counsell of saving men and angels, God calls all, and would have all to be saved according to the efficacy of vocation: all are invited, but onely the elect apprehended: the rest that are unbeleeving, impenitent, whom God in his just judgement leaves to be punished for their sins, are in a reprobate sense; yet we must not determine who are such, condemne our selves or others, because we have an universal invitation; all are commanded to beleeve, and we know not how soon or late before our end we may be received. I might have said more of this subject, but forasmuch as it is a forbidden question; and in the preface or declaration to the articles of the church, printed 1633, to avoid factions and altercations, we that are universitie divines especially, are prohibited *all curious searche, to print or preach, or drawe the article aside by our owne sense and comments, upon pain of ecclesiasticall censure*, I will surcease, and conclude with^a Erasmus, of such controversies: *Pugnet qui vult; ego censeo leges majorum reverenter suscipiendas, et religiose observandas, velut a Deo profectas; nec esse tutum, nec esse pium, de potestate publicâ sinistram concipere aut serere suspicionem. Etsi quid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre, quam seditiose reluctari.*

But to my former taske. The last main torture and trouble of a distressed minde, is not so much this doubte of election, and that the promises of grace are smothered and extinct in them, nay quite blotted out, as they suppose, but withall Gods heavy wrath, a most intolerable pain and griefe of heart seizeth on them. To their thinking, they are already damned; they suffer the paines of hell, and more then possibly can be expressed; they smell brimstone, talk familiarly with divels, hear and see chimeras, prodigious, uncouth shapes, bears, owls, antiques, black dogs, fiends, hideous outcries, fearfull noises, shrieks, lamentable complaintes, they are possessed, and through^b impatience they roare and howle, curse, blaspheme, deny God, call his power in question, abjure religion, and are still ready to offer violence unto themselves, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world, was in such a wofull case. To such persons oppose Gods mercy and his justice; *judicia Dei occulta, non injusta*: his secret counsell and just judgement, by which he spares some, and sore afflicts

^a Non homines sed et ipsi demones aliquando servandi.

^a Vid. Pelsii Harmoniam art. 22. p. 2.

typist. Erasmi de utilitate colloquior. ad lectorem.

^b Vastatâ conscientia sequitur sensus iræ di-

latingius) fremitus cordis, ingens animæ cruciatus, &c.

others again in this life : his judgement is to be adored, trembled at, not to be searched or enquired after by mortall men ; he hath reasons reserved to himselfe, which our frailty cannot apprehend. He may punish all if he will, and that justly, for sin ; in that he doth it in some, is to make a way for his mercie that they repent and be saved ; to heal them, to trye them, exercise their patience, and make them call upon him ; to confess their sins and pray unto him, as David did, Psal. 119. 137. *Righteous art thou, O Lord, and just are thy judgements.* As the poor publican, Luke 18. 13. *Lord have mercie upon me a miserable sinner.* To put confidence and have an assured hope in him, as Job had 13. 15. *Though he kill me I will trust in him : Ure, seca, occide, O Domine,* (saith Austin) *modo serves animam,* kill, cut in pieces, burne my body (O Lord) to save my soule. A small sickness, one lash of affliction, a little miserie, many times, will more humiliate a man, sooner convert, bring him home to know himselfe, then all those parænetical discourses, the whole theory of philosophy, law, physicke and divinity, or a world of instances, and examples. So that this, which they take to be such an insupportable plague, is an evident signe of Gods mercie and justice, of his love and goodness : *periissent nisi periissent,* had they not thus been undone, they had finally been undone. Many a carnall man is lulled asleep in perverse securitie, foolish presumption, is stupified in his sins, and hath no feeling at all of them. *I have sinned* (he saith) *and what evill shall come unto me,* Eccles. 5. 4. and tush, *how shall God know it?* And so in a reprobate sense goes downe to hell. But here, *Cynthia aurem vellit,* God pulls them by the eare, by affliction, he will bring them to heaven and happiness ; *Blessed are they that mourne, for they shall be comforted,* Matth. 5. 4. a blessed and an happy state, if considered aright, it is, to be so troubled. *It is good for me that I have been afflicted,* Psal. 119. *before I was afflicted I went astray ; but now I keepe thy word.* *Tribulation workes patience, patience hope.* Rom. 5. 4. and by such like crosses and calamities we are driven from the state of securitie. So that affliction is a school or academy, wherein the best schollers are prepared to the commencements of the Deity. And though it be most troublesome and grievous for the time, yet know this, it comes by Gods permission and providence, he is a spectator of thy groanes and teares, still present with thee, the very hairs of thy head are numbred, not one of them can fall to the ground without the express will of God : he will not suffer thee to be tempted above measure, he corrects us all *numero, pondere, et mensura* ; the Lord will not quench the smoaking flaxe, or breake the bruised reed. *Tentat* (saith Austin) *non ut obruat, sed ut coronet,* he suffers thee to be tempted for thy good. And as a mother doth handle her child sicke and weake, not reject it, but with all tenderness observe and keepe it, so doth God by us, not forsake us in our miseries, or relinquish us for our imperfections, but with all pitty and compassion support and receive us : whom he loves he loves to the end. Rom. 8. *Whom he hath elected, those he hath called, justified, sanctified, and glorified.* Think not then thou hast lost the spirit, that thou art forsaken of God, be not overcome with heaviness of heart, but as David said, *I will not feare, though I walk in the shadowes of death.* We must all go, *non a deliciis ad delicias,* but from the crosse to the crowne, by hell to heaven, as the old Romans put Vertues temple in the way to that of Honour : we must endure sorrow and miserie in this life. 'Tis no new thing this, Gods best servants and dearest children have been so visited and tryed. Christ in the garden cryed out, *My God, my God, why hast thou forsaken me?* his son by nature, as thou art by adoption and grace. Job in his anguish said, *The arrowes of the Almighty God were in him,* Job. 6. 4. *His terrours fought against him, the venome*

dranke up his spirit, cap. 13. 26. He saith, God was his enemy, writ bitter things against him, (16. 9.) hated him. His heavy wrath had so seized on his soule. David complains, *His eys were eaten up, sunk into his head, Ps. 6. 7. His moisture became as the drougt in summer, his flesh was consumed, his bones vexed:* yet neither Job nor David did finally despair. Job would not leave his hold, but still trust in him, acknowledging him to bee his good God. *The Lord gives, the Lord takes, blessed be the name of the Lord, Job 1. 21. Behold I am vile, I abhor my selfe, repent in dust and ashes, Job 40. 4.* David humbled himself, Psal. 31. and upon his confession received mercie. Faith, hope, repentance, are the soveraign cures and remedies, the sole comforts in this case; confess, humble thy self, repent, it is sufficient. *Quod purpura non potest, saccus potest,* saith Chrysostome: the king of Ninives sackcloth and ashes did that which his purple robes and crowne could not effect; *Quod diadema non potuit, cinis perfecit.* Turn to him, he will turn to thee: The Lord is neer those that are of a contrite heart, and will save such as be afflicted in spirit, Psal. 34. 18. *He came to the lost sheep of Israel, Mat. 15. 24. Si cadentem intuetur, clementiæ manum protendit,* he is at all times ready to assist, *Nunquam spernit Deus pœnitentiam, si sincere et simpliciter offeratur,* he never rejects a penitent sinner, though he have come to the full height of iniquity, wallowed and delighted in sin; yet if he will forsake his former wayes, *libenter amplexatur,* he will receive him. *Parcam huic homini,* saith ^d Austin, *(ex personâ Dei) quia sibi ipsi non pepercit; ignoscam quia peccatum agnovit.* I will spare him because he hath not spared himselfe; I will pardon him, because he doth acknowledge his offence; let it be never so enormous a sin *his grace is sufficient,* 2 Cor. 12. 9. Despair not then, faint not at all, be not dejected, but rely on God, call on him in thy trouble, and he will hear thee, he will assist, helpe, and deliver thee: *Draw neer to him, he will draw neer to thee, Jam. 4. 8.* Lazarus was poor and full of boyles, and yet still he relied upon God; Abraham did hope beyond hope.

Thou exceptest, these were chiefe men, divine spirits, *Deo chari*, beloved of God, especially respected; but I am a contemptible and forlorne wretch, forsaken of God, and left to the merciless fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it! thou maist performe all these duties, christian offices, and be restored in good time. A sicke man loseth his appetite, strength and ability, his disease prevaieth so far, that all his faculties are spent, hand and foot performe not their duties, his eys are dimme, hearing dull, tongue distasts things of pleasant relish, yet nature lies hid, recovereth again, and expelleth all those fœculent matters by vomit, sweat, or some such like evacuations. Thou art spiritually sicke, thine heart is heavy, thy minde distressed, thou maist happily recover again, expell those dismal passions of feare and griefe: God did not suffer thee to be tempted above measure; whom he loves (I say) he loves to the end: hope the best. David in his misery prayed to the Lord, remembring how he had formerly dealt with him; and with that meditation of Gods mercy confirmed his faith, and pacified his own tumultuous heart in his greatest agony. *O my soule, why art thou so disquieted within me, &c.* Thy soule is eclipsed for a time, I yeeld, as the sun is shadowed by a cloude; no doubt but those gracious beames of Gods mercie will shine upon thee again, as they have formerly done; those embers of faith, hope and repentance, now buried in ashes, will flame out afresh, and be fully revived. Want of faith, no feeling of grace for the present, are not fit directions; we must live by faith, not by feeling; 'tis the beginning of grace to wish for grace: we must expect and tarry. David, a man after Gods own heart, was so troubled himselfe; *Awake, why sleepest thou? O Lord, arise,*

^d Super Psal. 52. Convertar ad liberandum eum, quia conversus est ad peccatum suum puniendum.

therefore called *funa daemonum*: all which rightly used by their suffer-
 norum vexationibus obsistunt; afflictae mentes a daemonibus releuant.
 atis fumis, expell. diuels themselves, and all diuinish illusions. An-
 tusa, the emperor Augustus his physician, cap. 6. de Retenu, approves
 y to this purpose: 'the ancients used therefore to plant it in church-
 because it was held to be an holy hearth and good against fearful, vi-
 lid secure such places it grew in, and sanctified those persons that
 it about them. *Idem fere Mathianus in Dioscoridis*. Others con-
 curate musicke, as Saul was helped by Davids harpe. Fires to be made
 roomes where spirits haunt, good store of lights to be set up, odors, per-
 fumed suffumigations, as the angel taught Tobias; brimstone and bitumen,
 myrrha, briery rool, with many such simples which Wecker hath col-
 lib. 15. de secretis cap. 15. *¶ sulphuris drachmam unam, recogitatur*
alba aqua, ut dilutus sit sulphur: detur agro: nam daemones sunt
 saith Rich. Argentine lib. de prestigiis demonum cap. ult. Vigetus
 ar larger receipt to this purpose, which the said Wecker cites out of
 x sulphuris, vini, bituminis, opoponacis, galiani, castorei, &c. Why
 erfumes, fires and so many lights should be used in such places, Er-
 burgtravius, *lucerna vita et mortis*, and Fortunius Lycetus assignses this
 uod his boni Geniū provocentur, mali arceantur; because good spirits
 pleased with, but evil abhor them. And therefore those old Gentiles,
 Mahometans, and Papists have continual lamps burning in their
 s, all day and all night, lights at funerals and in their graves; *lucerna*
s ex auro liquefacto, for many ages to endure (saith Laxius) *ut de-*
corpus ledant; lights ever burning, as those Vestall virgins, Pytho-
 maintained heretofore, with many such, of which reade Tostatus in
 cap. 6. quest. 43. Thyreus cap. 57. 58. 62. &c. de locis infectis;
 s Isagog. de demonibus, &c. see more in them. Cardan would have
 y affected winke altogether in such a case, if he see ought that offends
 cut the ayr with a sword in such places where they walke and abide;
enim et lanceis terrentur, shoot a pistole at them, for being aerial
 (as Cælius Rhodiginus, lib. 1. cap. 29. Tertullian, Origen, Psellus,
 any holde) if stricken, they feel paine. Papists commonly ioyne
 ply croses, holy water, sanctified beads, amulets, musicke, ringing of
 or to that end are they consecrated, and by them baptized, characters,
 feit reliques, so many masses, peregrinations, oblations, adjurations, and
 t? Alexander Albertinus a Rocha, Petrus Thyreus, and Hieronymus Men-
 many other pontificall writers, prescribe and set downe severall formes
 ismes, as well to houses possessed with diuels, as to daemoniack per-
 ut I am of Lemnius minde, 'tis but *damnosa adjuratio, aut poti-*
tio, a meer mockage, a counterfeit charme, to no purpose. They are
 s and fictions, as that s absurde story is amongst the rest, of a penitent
 seduced by a magitian in France, at St. Bawne, exorcised by Dom-
 michaelis, and a company of circumventing friers. If any man (saith
 s) will attempt such a thing, without all those juggling circumstances,
 icall elections of time, place, prodigious habits, fustian, big, sesqui-
 ords, spells, crosses, characters, which exorcists ordinarily use, let him
 ie example of Peter and John, that without any ambitious swelling
 cured a lame man, Acts 3. *In the name of Christ Jesus rise and*
 His name alone is the best and only charme against all such diabo-
 lions, so doth Origen advise: and so Chrysostome. *Hæc erit tibi*

soliti sunt hanc herbam ponere in cæmeteriis, ideo quod, &c.

¶ Non desunt nostræ ætate

qui tale quid attentant, sed a cacodemone irriti pudore affecti sunt et re infecta abierunt.

English by W. B. 1613.

baculus, hæc turris inexpugnabilis, hæc armatura. Nos quid ad hæc mus, plures fortasse expectabunt, saith S^t Austin; many men will de counsell and opinion what's to be done in this behalfe; I can say no *quam ut verâ fide, quæ per dilectionem operatur, ad Deum unum fug* let them fly to God alone for helpe. Athanasius in his book *De variis* prescribes as a present charme against divels, the beginning of the *Exsurgat Deus, dissipentur inimici, &c.* But the best remedy is to God, to call on him, hope, pray, trust, relye on him, to commit our wholly to him. What the practice of the primitive church was in this be *et quis dæmonia ejiciendi modus*, read Wierus at large, *lib. 5. de Cura. meles. cap. 38 et deinceps.*

Last of all: If the party affected shall certainly know this malady to proceed from too much fasting, meditation, precise life, contemplation Gods judgements, (for the divel deceives many by such meanes) in that extreame he circumvents melancholy it self, reading some books, treatises, ing rigid preachers, &c. If he shall perceive that it hath begun first from great loss, grievous accident, disaster, seeing others in like case, or any terrible object, let him speedily remove the cause, which to the cure of disease ^b Navarrus so much commends, *avertat cogitationem a re scrup* by all opposite meanes, art, and industry, let him *lazare animum*, honest recreations, refresh and recreate his distressed soule; let him divert thoughts, by himselfe and other of his friends. Let him reade no more tracts or subjects, hear no more such fearful tones, avoid such companies by all meanes open himselfe, submit himselfe to the advice of good physicians and divines, which is *contraventio scrupulorum*, as ^c he calls it; hear speake to whom the Lord hath given the tongue of the learned, to be a minister a word to him that is ^d weary, whose words are as flagons of Let him not be obstinate, head-strong, peevish, wilful, self-conceited (in this malady they are) but give eare to good advice, be ruled and perswaded and no doubt but such good counsell may prove as prosperous to his soule the angel was to Peter, that opened the iron gates, loosed his bands, brought him out of prison, and delivered him from bodily thraldome; they may his afflicted minde, relieve his wounded soule, and take him out of the jaws of hell it selfe. I can say no more, or give better advice to such as are in any way distressed in this kinde, then what I have given and said. Only this for a corollary and conclusion, as thou tenderest thine owne well-being, this, and all other melancholy, thy good health of body and minde, on this short precept, give not way to solitariness and idleness. *Be not solitary, be not idle.*

SPERATE MISERI,
CAVETE FELICES.

Vis a dubio liberari? vis quod incertum est evadere? Age pœnitentiam sanus es; sic agens, dico tibi quod securus es, quod pœnitentiam eo tempore quo peccare potuisti. Austin.

^b Tom. 2. cap. 27. num. 282. ^c Navarrus. ^d Is. 50. 4.

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